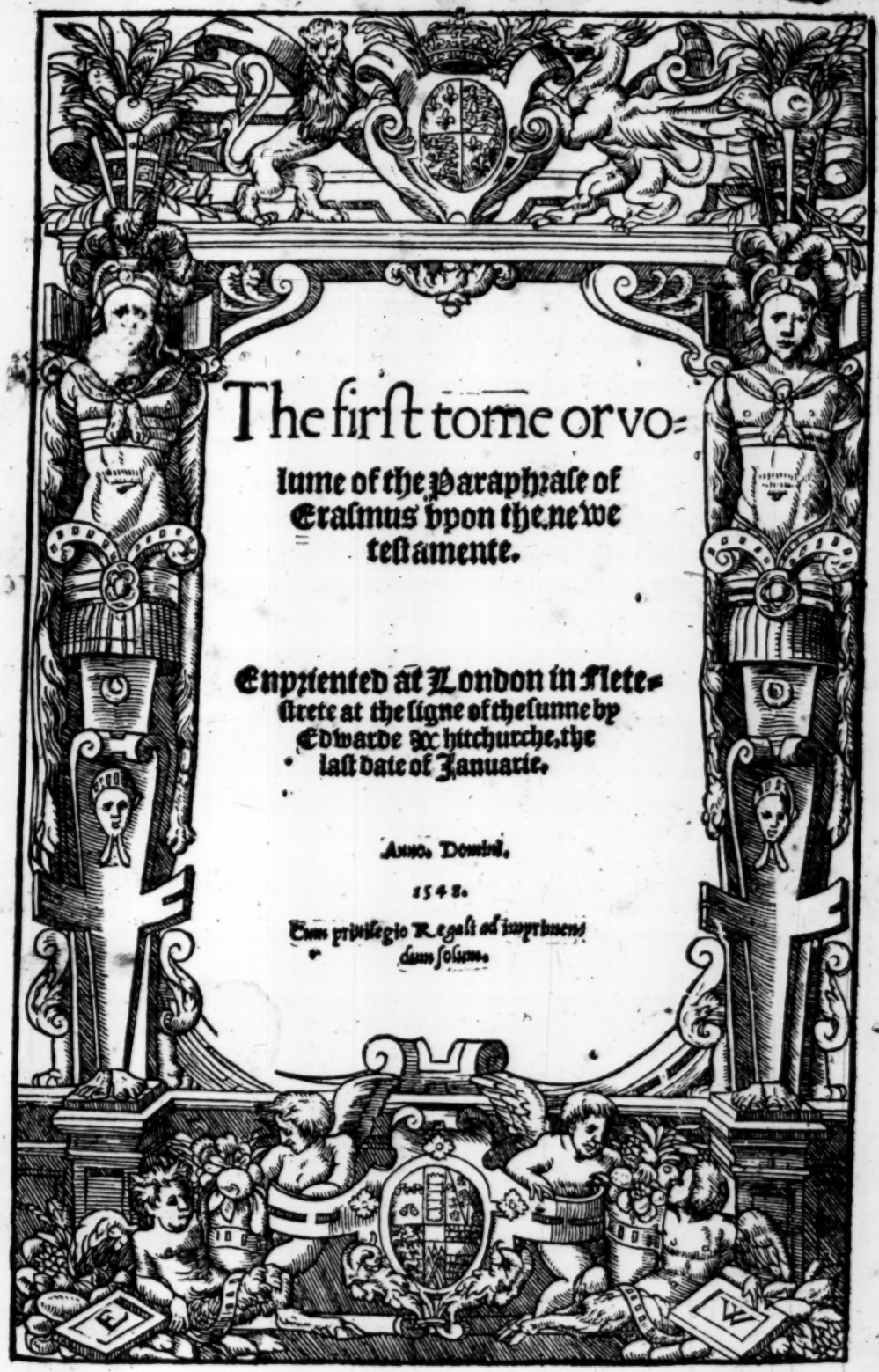

The first tome or volume of the Paraphrase of Erasmus vpon the newe testamente.

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To the moste puissaunt prince, and

our moste redoubted soueraigne Lord Edward the sixthe, by the Grace of God King of Englande, Fraunce, and Irelande, defendour of the faith, and on yearth next and immediatly vnder God, of the Churches of Englande and Irelande the supreme head, your moste humble, louyng, and obedient subiecte, Nicolas Udal wisheth al grace and peace from God, with long and thesame moste prosperous Reigne ouer vs, in all honour, health, and condigne felicitie.

MOste noble and moste worthie Soueraigne, it myght in me so vaile and simple a persone appeare no small presumption to write vnto your Emperiall Maiestie, were not the cause of our publique gratulacions so iust and so greate, that no manne, what euer he bee, hauyng occasion to wryte, maye thynke hymselfe voyde of crymes, if he shoulde omytte to declare and testifie the vnestimable comforte and ioye, whiche your vniuersall moste louyng and obedient subiectes, daily more and more doe take of your Maiesties singuler good procedinges and most excellent towardnesse. For where, by ỹ space of many yeres vntil it pleased the goodnesse of God to sende you vnto vs, the earneste prayers of all Englande was that we might haue a Prynce: and after the tyme of your nattuitie, whan God had so gracyously heard our peticions, we ekfsons prayed that ye myght haue grace to folowe the godly steppes and proceadynges of your moste noble father: euerye man seeth nowe in your Maiestee suche towardenes of vertue and godly zele, that we haue conceyued no lesse then an vndoubted hope ỹ ye wyll (by Goddes gouernaunce) ferre passe your saied father, to whom our daily wysshinges and prayers thought it enough to haue you eguall. We all see in your highnesse suche liuely sparkes of vertue and Chrystian regiment toward, that we cannot but thynke Englande the moste fortunate Royalme that euer was, to whome God hath geuen suche a kyng, as in his minority of tendre babehood, learneth to haue mynde on his function, and to consider whose mynistre he is. If Royalmes (after the saiyng of Plato) are than and neuer els in blissed state, whan eyther Philosophiers, that is to saye, suche as knowe and loue God, doe reigne ouer thesame, or els the kynges geue themselues to philosophie, that is to saye, to the due knowledge of God, to the discipline of vertue, and to the vpright execution of their office towardes all people: howe happye are we Englishmen of suche a kyng, in whose childehood appereth as perfect grace, vertue, godly zele, desire of literature, grauitie, prudence, iustice, & magnanimitie, as hath heretofore been found in kinges of most mature age, of ful discrecion, of auncient reigne, and of passing high estimacion? But suche is the goodnesse of God, that to a people eagerly hongreyng and thyrsting his iustice, earnestly seekyng the wayes of his trueth, tendrely embracyng his moste holy woorde, readily acceptyng the grace of his ghospel, wyllyngly conformyng themselfes to the sincere doctryne of his commaundementes, he forgeateth not to geue a sapient kyng and gouernour. And that God hath of a singuler fauoure and mercye towardes this Royalme of Englande sente youre grace to reigne ouer

vs, ỹ thyng selfe by the whole processe doeth declare: the summe whereof I shal in a shoꝛt discourse no moꝛe but briefly touche & passe ouer, leste I might seme rather to haue sought an occasiõ in the waye of flatery to extolle you and youꝛ progenie, then as this present cause enfoꝛceth me, to geue due testimonie of the trueth. In dede youꝛ singular excellẽcie in al kindes of pꝛincely towardenesse is such, ỹ no place, no tyme, no cause, no booke, no person either in publique audience oꝛ els in pꝛiuate coũpaignie maketh any mencion of youꝛ Maiestie, but he thynketh hymselfe euen of a beray conscience boũd to powdꝛe the same vỽ manyfold pꝛaises of youꝛ incõparable vertues & giftes of grace. All which pꝛayses & magnifying though they bee in dede muche inferiour to youꝛ moste wooꝛthye desertes hytherto, yet youꝛ maiestie muste take and repute, not as a matter of insolencie by youꝛ moste louyng and faithful subiectes minisꝛed vnto you, but rather as a thyng wꝛought in them by the instincte of god, to admonishe you of the Regal estate that he hath cõlled you vnto: not as a pꝛouocatiõ of woꝛdelye gloꝛifyng in youꝛ selfe, but as an instrumente of admonicion to continue you in remembꝛaunce of thankes geuing, and of discharging youꝛe office: not as the baites of flatery meaning to fede youꝛ Maiestie in any conceipte of pꝛyde, but rather as a glasse wherein to beholde youꝛ selfe what ye are, and how ye ought to continue: not as the pleasaunt tickeling oꝛ clawyng of adulacion, but rather as a caucion that ye doo nothing in all youꝛ life whereby ye maye bee founde oꝛ thought vnwooꝛthie the laude that is geuẽ you: and finally, not as a nourishmente of any humain vanitie, but rather as a spur of exhoꝛtacion, not onely to beware that ye goe not backe, ne degenerate, oꝛ decline from the godly trade of religiõ, of vertue, of litterature, of pꝛudẽce, of benignitie, of iustice, of pꝛincely regiment that ye are nowe entred into: but also that ye pꝛocede as ye haue begoonne, and still goe foꝛwarde encreasyng in all godlinesse, that youꝛ pꝛocedynges and consummacion maie bee aunswerable to youꝛ moste pꝛincely and Chꝛistian begynnynges. Neyther is there any subiect of youꝛs woꝛthie life, whiche would to any other ende oꝛ purpose, attempt to magnifye you in thys tendꝛe age, but in hope, that if ye bee not alreadye come to the perfection pꝛopounded vnto you, ye wyll labour and contende (as age maye suffre,) to growe and reache vnto it. Foꝛ if Philip of Macedonie, being an ethnike and a pagane kyng, whan he was tatled at and muche euil spoken of by the Atheniens, toke therof an occasiõ well to reigne & gouerne his people, all eagyng himselfe to bee enfoꝛced and cõstreigned therũto, ỹ he might pꝛoue his enemyes vntrue men of their repoꝛtes: howe muche moꝛe necessitie of well doyng is incumbent to youꝛ highnesse, that ye maye in tyme comyng, verifie the pꝛaises and cõmendacions, whiche the publyque consent of the woꝛlde dooeth nowe attribute vnto you? Howebeit we youꝛ moste feythfull louyng subiectes dooe nothyng doubte, but that God beeyng the geuer of all good gyftes, the father of all mercie, and the God of all coumfoꝛte, who of his infinite goodnesse hath pꝛouided you to reigne ouer vs, wyll also in suche wyse directe all youꝛ wayes, that he wyll euydentely declare hymselfe by his eternall wysedome, and by his counsayll inscrutable, to haue purposely oꝛdeyned and appoynted you to dooe high thynges, whome he hath by his myghtifull arme so woondꝛefully sent. Foꝛ where youꝛ moste noble father of famous memoꝛie kyng Henry the eyght beeyng

otherwise

otherwyse by al tokens of natural constitucion, a man hable and also likely to haue chyldren, had alreadye by the twoo most faire blossomes and most freshe floures of the worlde, the lady Maries Grace, & the lady Elizabethes Grace, your Maiesties moste noble and moste dere sistures: yet liuyng, declared himselfe apte to be verye fruicteful of procreacion: yet had he continued eight and twentie yeres kyng of this Royalme, ere he had any sonne in lawfull matrimonie begotten, to whome he myght leaue the succession of this his Emperiall croune and sceptre. In the meane tyme kyng Henry as a moste vigilaunt pastour ceaseth not with perpetuall trauayll to procure for the commodities and wealth of Englande, he ceaseth not by moste politique and moste holsome lawes to prouide for the establishyng of Englande in peace and tranquilitie. And because by the diligent readyng and meditacion of holy Scriptures, he founde and obserued the true blissynges of God, and the fountayne of al grace and prosperitie to procede of the knowleage of God, and the due obseruacion of his lawes, lyke a moste christian Prince and a true defendour of the fayth, he conuerted and employed al his studie and cogitacions to the redresse of such abuses in relygion, as by the moste corrupte doctrine of the Romishe papacye had by degrees crepte into Christes churche, and preuailyng throughe continuaunce of yeres, were nowe so confirmed and established throughout all parties of Christendome, that the Romishe Nabugodonozor held vs in forer subiection, then euer was Israell holden in the captiuitie of olde Babilon, and so should we haue stil continued, had it not pleased almightie God of his botomlesse mercie, to reise vp a Christian Cyrus your moste puissaunt father, to restore vs agayne to our freedome in Christes bloud. For the Romishe Nabugodonozor had by wrestyng and peruertyng the holy scriptures of God to the establyshyng and maintenaunce of his vsurped supremitie clymed so high: that he was not nowe content to sitte in the chaire of Moses, but had moste blasphemously exalted hymselfe aboue all that is called God, that is to say, had made Goddes woorde frustrate, that his moste corrupte and moste pestilente doctrine myght take place. He had by his deuilishe inuencions caste such a foggie miste of ignoraunce ouer Goddes moste holy Bible, he had with his Phariseicall interpretacions in suche wyse polluted the sinceritie of Christes doctrine, he had so infected the clere fountayne of Goddes woorde with the suddes of humayne traditions, and the dregges of vayn ceremonies, he had by meane of papisticall trumperie so peruerted the vnderstanding of holy scriptures, he had so defaced the puritie of the faith with the beggerly patched cloke of superstitious woorkes not commaunded by Goddes lawe, he had so perplexed the grace of the ghospell with the false feigned merites and woorkes of supererogacion, he had so mangled the Christian profession with mo then an hundred foondry sectes of counterfaicte clopstreers of Antichristes owne generacion, liuing like idle lotterers and verye dranes, and vnder the pretence of religion deuouryng the common weales that woulde mayntayn theim, he had so oppressed the true religion and wurshyppyng of God wyth pilgremages to dead stockes and stones of mannes handie woorke, with transferryng the honoure whiche was due to God alone, vnto Sainctes and to feigned miracles, wyth other kyndes of idolatry innumerable, and wyth a purgatorye of materiall fyer, and (to make some ende of speakyng in a matter of it selfe infinite,) he had so clene subuerted al good and godly conuersacion and doctrine: that Satan had

no more power of the worlde whan Christe came downe to yearth for to redeme mankynde, then religion was nowe brought oute of frame by the tyrannye of the Romyshe Babilon, nor God and hys soonne Jesus Christe any where lesse founde, than whan he was moste buisily named and spoken of in pulpites. Beeyng vnder the title and name of Christe, the moste eagre aduersarye of Christe and his ghospell, he toyned hymselfe to the Philistines, and beyng their Goliah more nere sixtene then sixe cubites high, neither feared, ne shamed to shewe hymselfe in playne battayl of defiaunce, ne spared to open hys blasphemous mouthe, ne to drawe hys tyrannous sweorde, ne to shake his huige murderyng speare, agaynst the true Israelites of Christes little selie flocke, and moste presumpteously to braggue agaynst all that euer woulde profesſe the syncere and vprycht doctrine of Gods woorde, tyll it pleased God to reyse vp vnto vs an Englishe Dauyd your moste noble father, who without anye armoure or weapon of yron and steele, without any harnesse of mannes makyng, without displeighing any banners in araye of humaine battaile, shoulde out of the slyng of his Regall auctoritie, cast the corner stone of Goddes woorde, whiche lyghtyng vpon the forhead of the sayd Goliah, felled his papacie stone dead, & crushed it to poudre, neuer to be hable any more to nope or to face Englyshe Israel. Our sayd Dauid kyng Henry the eyght had learned by the boke of Deuteronomie (in whiche booke the feithfull seruaūt of God Moyses charged that whomsoeuer Israel shoulde make kyng ouer them, thesame from the tyme that he wer sette in his Regall throne, should all the dayes of his lyfe haue continuall meditacion, and should styll reade therin, to the entente he myght learne to feare the Lorde his God, for to kepe all the woordes of hys lawe, and his ordinaunces for to dooe theim, and that he should not turne from the commaundementes eyther to the ryght hand or to the left, that bothe he and his children myght prolong their dayes in his kyngdome:) he hadde (I saie) learned in the same booke, on the one syde the blessynges of god promysed to all suche prynces as on theyr owne parties woulde for the lone and feare of god walke vprycht ly in the execucion of the sayde commaundementes, and woulde partly by theyr good exaumple prouoke theyr subiectes to dooe the same, and partly by due execucion of iustice make them ashamed and also afeard to swerue or declyne from the lorde their god: and on the other syde the terrible maledictions and plagues of gods wrathe, threatned to all suche as neglected the vprycht obseruyng of all his preceptes and wayes. He loued the goodnesse of God, and feared his stroke, he sawe religion to bee ferre out of fraine, he sawe some parte of his moste earnest trauailes and endeuour to sette Englande in moste quiet and blissefull state, to fayl of condigne effecte through defaulte of reformacion in matters of religion. He saw & found by experience of his owne manyfolde moste prineely enterpryses, the onely cause why Christian Royalmes are plagued wyth warres, derthes, famyns, pestilences, & other mortall extremyties, to come of Gods indignacion, because the worlde was so ferre gone astraigh from Christe, that nothyng was nowe wearied so odious or detestable as his holy woorde, nothyng reputed so blasphemous, as Christes holy ghospell, nothyng so lyght estemed as Christes blood and passion. He sawe the onely waye to Goddes fauour to bee the embracyng of his holy Scriptures, the drounyng wherof had enforced God to power his indignacion vpon the Christian worlde. He sawe and well per-

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cepued that God of his mercie was wylling to ceasse his wrath and vengeaunce, if the Christian people woulde returne to hym. He percepued God to offre his grace vnto the worlde by openyng their yes, if leauyng theyr errour and ignoraunce thei woulde embrace the clere lyght of the ghospell. He sawe moreouer that his moste louyng subiectes of Englande, (whome his godly exaumple had prouoked to tendre and seke the glorye of God) dyd nowe houngre and thirste the righteousnesse of God, and the knowleage of his woorde. He playnly sawe that no waye there was to a reformacion, but by this onely meane, yf the autoritie and vsurped supremitie of the See of Rome wer extirped, abolished, and clene extincte. For he sawe his countremen the Englishe Israelites to bee holden in suche extreme bondage wythin the Romishe Egypte, that there was no hope of deliueraunce, but by the onely power and myghtifull arme of God reysyng vp some Moses that woulde in the face of that same moste cruell Pharao require that Israell myght bee freely leat goe. The huige seuenfold headed dragon was to the simple inferiour people, suche an obstacle, that they myght not come to Christe, and to all Christen princes suche a terrour, that they durste not. This dragon besydes the monstreous hissing of his curses and excommunicacions, and besides the contagious infeccion of idolatry and superstition, wherewith he had by his whelpes the cancarde papistes so adblasted the worlde, that he had enwrapped and drowned all Christendome in blindnesse and errour: he hadde also a mortall styng in his taill, wherewyth he ceassed not by all kyndes of deathes and tormentes, to destruye and mourdre as manye as woulde once open theyr lyppes agaynste his moste detestable and moste blasphemous abominacions. This dragon ceassed not continually to persecute the woman clothed in the sunne, that is to saye, Christes dere spouse the churche of England, but as a rampyng and rorying lyon, he stoode euer ready watchyng that he myghte deuoure her chyldren the Christian flocke, whiche she nowe groned to bryng foorth to Christe, had not the Englishe Michael kyng Henry the eight taken in hande to fight agaynst the sayde dragon, and been strengthened of God wyth hys Aungelles the lordes, and godlye prelates, to caste the sayde dragon that olde serpente and his Aungels oute of Englande.

This was the great harlotte that sitteth vpon manye waters, wyth whome the kynges of the yearthe haue committed fornicacion, and the inhabiters of the yearthe been made dronken wyth the wyne of her fornicacion: the woman sittyng vpon the rosecoulored and tenhorned beaste full of names of blasphemye, she sitting arated in purple and rosecolour, and decked with golde, precious stones, perles, and in her hande a cuppe of golde full of abhominacions and filthines of her fornicacion, and in her forehead a name of great misterie written, *great Babylon the mother of whoredome and abhominacions of the yearth*: and the same whore dronken with the bloude of Saynctes, and with the bloude of wytnesses of Jesus. Thys was the huyge monstre Hydra, (to whome the poetes attribute seuen heades, some eyghte, and some an hundred heades) whome alwell king John of Englande, as also soondrie other Cristen princes had attempted to vanquishe, but as soone as they had cutte of one heade, three other heades grewe vp for it, so that euerye wounde that was geuen him was a more confirmacion and encrease of his strength, vntyll our Hercules kyng Henrye the eyghte percepuyng that no power, no

puissaunce, no weapon was hable to confounde hym sauyng onelye the consumyng fyer of Goddes woorde, prouided the Byble to bee sette forth in the Englishe tounge, and to bee sette vp in euerye churche, where it myght bee read of of his people. Long time endured this conflycte betwene our Englyshe Hercules and the Romishe Hydra ere he could bee destruied, so fast grewe vp a moze numbze of serpentine heades, whan any one was cut of. Foz besydes the manyfolde moste monstruous heades, of Idolatrye, Pylgremages, superstitions, countrefaicte religions, and innumerable abuses mo, whiche kyng Henry had to cutte of, his whelpes the indurate generation of papistes deuised all meanes possible to kepe hys auctozitie styll in Englande, ne lefte any engin vnattempted to staigh and lette the abolishyng of hys vsurped power, abusyng the simple people wyth all kyndes of deluslon and iuggleyng of countrefaicte myzacles, of feigned visions, of lyyng in traunces, of rapcions euen vnto the thyrde heauen, of sophistycall learning, of holy contestacions, of subtily inuented pzopheces, of bolde comminacions and thzeateninges, of voices auouched to haue come from heauen, of peruertyng the sence of scripture to maintеine his power, of wzytyng bookes in derogacyon of the kynges pzoceedynges.

And to the ende there shoulde not lacke any kinde of wickedenesse that the saied Hydza and his adherentes, moonkes, fryers, and other cloystrers were hable to weorke, he founde meanes besydes many other stozmes of fozrayne warres and conspiracies, to ferre to abuse the credulitie of the simple ignozaunte people, that he bzought theim halfe in a detestacion and hatered of Gods woorde, and seduced theim to aduenture with a lytle blaste of sedicion, to distourbe the cogitacions of suche a noble and a good kyng, beeyng than moste earnestelye yea (I maye saye) onely sette in studyng foz the establishemente and continuacion of peace and tranquilitie in this Royalme foz euer. All whiche terrours coulde not appalle kyng Henryes moste stoute courage, but that he wente thorough with the refozmacion, whiche the spirite of God so wzought in hys harte and conscience, that he sawe it to bee necessarie, and hymselfe to bee chosen of God, to bee the instrumente therof.

All this whyle Englande thoughe not yet bzay wyllyngly ne vniuersally receyuyng the grace of the ghospell offreed vnto vs, together wyth the moste heauenly iewell and treasure of Goddes holy scripture, in the mother language: yet neuertheleſſe (as oure partyes and moſte bounden dueties were) tenderlye consideryng the moste vigilaunte care and studie, and moste earneste trauayle of oure moste gracious soueraigne employed foz our behoufe, and daily bestowed in foztifyng all partes of the Royalme agaynst the malicious assaultes and conspiracies of the saied Romishe Hydza, oz any other enemies by his pzocuremente: Englande (I saye) ceassed not with continuall pzayer to beseche the goodnesse of almyghtye God, to rewarde the godlye mynde and doopnge of our kyng nowe wearyng oute hys bodye in trauayllyng foz vs, and spendyng his lyfe in pzocurыng foz our wealth and safegarde, wyth a soonne, to whome, whan he shoulde departe hence to heauen, he myght safely committe and leaue his croune, with the gouernaunce of vs his moste dere beloued subiectes: Thus did all Englande by the space of many yeres perſiſte in continuall pzayer: but almyghtie God wyllyng to shewe foz what persones he reserueth hys blyssynges, as soone as we had throughe better instruccyons conformed our selues to the expulsyng of the Romyshe Antichzyste, to the gladde

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enbzacyng of hys woozde, and to the receyuyng of his ghospell in all partyes: immediately heard our lamentable petitions, and sent your most noble mother Quene Jane of famous memozie, whom (as it maie be thoughte) hys pzouydence and consailles vnscrutable had purposely ozdeyned, pzepaired, & caused to be bozne foz none other office, but that she myght bee moste dere wife to suche a kyng, and mother to suche a Pzynce. Foz as soone as she had in moste lawful matrymonye bzought foozth your grace, she departed this wozlde: as thoughe she should haue sated: I haue dooen the office þ I was bozne foz. nowe fare ye well. The treasshe floure of my pure virginitie, I haue moste safely committed to my moste dere spouse kyng Henry foz to kepe, and to you his moste feithfull louyng subiectes, I leaue behynde me my onely soonne, the iewell that ye haue so long desired, so soze longed foz, and so often craued of God. As lõg as ye shal tendze his welfare, ye shall satisfye my desyze, whome I bzoughte foozthe foz that purpose. If it maye please God to sende hym longe lyfe, I haue the full fruicte of my trauaylle, I haue my deathe abundauntely recompensed, and my coume emong you euen to my mynde supplyed. I haue nowe no moze to dooe on yearth. If I haue demerited any loue oz thanke at your handes, bestowe it wholly on my soonne, whan I am gone from you. Thus departed the moste vertuous ladye Quene Jane, whose deathe we haue the lesse cause to lamente, because that by hope we are assured, that she is gone from peyne to ioye, from care to reste, frõ sozowe to blisse, frõ this trãsitozie wozld to immoztalitie. We haue cause to suppose that God foz the exceadyng great loue and fauoure that he beareth towardes Englande, whan she had bzoughte foozthe to the wozlde suche a soonne, tooke her awaye immediately of purpose to rewarde her wyth a croune eternall, foz whome all tempozall and wozldely rewardes were incomparably ouer basse, ne any yearthly croune sufficient: so that to lamente her, is rather to enuye her felicitie and blisse. And she beeyng nowe in heauen with her moste desired ioye Christe, inuiteth and requireth vs that our beneuolente loue and affection, whiche muste haue been deuided betwene you and her, maye bee wholy transferred and bestowed on your highnesse, whome to bzyng foozthe she was not onely well contented, but also muche desyzous to dye. So that we are all double bounde to loue youre Maiestie, fyzste because youre moste dere mother was taken from vs ere she myght receyue any fruicte of our grate and thankfull hertes foz bzyngyng foozth to her coũtrey suche a soonne, and than muche moze, because that in your moste Royall persone is reposed al the wozldly ioye, coumfozte, hope, and expectacion bothe of vs that are nowe liuyng (whom I truste your Grace shall surutue,) and also of our posteritie. Neyther can I iustely affyrme her to be dead, that hath leafte behynde her suche fruicte of her bodye, whome to bzyng foozth (I dare auouche) she though her death so well bestowed, that in case she myght returne to lyfe again, and be in her fozmer state of mayde & Quene, she would readily paryshe & couenaũt with God, on thesame pzyce to bzyng foozth your Grace vnto her countrey. And so greate was the ioye and gladnesse of Englande in the natiuitie of your highnesse, that the veray pzouidence of God thought it necessarie to temper our immoderate mirth & reioysing with the death of your most vertuous mother (foz neuer was þ decease of any Quene in England moze lamẽted) lest we myght haue ben so inebziate with our vnestimable felicitie, þ thesame might haue made vs pzoud, and percase haue bzought vs in suche flaterye of our selues, þ we would haue

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forgotten, or perchaunce not acknowelaged no nor espied you to bee sente vnto vs aswell by the most mightie and most woondrefull power of Goddes hand, as also of his exceadyng mercie, and fauoure towardes Englande. He myghte haue taken her away ere she had cum to the bearing or conceiuing of you in her wombe, if he had not specially loued and tendred our good king Henry and vs. It was in his hande and pleasure to haue taken you bothe (whiche thynge god forbydde) if he had not by leauing the better of the twoo with vs, been willing bothe manyfestelye to declare his almyghtifull power ioyned wyth hys moste gracious mercie and tendre compassion towardes England, and also to bridle the insolencie, which by hauyng you both still wyth vs (suche is mannes fraitie, and readinesse to swerue) he paraduenture forsawe, would haue growen in vs. God in takyng awaye her at your birthe did plainlye ministre vnto vs, both an earnest warnyng, and also a iust prouocacion of vncessaunt prayng for the life and prosperous continuaunce of your Grace being of nature and by the condicion of your birth, mortal as your mother was. The birth of your Maiestie was the more swete, because it was so long wished for, so long loked for, and so long craued ere it came. A great benefite is myche the sweter that it is not obteyned without great and long suit. The pleasure of a good turne is much diminished whan it is at the fyrst obteyned. The desirefulnesse of our myndes myche augmenteth and encreseth our pleasure. The admirtion also and (as who shoulde saye) the sawcyng of pleasures with some kind of misfortune either afore going or in the middes adtempered, graceth altogether, and maketh it the more acceptable. Honey is waloweish and ouercasteth the stomake, if it be plenteously taken by it selfe alone: but if wyth vinegre it be made eagredoulce, than is it not onely delectable and pleasaunt of relice, but also comfortatiue and holsome too. The deathe of the moste vertuous lady and moste woorthie Quene Jane your mother, beyng ioyned with your birth, made such a temperature of sorowe and ioye together, that bothe our mournyng whiche otherwyse shoulde scarce haue founde anye ende, was soone mitigated: and also our moste tendre delite of enioying your Maiestie, much the more encreased. We had so long groned, we hadde so long cryed to God for a Prynce: that excepte he hadde in the moste desired birthe of the same, aspersed the deathe of your mooste dere Mother: we shoulde by our immoderate felicitee haue tempted, and prouoked hym to take you bothe from vs. It was hys goodnesse that woulde not suffre vs to fall. For muche sooner and sorer doeth immoderate ioye drounde mannes reason, then immoderate doloure. Thus than (as I haue sayd) as soone as we willingly applyed our selfes aswell to ỹ exiling of al papistrie, as also to thembracing of the woorde of God, he immediately fulfylled and satisfyed our desyres by sending your Grace vnto vs after a woondreful sorte: as if he shoulde in playn wordes haue saide: Now that ye haue gladly receiued my word, ye shal haue that whiche ye cannot but of my gyfte obteyne, that is to wete, a Prynce, and wyth him al worldely coumforte, ioye and securitie that ye maye wel perceiue both ỹ nothyng is impossible to God, & also that if ye abyde in me, and my woordes abyde in you, aske what ye wyll, and it shalbee dooen for you. Whan I saye, the woorde of God, ỹ law, the preceptes, or ỹ cõmaundemẽtes of God, I mene not fantastical dreames of mãnes inuenciõ (for these thinges are nothing lesse thẽ ỹ woorde of God) but I mene the true & liuely woorde of God conteyned in holy scriptures: I mene his holy gospel & testament, purely & sincerely taken

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without the venomous corrupcion of the fylthie dregges, or of the ſoure leauen of any the aboue reherſed peſtilencies, accordyng as your moſte noble father our late ſouereaigne lorde kyng Henry the eight with vneſtimable care, ſtudye, and trauayll, mynded and laboured to haue it ſette forth, & to be daily preached and taught to hys people without any declynyng eyther to the ryght hande or to the left. Whiche thyng if he could not ſo throughly accompliſhe as his moſte earneſte hertes deſyre was, I truſte ỹ almyghtie god, who hath prouided and ſent vs your highneſſe a moſte worthye ſoonne to ſucceede ſuche a worthye father, wyl by his eſpecial grace illumine your herte to procede in the way of trueth whiche your father hath opened vnto you, & wyl geue you grace al thinges to perfecte whiche your father moſte godly begāne to your handes. And although to maynteine, vpholde, & conſerue ỹ kyng Henry prepayred and hath nowe lefte to your gouernaunce, is of it ſelf ſo muche matter of immortall honour & renoume, ỹ it wer enough for any kyng to dooe: yet hath God prouided ỹ ye ſhall not haue cauſe to ſaie as Alexāder the great conquerour, whan he conſidered the great & manyfold actes of his father Phylip kyng of Macedonie, ſaid: My father wil leaue nothing for me to doe. For god of a verate pitye that he had on kyng Henries vncomparable & the ſame vnceaſſaūt trauayles for the publique behouf & welth of Englande long yeres ſuſteined, tooke hym awaie from this troubleous worlde as ſoone as he had prepaired your Grace in a readineſſe by due ſucceſſiō of inheritaūce to receyue at his hādes ỹ kepture & croune of his royalmes & dominions. God by a ſpecial diſpēſaciō breake of ỹ courſe of his like ere al thinges wer brought to a ful perfectiō, becauſe he would declare hymſelfe to haue appoynted your Maieſtie, not to lyue altogether in a careleſſe ſupinitie, but in a perpetual exercyſe of al princely vertues, ỹ ye might conſūmate & finiſhe ſuche regall enterpryſes as he begoonne, partely in other worldly affaires, & eſpecially cōcernyng ỹ redreſſe of abuſes in matters of religiō. Kyng Hēry was the Moſes whō God elected ſtouthy to deliuer vs out of the hādes of ỹ Romiſhe Pharao, & to conueigh vs through the read ſea of the wauerynge iudgemētes of mē, & the troubleous ſourges of ỹ popiſhe generaciō ſwelling & rageyng agaynſt him, and through the wildreneſſe of beyng lefte alone deſtitute of ỹ aſſiſtēce or coumfort of other Chriſtē princes, whiche in this ſo noble and ſo godly an enterpryſe might laudably haue ſette in foote w̄ him, & through this wildrenes to cōducte vs as ferre as ỹ lāde of Moab: but ye are the Joſue, whom god hath appoynted to bryng vs into the lande of promiſſiō, flowyng and rēnyng wyth milke and honey, & to ſette vs Engliſhe men in the lande of Canaan which is the ſincere knoweleage & the free exercyſe of Goddes moſte holy worde. He was the Moſes, who by goddes ordeinaunce & diſpenſation wrote the booke of Deuteronomie, whā he cauſed the holy Bible to bee turned into Engliſhe, & laied it in the tabernacle, whā he cōmaūded the ſame to bee laied in al & ſingular the churches throughout his Royalmes & dominiōs: chargeyng the Leuites, ỹ is, the Byſhops, Paſtours, & Curates, in the time of the free yere, ỹ is, at al due & conuēnient ſeaſons, to read and declare it vnto al ỹ people gathered together, both mē, women & chyldren, yea & the ſtraungiers ỹ were in any his cities, ỹ they might heare, learne, and feare their lorde God. But where ſome of the prieſtes ỹ ſōnes of Leui, had now in theſe laſt yeres through their tugleyng, theyr falſe packyng, and their playn ſorcerie bewitched kyng Henry with a wrong perſuaſion, & had ſo craftily coūpaced and conueighed the

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matter, ỹ vnder the pretence & coulour of religion, they kept the worde of God frō the eyes and eares of the people, beatyng his moste faythfull louyng subiectes frō the knowleage therof, wyth a mortal whyppe made of sixe deadly knotted chordes, & in the meane tyme kept the booke of the lawe hiddē, vntyll they had so ferre obscured, derkened, & oppressed ỹ worde, ỹ all thynges were replete with errour and insyncerytie: it now euidently appereth your Maiestie to be the faythfull Iosias, in whose tyme the booke of ỹ law is found out in the house of the Lorde, & by your moste godly intunctions read in the hearyng of all your people, and a couenaunt made with the Lord ỹ they shal walke after the Lord, & shal kepe his commaūdementes w̄ al their hertes & al their soules, wherunto all your people moste willyngly dooeth consent by glad receyuyng of all suche good order & reformacion as by your Maiesties moste godly direccion is mynistred vnto them. Your most noble father was the Dauid, who of a good hert & zele entended, yea & made mocō to build an house for the Lordes name: but we all trust your highnes to be the Salomon, whō god hath appointed and by special dispensacion elected to build & finisshe an house for him for euer, by restoryng & establishyng the true Christian religion. Which thyng ỹ your Maiestie maye haue the grace & spirite to doe, ye lacke not the perpetual wyshinges and prayers of al your most louyng and obedient subiectes. The world seyng these your moste princely begynnynges in this your tendre yeres of chyldehood, is confirmed in a sure hope and expectacion ỹ your Maiestie wil in proces of time growe to bee in this behalfe a veray Phenix emong Christian princes, & a mirrour and spectacle vnto them all. And certes your Maiestie is in muche other case thē other kinges of England before your tyme haue been. For where (the frowardnes of fortune beyng syche, that moste parte of thynges lyke as they are throughe her aide and fauoure easie to bee achiued, so the same throughe her malignaunt wickedenes are more easie to be lost again) it deserueth no lesse but rather more glorie wel to kepe and maintein thynges wel gottē, thē to acquyre more to it: some of your moste worthie progenitours haue had a readye pathway to renoume, and haue had but an easie trauail to succede & folow ỹ prince nexte afore goyng in the laudable exaūple of politique regimente, of worthye enterpryses, of Marciall prowesse, of noble but yet common actes of chiefalrie, of notable and famous enterprises, but yet enclosed within the coumpace of mannes reache. But your grace succeadyng Henry the eight, shall not be hable to satisfie nor aunswere the earneste expectacion of the worlde, onlesse ye doe excell. Nothing maie serue your grace but singularitie. Ye haue in his exaumple suche a marke set vp vnto you, as without the sweat and labours of Hercules (of whō the Poetes feigne, ỹ he bore vp and stayghed heauen self w̄ his shoulders) ye shall not be hable to clyme vnto. Ye must surmount and passe a kyng whiche was in his tyme peerlesse, & a matter of publique admiracion to the vniuersall world. And suche are your begynnynges alreadye, aswell in Marciall chiefalrye, as also in politique ordinaunce of ciuile lawes at home, aswell in destroyng the image of Baall, and rootyng vp of al Idolatry, as also in settyng a ferther good order for matters of religion: that it wil not suffice if ye bee but egual to him. King Hēry the eight besides his felicitie & luckie fortune in al his most Regal enterprises aswel by marcial chiefalrie as also i politike gouernaūce, besides his manyfold cōquestes and victories in Fraūce, Scotlande, Irelande, & els where, besides his vnestimable high trioūphes, voiages, and actes dooen

both

bothe at home and beyonde the seas, beſydes his exceadyng greate and manye buyldinges of palacies, Honours, Mainours, caſtels, foꝛtresſes, holdes, block-houſes, hauens, alwel foꝛ the ſtrength & ſafegarde of his royalmes and dominiõs as alſo foꝛ ỹ cõmoditie of frẽdes arryuing, & ỹ annoiaunce of the enemies, beſydes the defence and mayntenaunce of al hys poꝛtes and narowe seas with Carikes, barkes, hulkes, ſhyppes, galies, and many other high and ſumptuous deuiſes of ſhyp wꝛight, beſydes the aboundaunt furniſhing of all and ſinguler the pꝛemiſſes with al kyndes of oꝛdinaunce, artillerie, & other requiſite pꝛouiſiõ, beſydes ỹ foũdyng, ediſing & erecting of an vncredible noumbꝛe of biſhops ſees, cathedꝛal Colleges, lectures, ſcholes, and other Colleges foꝛ ſtudentes in bothe vniuerſitees, and ſo ſumptuous endowyng of euꝛye of them with landes, poſſeſſions, Jewels oꝛnamentes and all requiſite furniture ſo muche and ſo large, as euꝛye one of the pꝛemyſſes particularly myght bee iudged an acte ſufficient in a kynges tyme to bee dooen, beſydes his moſte vigilaunt and careful ſtudie about the enactyng of a great volume of ryght hollome ſtatutes and lawes foꝛ the commoditie and behoufe, of the publique weale of England and his other dominions, and emong theſe, hys vnceaſſaunte endeuoure about a reforꝛmacion in religion, and therin (as a thyng moſte neceſſarie foꝛ all common weales tendꝛeing Chriſtes glorie,) the extirpyng and aboliſhynge of the deteſtable vſurpacion of the papacie of Rome, the rootyng vp of all ſectes of cloiſterers, of all countrefaicte religyon, and of Idolatrie, together with the ſetting foꝛth of the holy Scripture in the vulgare Engliſhe tounge, beſydes all theſe pꝛemyſſes and other his actes mo then a long tyme maye ſuffyſe to reherſe, king Henry was a Pꝛince of ſinguler pꝛudence, of paſſing ſtout courage, of magnanimitee incomparable, of inuincible foꝛtitude, of notable actiuitee of dexteritee woondꝛeful. He was a continual welling fountayne of eloquence, a veray rare ſpectacle of humanitie, of ciuilytie oꝛ good nourture an abſolute pꝛeſidente, a ſpeciall paterne of clemencie and moderacion, a woꝛthie exaumple of regal iuſtice, a botomleſſe ſpꝛing of largeſſe and benignitie. He was in al the honeſt artes and facultyes pꝛofoſidely ſeen, in al liberal diſciplines equall with ỹ chiefeſt, in no kynd of litterature vnexpert. He was to ỹ woꝛld an oꝛnamente, to his countrey a treaſoure, to his frendes a coumfoꝛte, to his foes a terroure, to his faithful and louing ſubiectes a tendꝛe father, to innocentes a ſure pꝛotectour, to wylfull malefactours a ſharp ſcourge, to his common weale and good people a quiet hauen and ancoꝛe of ſafegarde, to the diſtourbers of the ſame a cocke of extermination, in hainous and intolerable crymes agaynſt the publique weale a ſeuere iudge, in the lyke offences committed agaynſt hymſelf a readye poꝛte & refuge of mercie, except to ſuche as woulde perſiſte vncoꝛrigible. A man he was in al giftes of nature, of foꝛtune, & of grace, pierelesſ, & (ſhoꝛtly to bꝛeake of in a matter of it ſelfe infinite,) a man aboue al pꝛaiſes. Suche a king hath God ſette vp befoꝛe your Mateſtie foꝛ an exaumple, a ſpectacle, & a paterne of al pꝛincely vertues whome equally to matche, wil bee with the veray feſte that is looked foꝛ of theſe your moſte Regall & Chriſtiã begynnynges in thys youre tendꝛe age. Foꝛ mete it is that lyke as your highneſſe is heire and ſucceſſour of your moſt noble fathers croune & treaſures, euen ſo much moꝛe bee ye heyꝛe of his moſte pꝛincely vertues: and like as ye woulde employ al poſſible induſtrie, & diligence to mayntaine and ampliate the external poſſeſſions of your empier, euen ſo to augmente the vertues of the mynde, keepyng the moꝛe pꝛecious poſ-

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session of the twayn. Neither is there in this behalfe on our parties, your Maiestees moste beneuolent & faithfull louing subiectes, any lesse hope to be conceyued of you for that ỹ is to come, then we doe already fele iope and coumforte of that we see present. For suche excellent begynnynges beyng ferthered by the publique and daily prayers of al your faythfull & true herted subiectes, cannot but haue stil better and better degrees of continuaunce and encreace, especially hauyng suche noble and sapient Counsaillours as it hath pleased God to prouide for you, and to geue you in this your tendre babehood. For that all suche well doo̅ynges in young kynges, and by reason therof prosperous successe in all thynges, procedeth of faithfull and godly Counsaillours: it maie euidently appeare by the notable exaumples of the twoo younge kinges of Israell Manasses and Iosias. Whoso wyll peruse the bookes of the kynges, shall fynde that from the begynnyng of Achabs reygne vntill the tyme of good kyng Ezechias, true holinesse, religion, tyght knowleage of God, yea and the verave mynde to worshyp or seke Goddes glorye, lay as a thyng oppressed, reiected, buryed, and vttrely extyncte, and in stede of Godlinesse reigned al iniquitie: in lieu of true knowlage, all was possessed with ignorauunce and errour: in place of true worshyppyng of God, so ferre preuayled Idolatrye and contempte of Goddes lawes, that Israell passed the Gentyles not onely in theyr owne gentylitie of worshypping Baal and many false Goddes, but also in al other kyndes of theyr moste detestable abhominacions. The crafty and subtile inuegling of Baals prestes, and of the false prophetes for the aduauncyng of their owne lucre and estimacion, had vnder the coulour and pretence of holynesse, and of religion, by litle and litle so allured, enueigled, coniured, and bewitched the prynces: ỹ they were vtterly blynded and seduced to condescende to the wicked and couetous inuencions of the prestes. They perswaded the Princes to theyr waies by policies, they bestowed all theyr cũning clergie, & worke mãshyp of peincted eloquence, vntyll they had peruerted them and drawen them clene a straygh from all the wayes of the Lorde theyr true God, well knowyng that the people, some for loue, some for feare, and some through exaũple, woulde without any buisinesse folowe the trace and ledyng of theyr king & gouernour. They made the kynges & rewlers sure on theyr syde, well wetyng that the subiectes, some for obedience sake of theyr owne accorde would, and the rest by their cruell diuises myght by tyranny be enforced to drawe after theyr Princes line. Whereof the auncient prouerbe sayeth, that euery kyng is to his royalme and subiectes eyther a singuler precious benefite, or els a very pernicious destruccion, because ỹ suche as euery kyng is, suche wil his people bee. Wherfore lyke as a werte or a wolle standyng in a bodyes face is a more blemysshe, a greatter deformitee, & a worse disgracing, then if it stode in some priue place of the body, where eyther the prouidẽce of nature hideth it, or mãnes own reuerẽce and good prouision doeth kepe it secrete: so is a vyce or any ciuil qualytie a more fault & greatter dishonour in a Prince, then in an other priuate persone, because that euery his saying, doyng, yea & euery his looke & gesture, is taken vp as a publique exaumple and paterne for all hys subiectes to folowe: so that the kynges of Israel could not be ciuill, but to the verie pernycious ensaumple and corruption of al theyr sely people. But at length came good kyng Ezechias, of whom the Scripture in his due commendacion testifieth, that he did that pleased the Lorde in al thyng, lyke to his forefather and progenitour Dauyd.

Hys

His well doynges he begoonne with the redresse of religion, and the extirpyng of idolatry vp by the rote. For whyle idolatry reigned, nothing could he doe ꝑ myght be pleasyng to God. Fyrst of all therefore he put awaye the hil alters, & brake the images & cutte downe ꝑ groues, and all to brake the brasen serpente that Moyses had made. (For vnto those dayes ꝑ chyldren of Israel dyd burne sacrifice vnto it.) He trusted in the Lorde God of Israel, he claue to the Lorde Nume. xxi.
and departed not from hym, but kepte his commaundementes, and the Lorde was with hym, so that he prospered in all thynges whiche he tooke in hande. &c.
Thus, duryng ꝑ time of his reygne by ꝑ space of twēty nine yeres, he renewed religion & restored the lawe of God to his perfection: he reduced his people to the trade of holy and vpryght conuersacion in the syght of God, of walkyng in the commaundementes of the Lorde, detesting al Idolatrye & abhorryng al suche abomynacions as myght iustely prouoke his wrathe & vengeaunce. All this whyle the subtyl & crafty false prophetes and prestes of Baall dissembled & played mum, they folowed the necessitee of the time, and for feare of the iron rodde, did as the worlde vnder suche a kyng required. But as soone as good kyng Ezechias was once dead, leauyng behynde hyme his sonne Manasse, a chylde of twelue yeres olde to reygne by succession ouer Israel in his stede, than the false prophetes and prestes of Baall thought it a fitte and proppre tyme to shewe themselues in theyr owne colours. As soone as by his death a gappe was opened to theyr false iugleyng, to theyr crafty practyse, to their wyly dryftes, and theyr subtyle conueyghaunce, they agen shewed theyr affections as they were. They leat not slyppe theyr occasion ꝑ reduce Israell to the former trade of dooyng sacrifice to the Idolles whiche they had learned in the tyme of wicked Achab, wherby theyr lucre and aduauntage badde a long season come in thicke, and vnder Ezechias vnderlye decaied, in whose dayes they wer of force compelled to haue the lawe of God in honour, and the same onely to vse and to reache to the people. In sterte priuely they styll cōtinued most detestable & most pernicyous fauourers, mayntayners and worckers of Idolatrye, though they had for the tyme through hypocrisy and for feare of punishemente interrupted thesame. But ꝑ youth of Manasse beyng a babe easyer to be inticed allured and trayned to the lustes of sensualitie, through flatteryng persuasions, and beeyng destitute of faythfull and godly counsaylours that might and woulde protect his tender chyldehood, and bryng hym vp in the knowledge of God, in the way of his preceptes, was for the sayde false Prophetes, and rouetous prestes of Baall a mete praye. Hym therefore they enueygled w many swete woordes of flatterye (doubte ye not) with many woordes of coumforte, with muche circumstaunce of glorious peincted eloquence, with allegeyng of many politique consideracions, with many ciuyll respectes of ꝑ state of the worlde ꝑ than was, with many gaie and solemne promises of innumerable and thesame right high commodities that shoulde thereby ensue to him and his common weale, with many assured warauntises of welth, peace and tranquilitie, if he would vse their counsayl in folowyng the wayes of wyse Achab, beyng (as they alleaged) a noble Prynce, and a polityque wise man in folowing ꝑ trade of his forefathers, & not of such a newefound teade of learnyng and religion as Ezechias had lately inuented & brought vp in Israel, to the great troublyng & disquieting of himself, the grieuous annoiasice and veracion of his subiectes, and the extreme perill of his cōmon weale. For Almanazar king of Assyria had in the dates of Ezechias

come

come vp agaynst Samaria, and besieged it, and woonne it, and had carried awaye Israel into Assyria: and after him Sennacherib kyng of Assyria had cõe vp agaynst all ỹ strong cities of Juda, & had take them: albeit God by his power deliuered Ezechias & his people & Cities, & the Aũgel of the Lorde slewe of the proud blasphemous braggyng Assirias, an hũdred fowre score & fiue thousand at a clappe. By these meanes ỹ false prophetes & wicked priestes of Baall coũpate and weigh young Manasse though he succeded his owne father beyng so good & so godly a kyng as ỹ expresse testimonie of holy scripture cõmendeth vn to these woordes, that after hym was none lyke hym emong all the kynges of Juda, neyther were there any suche before him: yet ỹ not withstãding by ỹ sugermouthed false prophetes, & by the couetous priestes of Baall through defaulte of good & godly Counsayllours, whome (doubte ye not but this wicked rable founde meanes to wring out of fauour, & to remoue awaye from the kynges
iiii. kyng. xxi. presence) he was so coumpaced, weyghed, persuaded, woonne, bewytched, peruerted & so foore seduced: ỹ (as the scripture recordeth), he did euil in the syght of the Lorde euen after the abominacyons of the heathen. For he went & buylt the hill altares, whiche Ezechias his father had destroied, & he reared vp alters for Baall, & made groues (as dyd Achab kyng of Israell) and worshipped all the hoste of heaue and serued them. And he builte alters in the house of the Lorde, of whiche the Lorde had sayd: *In Hierusalem will I putte my name*. And he buylte altres for all the hoste of heauen: euen in twoo Courtes of the Lorde. And he offered his soonnes in fyre, and gaue hede vnto witchecrafte and sorcery, and mayntayned wesyers with spirites, and tellers of fortunes: and wroughte much wickednesse in ỹ syght of the Lorde to angre hym. And he put an ymage of a groue that he had made, euen in the Temple, of whyche the Lord had saide to Dauid & Salomon his sonne: *In this house and in Hierusalem, whiche I haue chose out of all the tribes of Israell, will I putte my name for euer.* And Manasse led them out of the waye, to doode more wickedlye then dyd the hethen people, whome the Lorde destroyed from before the chyldren of Israell, and he wrought more wyckedly then all the Amorytes, whiche were before hym, did: and made Juda also to synne with his Idolles and shed innocent bloude exceedyng muche euen tyl he replenished Hierusalem from corner to corner wyth the bloude of the true Prophetes, and of as many as myght be founde to be the true worshyppers of God and sincere kepers of ỹ lawe. After so wicked a father, (who reigned fiftye fyue yeres in Hierusalem) succeded as wicked a sonne Amon, beyng twẽty twoo
iiii. kyng. xxi. yeres old whan he begoõne to reigne. And he lykewyse dyd euill in ỹ syght of ỹ Lord, as his father Manasse had doen, and walked in all the waye ỹ his father walked in, & serued ỹ Idolles that hys father serued, & worshypped them. And he forsooke the Lorde God of his fathers, and walked not in the waye of the Lord. &c. Whan Amõ was deceassed, his soõne Josias was in his stede made
iiii. kyng. xxi. kyng, and was but eight yeres olde whan he was enoynted kyng. And where he reigned thyrtie one yeres, and begonne to reigne so young: yet (as the scripture plainelye mencyoneth) *he did that whiche is right in the sight of the Lorde, and walked in all the wayes of Dauid his forefather, and boughed neither to the ryghte hande ne to the lefte*, vndoubtedlye throughe the spectall grace of God, and the helpe of good Gouernours, who well consyderynge and ponderynge the vngodlye lyke and dooynges of Manasse, coulde not of theyr fydelytye fynde in theyr hertes to suffre suche an innocent babe in lyke sort to be seduced and abused as Manasse had

had been, both to his owne perdicion, and also to the vttre desolacion of Ie- iiii. kin. xxi.
rusalem and Juda: For beholde (sayd the Lorde) because Manasse king of
Juda, hath done suche abhominacyons. &c. I will bryng suche euyls vpon
Hierusalem and Juda, that whoso heareth of it, bothe his eares shall tinkle:
and I wil wipe out Hierusalem, as a man wipeth a dish, and whan he hath iiii king.
wiped it, turneth it vpsyde downe. &c. And to Josias thus aunswereth the xxii.
Lorde by the prophetisse in the fowerth of the Kynges: Because thine herte
did melte, and because thou hast humbled thy selfe before me the lorde whan
thou hearedst what I spake against this place. &c. Beholde therfore I wil re-
ceiue thee vnto thy fathers, and thou shalt be put into thy graue in peace, and
thine iyes shal not see al the euils whiche I will bring vpon this place. They
were both of them young kinges, and immediate successours, the one to Eze-
chias who had extirped idolatrie by the roote, and the other to a worshipper
of false Gods, & otherwise also a very wicked man: And yet Manasse through
peruerse enticers fel from God to all naughtines, and Josias beeyng younger
of age then he, did by the helpe of faythefull and godly Counsaylours, apply
himselfe to all goodnes, and thereby prospered. These twoo very notable ex-
aumples, moste gracious Soueraygne, I haue some what the more at large
proponned and set forthe to your Maiestie: partely that ye may marke and
consider what fruicte and rewarde shall of your godly dooynges redounde to
youreselfe, youre people, youre Royalmes and dominyons, yea and to youre
posteritie also for your sake: and partely to declare vnto youre hygthnesse, that
nexte to the speciall gifte of Gods grace, to be of your owne good disposicion
plyaunt, flexible, and much enclined to vertue: the chiefe and principall portion
of all suche good happe is to bee ascribed to the discrete gouernaunce, the sa-
pient direccion, the vertuous trayning, the vpright guydyng, the godly aduer-
tisementes, the holesome admonicions, and the vncorrupt education in vertue
and litterature ministred vnto a yong king by faithful and woorthy Counsayl-
lours. Which thing forasmuch as it so is, how happy & blysfed is your Ma-
iestie of gods owne hande, who hath prouyded your Grace of suche noble
and woorthy Counsaylours in this time of your minoritie: and how much
are we your most faithful louing subiectes bound to laude, praise and mag-
nifie his moste holy name, for that in this so daungerous a tyme he hathe so
mercifully & graciously prouided for vs, whose welth and safegard in this
worlde must wholly and onely depende of your godly education & vertuous
trainyng, or our extreme confusion of the contrarye? And certes this your
innocent babehood and tendre minoritie, is the verate time, in which it may
euidently be tried what persons dooe faithfully tendre your welth, your ho-
nour, and your godly procedinges. They are aboue all precious Jewelles
and aboue all worldely treasoures to bee estemed, loued, regarded, thanked,
and folowed of your Maiestie, whiche in thys your mynoritie shewe them-
selues faithfull, earnest, diligent and careful, not onely as touching the safe-
garde and preseruacion of your most Royall persone, but also concernyng
your minde in this your tendre youngth to be furnished with literature, with
the due knowlege of God, & with such disciplines as many confirme you in
all princely vertues for your honour, welth and renoume, whan God shall
make you a manne of yeres and stature, as your moste noble and moste ho-
nourable Counsaylours doe their true and diligent endeuour to make you

a manne in maniers and learning. Wherein like as Philip king of Macedonie at the birth of his sonne Alexandre the great, alleged himselfe for two causes principally to reioyce, the one because he had now a sone borne to succede him in his croune & sceptre, & the other because the same was borne in the time of so noble a Clerke as Aristotle was, to whome the tuicyon, gouernaunce, and instruccion of Alexandre, might be committed, so did your most noble father, and so doe al we your most benevolent subiectes yet sutreioice, that your hap was to be borne hauing two such worthy vncles to serue and assist you, and especially such an one as your most dere vncle Edward Duke of Somerset is, to whome aswel the gouernaunce and vertuous institucion and training of your most Royal person, as also the protecyon of all your Roialmes and dominions and of al vs your most feithfull louing subiectes during the time of this your minority, might be safly committed. Of whose fidelitie now a long season aswel in king Henries time as sence the beginning of your Maiesties most noble and victorious Reigne throughly tried, and the same aswel in peace as also in soondry warres approued, neither at home only, but also both in fraunce & Scotland more then once or twise declared: of whose dexteritie aswell in marcial feactes as also in ciuile affaires, and in ordring of the common weale: of whose fortunate and luckie spede in al his worthy enterpryses: of whose happye and prosperous successe in all thinges that he taketh in hande: of whose passyng great clemencye & moderacyon towardes all people in euerye behalf: of whose prudence in all ciuill matiers: of whose feithful and vigilaunte administration vnder your Maiestie in your common weale: of whose indifferencie in al causes of iustice to be ministred to your people: of whose most vpright integrity not onely in ciuil counsayles, but also in matiers of religion for the worde of God purely & sincerely to be set forth to Gods glory, and to the welth and honour of your Emperial croune and dignitie, though no manne is hable to say ouermuch: yet wil I rather absteyne to say that I coulde and iustly might doe, then I will fill his eares with the troumpe of his owne particular prayses, whiche I knowe hym to bee nothyng desirous ne willing to heare. Onely I shall pray almyghtie God (as al England and your other dominions with publique and the same vnceassaunt prayers doe) so preserue and kepe him, vntil such time as your Maiestie being growen to full manstate and absolute discrecion, may reward him with condigne thankes for his long and the same most feithful and diligent seruice, and the same thing also to doe vnto al the other your moste noble and godly Counsaylours. For the blissfull state that your Maiestie endeuoureth and daily trauayleth with their assent & consent to set this your Empiere in, enforceth as many as loue either you or God, daily to breake out into this acclamacion: O happy king, of suche worthy Counsailours, and o happy Counsailours of such a toward king. Neither doe we your most benevolent subiectes any thing doubte, but that your Maiesties godly beginninges so prosperously and earnestly to set forth Gods worde and glory, shal daily more and more occasyon al Christian kinges & princes not onely to spoyle the Romishe Egipt by resuming euery one his owne most due & rightful title of supreme head within his own Royalmes & dominions, & by abolishing ỹ vsurped primacie of the papacie of Rome with al the Antichristian tradicions issuing from the same, but also in publishing

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the pure and ſincere woꝛde of God to theyꝛ peoples and ſubiectes euery one. And than is it not to be doubted, but that Chriſtian loue, peace, vnitie, and concoꝛde, whiche hath long and many yeres thꝛough the malicious pꝛactiſing of the See of Rome been exiled & vaniſhed from al partes of Chriſtendome, ſhall vniuerſally in a momente returne agayne to the great glozy of God, to the quieting of the woꝛlde, to the benefite of all Chriſten common weales, and to the confuſion & diſcoumfeightyng alwell of the Turkes, as alſo of al other the enemies of God and good people. And within your Maieſties Royalmes and dominions it is in the meane time nothing to be miſtrusted, but that by your moſt gracious pꝛouiſion, ſuch knowlage of Gods woꝛde ſhal grow, that your people ſhal be to al others a perfect enſaumple of all godly conuerſacyon and behaueour. And where Ezechias and Joſias mayntayned true religion and the bꝛight wurſhipping of God, but either foꝛ his owne time & no lenger, I truſt your Grace ſhal confirme & eſtabliſh it foꝛ euer in the hertes and bowels of all youre moſt tendꝛe louing ſubiectes. Wherũto certes there cannot be any ſo ready oꝛ ſure a way, as by publiſhing the holy ſcripture & goſpel of Chriſt & by eſtabliſſing the vſe therof thꝛough moſt holeſome oꝛdeinaũces, ſtatutes, lawes, iniunctions, ſincere pꝛeachers, moſt godly omelies, and expoſicions, in the vulgare toung. And in this behalfe, if common wꝛiters in trifling pꝛofane matiers do with much high ſuit make meanes to obteine and vſe the fauourable acceptacion of Pꝛinces, vnder whoſe name, title, & pꝛotection any ſuch woꝛke may be the moꝛe commended and the better habled vnto the readers: how much are we al bound to your highnes, who of your own mere good zele and of your own accoꝛde, doe willingly ſet foꝛth in the Engliſh toung ſuche fruitfull bookes wherby all your people may bee edified in religion. Emong which verely I knowe not any one booke, whome foꝛ this purpoſe of bꝛiefly, pithily, ſincerely, and familiarely expounding the new teſtament, I may iuſtly compare, oꝛ at leſte wiſe pꝛeferre to thys pꝛeſente Paraphꝛaſe of Eraſmus, whiche lyke as the moſte vertuous ladie Quene Katerine late wife of your moſte noble father, and now of your tyghte derebeloued vncle Syꝛ thomas Seimour knight, Loꝛde Seimour of Sudley, and high admyꝛall of your Seaes, did tyght graciouſly pꝛocure to be tranſlated into our vulgare toung, ſo your Maieſtie moꝛe graciouſly hath by your moſt godly iniunctiõs willed to be read, vſed, and ſtudied by euery curate and pꝛieſte to the vndoubted edifying alwell of them, as of all other that with a delyꝛe to knowe God, ſhall eyther reade oꝛ heare the ſame. Foꝛ as a wynnower powreth the chaffe from the coꝛne, and the boulter tryeth out the bꝛanne from the mele: ſo hath Eraſmus ſcoured out of all the Doctours and commentaries vpon Scrypture, the dꝛegges which thꝛough the faute of the times oꝛ places, in whiche thoſe wꝛiters liued, had ſettled it ſelfe amonge the pure & fine ſubſtaunce: he hath tried out the refuſe that cleued in any the woꝛkes of ſuche as wꝛote whan the doctrine began by patchyng & clokyng to decline to inſynceritie: the traſhe and baggage ſtuffe that thꝛough papiſticall traditions had founde a waye to creepe in, this man hath ſifted out frõ the right doctrine: ſo that alwel in al other his moſt clerkely wꝛytinges, as alſo moſt ſpecyally in theſe his Paraphꝛaſes vpon the newe teſtament ſo auncientely wꝛyten as cannot be emended, he bꝛingeth in and bꝛiefly compꝛiſeth the pith of all the myndes and me-

ninges of all the good Doctours of ꝑ churche, that euer wrote. In iustificacion of feith, in honouring God onely, in repentaunce & puritie of a Christen mans life, in detesting of imagery and corrupte honouring of Saincts, in opening and defacing the tranny, the blasphemie, Hipocrisie, the ambicion, the vsurpacion of the See of Rome, in noting the abuses of al the abhominable sectes and rables of counterfeicte religions & idle cloisters, in bewailing the iugling sleightes and fine practise of poperie, in choice of meates, in esteming the differēce of daies, in manifesting of vaine ceremonies vnder the coulour and pretence of holynesse crept into Christes churche, in reprehending pilgrimages with al circūstances of ydolatrie and superstition, in describing of a Princes office, in teachyng obedyence of the people towardes their rulers and Gouernours, in declaring of a pastours duetie, in shewing the parte of an Euāgelical preacher, and what or how his doctrine ought to be out of the Scriptures, in blasing the Antichristiā decrees of poperie vnder the name of trādicions & constitucios of our mother church, in decising the right difference betwene the spirite and the lettre, and finally in al other poinctes or articles of our religion, hauing now of late yeres ben in controuersie, Erasmus like as he is no where ouer vehement, so is he euery where both sincere and ful. Neither doeth any writer more wittily, more earnestly, more aptly, more finely, more substauncially, more piththily, or more playnely describe & peyncte out the vsurped estate, preeminence, and pompe of the bishope of Rome, then he doth: aswel in all other places where iust occasion offereth it selfe, as also directely (though vnder a preaty couloure) in the eleuenth chapitur of the Euangelist Marke. Erasmus ferthermore is wonderful in comparing of figures of the olde testamente, in applying of allegories, in declaring of parables, in discussing of doubtful questions, in serching and explicating of profound misteries, wherin he euidently declareth himselfe, that he was a man of an excellent witte, of much study, of exquisite learning, of profounde knowelage, of an exact iudgemente, of notable diligence, of woorthy & famous industrie, of singular peinefulnes, of an incomparable memorie, & of an vnestimable zele towardes ꝑ setting furth of Christes most holy gospel. And yet doth he with such prudence and semely circūspection so teper his stile, that his very enemies (as he cannot lacke enemies enough whosoeuer wil be an opener & teller of ꝑ trueth in matters of religiō, he cānot lacke enuie of Satans brode, whosoeuer wil endeuour himselfe to ferther the knowlage of Gods word, he cannot lacke neither priue backebiting nor yet open reproche to slaundre him, to bring him out of credit, to deface him, to trede him vnder foote, whosoeuer wil be diligent to help bring the gospel to light, he shal not auoide to be opely burdened with false crimes whereby he may be vtterly diffamed, whosoeuer wil trauaile to manifest the glory of Christes bloud: he shal haue enough to write & speake against him, whosoeuer wil attempt to discouer the iugling castes & practise of poperie:) his very enemies (I say, that hated him because they hated the veritie, could neuer yet finde how to geue him any foile, or how to take thaduantage of any such holde against him, whereby to confound his doctrine. Nouertheles whan I do in my mind make a comparison of you three together, Erasmus in writing this Paraphrase, Quene Katerine in procuring ꝑ same to be turned into English, and your highnes in publishing the same by your godly

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iniunctions to bee had in vse throughout all parties of thys Royalme, me seemeth I do wel note Erasmus to haue doen the lest act of the three. For Erasmus fact did helpe onely such as are sene in latin: the Quenes goodnesse extendeth to the help of the vnlearned also which haue more nede of helping forewarde: and your Maiesties benefit it is, that maketh so precious a treasour cõmon to as many as may take profit or fruict thereby. And in dede no Christian Prince there is, to whome the tuition, protection, & stablishing of any such bookes or weorkes, as concerne the pure setting forth of Christ and his gospel, doeth so aptely or so duely appertaine, as to your most excellent Maiestie, to whome by a most iust and right deuolucion, and discente of inheritaunce of the crounes of England, Fraunce, and Ireland, the title also of Defẽdour of the feith, doth most nerely, most peculiately, most specially, and most directly belong. Now as touching the translatours of such bookes as this, although I haue at this present the lesse to say, because I my selfe haue in a small porcion of this weorke filled one rowme of some other man that might haue ben hable to do it better then I haue doen: yet can I not but wish that emong so many your Maiesties moste cumple & bountyous exhibitions, & so many other godly actes to be doen as are daily brought & offred to the gracious directiõ of your highnes, of your most dere vncle being Gouernour of your Royal person during thys time of your minoritie, & vnder your Maiestie our protectour, and of the other your most honourable Cõsaillours this thing also might be referred to your consideracions, how necessarie a thing it were, that some hable, worthy and mete persons for doing such publique benefite to the cõmon weale as translating of good weorkes, and writing of Cronicles, might by some good prouision and meanes haue some condigne sustentaciõn in the same. For what Royalme almost (Englãd excepted) hath not al ỳ good authours that euer wrote trãslated into the mother tong, whereby the people are made prudent and expert men in the tract of all affaires, either touching any discipline or els any ciuile matiers. And in Germany, what good weorke of diuinitie is there, which they haue not in their own lãguage to the vnestimable edifying of the people in ỳ due knowlage of God. For what hath ben or is in any common weale the foundacion of spreading abrode the knowlage of Goddes woorde, but onely the setting forth of the Bible with other good and godly tractises for the declaracion of the same. What thing hath ỳ whelpes of ỳ Romish Antichrist so fiercely alwates barked against, as at the translating of Scripture and other bookes cõcerning maters of religion into the vulgare tong for the vse of ỳ people. What any one thing is there, against the whiche there hath in all Christen Royalmes (as long as it might preuayle) been either forer decrees, lawes, or inhibicions ordeined, or more terrible execution of all kindes of tormentes and deathes inuented, deuised and put in vre, then againste the setters foorthe of bookes concernyng religyon. What one thing hath papistry in all countreyes more eagrely conspired, more subtelly coumpaced, or more earnestly practised to oppresse: then the coming foorth of Scripture and other diuine weorkes in the vulgare tong, whereof the rude multitude might gather knowlage. Against what thing hath there in these laste yeres, vntill Christ (like fier being hidden vnder wood) would nedes mounte vp and appere abrode maugre ỳ head of the Romish Pharao & al his tiranny, against

what thyng (I say) hath there been eyther more sorer thunderboltes shot, of deprauing, of accursing, of slaundering, of defacing, of condemning, and of burning: then against bookes of scripture matters, trãslated or writen in the mother lãguage, & against the auctours of the same? Until the Bible & other good tractises for ꝑ explanaciõ of ꝑ same wer in Christian regions turned & set forth in the vulgare languages: what kind of idolatry, supersticiõ, poperie, errour, ignorance, or counterfeict religion, did not reigne? As long as the candel light of the gospel was kepte hidden vnder the bushell: what king, what Prince, what countrey, what people did not the blind popish guides lede (as one that is blindfolde may be led) till both fel in the pit? But whan and wherseuer it hath pleased God by his special mercy, grace, & prouidẽce to shew open the light of the gospel and true doctrine: there hath at once all popish troumperie euen of it selfe vanished away, as a mist is dispersed with the heate of the sonne, as smoke is consumed in the ayer, as duste is blowen and scattered abrode with a puffe of winde, as the nyght geueth place to the bright day, and as darkenes vanisheth at the clere light of the sũne. Contrariewise where the worde of God can not yet geat any entrie to take place, ne the bookes of holy Scripture obtein to be published to the people, what eye doth not see, and what Christian hert doth not lament and blede, to consider in what blindnes, superstition, errour, vnquietnes of conscięce and trouble of minde, the sely people doe liue? It is therfore no smal benefite that suche persons do to a common weale, which are willingly trauailers in this kind of writing. For as for newe bookes of trifleing vanities and prophane argumentes we nede none, there are daily so many writen: but to haue such workes made common to the publique vse of ꝑ vnlearned multitude, as are the principal best, & haue ben written by noble Clerkes of vndoubted learning, knowlage, and godlines, therin consisteth such a publique benefite, as (if I should not now be suspected & demed to hunt for my selfe) is in mine estimacion, worthy publique thankes and regarde. For (as Erasmus in his third booke of Apothegmes, aswel by a sapient aunswer of Socrates, as also by two other preatie stories, the one of Leonicenus and thother of William Warham late Archbishop of Canterbury doeth declare) muche more good, and a much greater benefit to a common weale doeth such an one, as translateth or compoleth any fruictful booke or traictise, which by going abrode throughout a whole Royalme may profit all pastours, curates studentes, & al people vniuersally: then any man is hable to do by preaching teaching, or geuing instructions to one cõpany alone, or in one place or countrey & no mo, though he should neuer so rightly, neuer so diligẽtly, or neuer so cũningly doe the same. Now besides that such a translatour trauaileth not to hys owen priuate commoditie, but to the behouse & publique vse of his countrey: besides that the thing is such as must so throughly occupte and possesse the doer, and must haue him so attent to apply that same exercise onely, that he may not during that season take in hande any other trade of busines whereby to purchase his liuing: besides that the thing cannot be doen without bestowing of long time, great watchyng, muche peines, diligente studye, no small charges aswell of meate, drinke, and bookes, as also of other necessaries, the labour selfe is of it selfe a more peinful and a more tedyous thyng, then for a manne to wryte or prosecute any argumente of hys owne inuen-

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cion. A man hath hys owne inuencion readie at his owne pleaſure without lettes or ſtoppes to make ſuche diſcourſe as his argument requireth: but a tranſlatour muſt of force in maner at euery other worde ſtaigh, and ſuſpend both his cogitacio and his penne to looke vpon his autour, ſo that he might in egual time make thryſe ſo muche, as he cā be hable to tranſlate. But whether of both a man ſhal apply hymſelf to doe, he can in the meane while dooe nothing els, he cannot duryng the ſeaſon beſtow himſelfe on any other occupatiō for his liuing, & his neceſſities & alſo charges in the meane time neuertheleſſe dooe growe aſwel as other mennes. Wherof it cometh to paſſe, that a noumbre of ſuche as would be right willing and diligent to dooe good in the commō weale with this kinde of ſeruice: yet through defaulte of neceſſarie maintenaunce, cannot: and certain that hath both liuing & vacaunt time enough, for as muche as they ſee the paines of this traule ſo great, the hyre nothing at al, and the capciouſnes of ſome maligners againſt the trueth, ſo readie to depraue the diligent laboure of ſtudious writers: are for the moſte parte of thē better contented (according to the accuſtomed prouerbe) to plaie for naught then to worke for naught. And by this meanes lye almoſte all good bookes hidden from the people, & al diſciplines vnknowen. But thus hauing vnder the gracious ſufferaunce & correction of your Maieſtie ſhewed my poore opinion, I ſurceſſe any ferther to traict of this mater, leſte I myght ſeme to ſpeake as myne owne frende, whiche in dede I do not, in ſo muche that hauyng your Maieſties benigne fauoure therunto, I mind and entende no leſſe, then al my life enduring either in wryting or tranſlating, to employe my ſimple talente, according to the portion whiche it hathe pleaſed almightie god to meaſure vnto me: Albeit in this preſent worke, nothing it is that I doo or iuſtely maye take vnto me as mine acte, ſauing the tranſlacion of the paraphraſe vpon Luke, and the digeſting and placing of the text throughout all the ghoſpelles, and the actes (except the ghoſpel of Marke) to thentent the vnlearned readers maye perceyue where & how the proceſſe & circūſtaunce of the paraphraſe anſwereth to ỹ texte, & how it ioineth therwith. Which my rude & groſſe doyng, if it may pleaſe your highneſſe for the reſpecte of my good wil and honeſt zele to pardone (for as for thanke I confeſſe my ſelfe to haue worthily deſerued none for ſo rude a thing:) your Maieſtyes benigne & gracious fauour ſhall be vnto me ſuche an encouraging & ſpurre towardes ferther induſtrie: that emōg the riche iewelles of other better learned mennes ſtudies, who haue aboūdaunce of treaſoures to cōferre & beſtowe to the publique edifyng of the ignoraunt people, I ſhall at no time be ſlacke euen of my penurie and ſcarcitie to bring my poore ferthing alſo, & to caſt it into the cōmon boxe of helpyng the ignoraūt multytude towardes more knowelage of god. For truly there is none ſo good, ſo ſure, ne ſo ready a waye to plante the knowelage of God in mennes hertes, to engraue in mē true loue & obedience towardes their Princes and rewlers, to rote vp idolatrie & ſuperſticiō out of mēnes ſtomakes, to bring the people in ỹ good mind to deteſt & abhorre al kinde of naughtines, to bring al folkes to a perfect ſecuritie of cōſcience in Chriſtes bloud, to reduce the people to an vpright trade of Chriſtian religion: as to fede their gredie houngre and thirſt of Chriſtes righteouſnes, with the Bible, with ſuche godly omilies, and with this paraphraſe and other like bokes of wholſom doctrine, as your Maieſties zele

and deuocio towardes god hath already moued you to do. For of this yong and grene foundacion being yet very newly laied, thus much good edifying hath already growen in all persons consciences: that blasphemie, periurie, mourdre, theefte, whoordome, making of affraies, and other abhominacions are more detested, then they were in the blinde worlde very late yeres gone: which is a token, that Christ beginneth to dwel emog vs. For as Christ groweth, so shal vice weare away. And by egual degrees shal the loue of vertue and the hatered of vice grow in our hertes. A great mayny that haue hated matrimony, and yet haue not hated fornicacion, incest, and aduoutry, begin now to abhorre and manifestly to flee these and other like pestilences, and to exercise the contraries. Which thing if some persones shal percase deny, and affirme to be otherwise, truely in mine opinion it is not so, but because it is in so great a numbre emended, looke where suche corrupcion stil remayneth, there doeth it better and more notably appere, as straunge thinges are commonly more wondred at. For al good and godly folke doe now wondre, that, Gods worde being spred abrode & being now almoste in euery bodies hand and mouth so common, there should be any creature in whome any of the enormities afore mencioned shoulde reigne. But by Goddes grace and your Maiesties most holsome prouision it is to be hoped, that through this salue of Goddes woorde, and other deuoute werkes for declaracion of the same sette foorthe to the people, if any shepe eyther be scabby, or els doe yet ren astraygh: the same shall by the right leding of the head belleweather theire Prince, and by the whystle and voyce of their good Pastours, be reduced to suche a concorde & vnifformitie, that they wil full and whole goe the streight pathway of Christes doctrine, vntil (according to his promisse) there shal of vs al be but one folde, and one shepeheard, as your most excellent Maiestie by setting forth suche bookes as may edify your people of all states and degrees in the knowlage of goddes woorde & in innocencie of life doth labour to haue it. Whiche your godly purpose and desire (if I may with your gracious pardone saye myne opinyon) I verayly suppose that no creature is of suche wicked herte to hinder, except if any such there be, (whiche thing God of his great mercy and grace forbid) that would not with his good wil haue your highnesse so wel to prosper, flourish, and growe, as to the honoure and glory of God, to the coumfort and reioysing of all your wel willers, to the terrour and drede of all your foes, and to the welth and honoure of all your Royalmes and dominions (God be thanked) ye nowe dooe. And doubt you not moste excellent Souerayngne, but that so long as your Maiestie by the aduise and assistence of your sayde most dere vncle and the other your moste honourable Counsailours, shall tendrely seke and setforth Gods glory, framing and trayning your people to walke in his preceptes: so long wil God prosper you in all affaires, who can no more be false of his promisse, then he can ceasse to bee God. If ye reade the fifth chapitur of Josue, and the fifth chapitur of Judith, (beysides many places mo aswell in the bookes of the kinges, as also in other bookes of the Scriptures) ye shal plainly finde how meruelously God protected, saued, prospered, and preserued the people of Israel, so long as they walked in his preceptes truely & sincerely wurshipping him and keping his lawes, againste all the force and vyolence of all their enemies, were they neuer so innumerable, neuer so puissaunt, neuer so

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well appoynted for battayl, nor neuer ſo fierce. In the fifth chapitur of Iudith emong other notable teſtimonies of Gods tendrenes ouer Iſrael, and by their example ouer al ſuch as truely ſerue him, it is conteined, that whan worde came to Holofernes, Prince and Captain general of the warre of the Aſſirians vnder the king Nabugodonozor, how the children of Iſrael prepared themſelues, to make reſiſtence againſt him and his armie Royal, and he demaunded many queſtions of the Princes of Moab & of the Captaines of Ammon concerning the power of the Iſraelites: Achior the Captaine of all the Ammonites, whan he had in a long proceſſe declared vnto Holofernes how wonderfully Iſrael, whan they truly ſerued god, had euermore from tyme to tyme been preſerued, and had preuayled againſte all their enemies, and contrarie wyſe howe God had alwayes plagued them whanſoeuer they fell from hym to worſhippe falſe Goddes: thus doeth he conclude and knitte vp his oracion. Therefore my lorde (ſayth he) make diligent inquiſicion: If this people haue doen wickednes in the ſight of their God, than lette vs goe vppe againſt them. For doubtleſſe their God will deliuer them into thy handes, and ſubdue them vnto thy power. But yf this people haue not diſpleaſed their God, we ſhall not be hable to withſtand them. For their God will defend them, and ſo ſhal we be a ſhame to al the worlde. &c. Iherfore with all tendrenes of herte, beſeche almighty God that this your godly purpoſe of ſetting forth the worde & glory of god, (wherunto his moſte holy ſpirite, firſt moued your moſt noble father, and hath now more ſtrongly and effectually wrought theſame in your Maieſtie,) may neuer ſlacke. And than I nothing doubt, but that, according to the moſt earneſt and the lame vnceaſſaunt prayers, not onely of all vs your moſt feithful louing ſubiectes, but alſo of all other good and godly people, he ſhal in al thinges moſt proſperously continue your moſt noble and moſt gracious Reigne ouer vs, pouring and heaping into you, as into a veſſel of ſingular prerogatiue peculiarely choſen, the right & true adminiſtracion of his lawes and of your common weale, which by hys ſpecial grace he gaue vnto Moſes and vnto Joſue: the like teſtimony of feithfulnes, and of being a manne choſen after his owne hert, which he gaue vnto king Dauid: the ſingular gift of wiſedome richeſſe, magnificence, and renoume, wherwith he notably aboue al others endewed king Salomon: the fortunate and proſperous ſucceſſe in battayl (if neceſſitie of war muſt come vnto you) that he ſente vnto Abia: no leſſe integritie and purenes of liuing ioyned with effectual taking away of ſuperſticion, then the ſcripture reporteth of good king Aſa: the ſame grace to ſet your people in good order, and to conſtytute echewhere within youre Royalmes and dominions, prudent, vpright, and diſcrete Magiſtrates to miniſter iuſtice, and to haue God with you in al affaires therfore, as we reade of noble king Joſophat: the like proſperitie and continuaunce of moſt victorious reigning that God ſent vnto Joathan king of Iſrael: the like addicion of yeres to your natural tyme, that Ezechias had: and finally the luckie and proſperous olde age, which God gaue vnto Abraham, with ſemblable happe for propagacion of ſede for your ſucceſſion by ſuche a noble Sara as may be a condigne ſpouſe to be coupled with ſo noble a King. Wherunto al true Engliſhe heartes that ſhall fortune to reade or heare theſe preſentes I doubte not wil with one voyce ſaye. Amen.

Exod. xviii. Deu. xxxi. & Joſua. iii & iiii. &c. i. king. xvii iii. king. xvii iii. king. iii i. Parali. iii kyng. xv & ii Parali xiiii, &, xv,

ii. Paralip. xxii, &, xviii iiii. king xx & ii parali. xxvii. iiii. king. xx.

To the

The preface
To the lentle christian reader

Nicolas Udal wisheth health, grace, and peace in God the father, and in hys sonne Jesus Christ our saluiour

Thou hast here, good Christiã reader, the paraphrase of Erasmus vpon ỹ gospel, that is to say, a treasour & in manier a ful library of all good diuinitie bookes. For whatsoeuer thing any of the auncient doctours of the church left behind him, whatsoeuer in any catholike writer is conteined, whatsoeuer any notable good expositoure hath sette foorthe for the sincere & playne declaracion of the new testament: the pith and substance therof hath this man with a clerkely iudgment compendiously and briefly, as it were in a summe, couched together in this one worke. Neither was there euer any worke so easy to be vnderstãded of the reader, which hath more cunning shewed in it, as by his owne annotacions vpon his trãslacion of the new testament it may euidently appere, in which annotacions he approueth & declareth himselfe with such diligent obseruacion and marking to haue perused al libraries, al writers, al bookes: as very few studentes dooe vse to reade and labour any one autour in any one particuler facultie or discipline. Accepte this autour therfore, deuout reader, and with glad wil embrace so profitable a meane & instrumẽt, wherby thou maist (without any ferther trauail then onely reading marking, & bearing it away,) so easily attain to the clere vnderstanding of ỹ gospel. Reade it with a pure & a charitable hert & with a single ye void of al maner parcialitie of affection or of enuy: & thou shalt espy therin such edifying, as may be mete for thy state of knowlage & aptitude or capacitie, what euer it be. For like as in ỹ most holy & blissed testamẽt there is both pappe for yoũglinges in the feith & in the knowlage of Gods worde, and also sounde meate for such as are wel entred & hable to broke higher thinges: euen so in this auctour, are al thinges aptly tempered to enduce & traine the grosse & the rude multitude aswel of Curates & teachers, as also of other priuate readers: to fede ỹ weake with such doctrine as they are hable to receiue: to sharpen and make eagre such as are hungrie of ferther knowlage: & to minister vnto the learned or eloquẽt teachers, matier sufficiẽt wheron to groũd much profoũd & the same right Christiã doctrine. Accept it willingly & rendre thãkes first to God, who of his infinite mercy & grace hath in these our daies set such a numbre of suche good writers (and emong them Erasmus as one of the chiefe and principal) not onely to geue clere light, but also to open a way vnto the pure & perfect knowlage of Gods worde: and than to your moste excellent Soueraine good king Edward the sixte, who emong the other his most princely and most Christian actes, doeth so soone and so effectually begyn, first with the promoting of Gods worde and glory, being the fountain and ground of al good successe, welth, and prosperitie: and thirdly to Quene Katerine by whose good meanes and procurement this present worke hath been by soondry mennes labours turned into our vulgare toung, wherby the kinges Maiestie, (whose principal desire & trauail is to doe all thinges possible

possible, wherby his most tederly beloued subiectes knowlage may be furthered, their conscience staighed in a sincere doctrine of Christ, with a perfect framing & confirming of the same in a good conuersation of life,) might by hauing so notable a good matter in redinesse, be the better occasioned to put forth so fruitful an exposicion of the gospel. For a paraphrase is a plain setting forth of a text or sentence more at large, with such circumstaunce of moe and other wordes, as may make the sentence open, cleare, plaine, & familiar, whiche otherwise should perchaunce seme bare, vnfruitful, harde, straunge rough, obscure, & derke to be vnderstanded of any that were either vnlearned or but meanly entred. And what is this, but a kinde of exposicō, yea and that of the most profitable and effectual sorte? How muche therefore art thou bound deuout christian reader, (and especially ye preistes, and Curates that either haue not ben brought vp in studie of letters & of diuinitie, or els haue not such store of bookes, as may be sufficiēt for maintening of your studies) how much are al ye bound (I say) vnto the kinges moste excellent Maiestie and his most honorable & worthy Counsaillours, who of a speciall regarde and cōsideracion of the ignoraūce & defaute of litteratute (which hath reigned in most part of ỹ Clergie of England aswel to ỹ great detriment, harme and decay of religion in the christian flockes to their spiritual charge cōmitted, as also to their owne intolerable peril and daungier, whan at the generall day of accoumpt and audite to be made at the throne of God, it shall bee required at their handes how and what they haue taught to the ignoraunt multitude, for whose solles (as touching their institucion in the feith & in the lawes of God) they must answer before a rightful iudge, whome no mā shal be hable to corrupt, beguile, deceiue, or escape) haue by their most good policie founde a meanes, how both ye and all the people may with a great dele lesse time, study, labour, yea & also charges, then were wonte to be bestowed in playing at tables, boules, cardes, & other vnlawful games, haue in a few leaues a whole library of good doctrine, both for the priuate edifying of euery one particularely, and also for the instruccion & teaching of eche other in common. Whatsoeuer ignoraunt person is desirous of knowlage, & can be contēted to learn: whosoeuer is not of an hert so indurate but ỹ he can abide such good bookes, as may further Christes doctrine, whosoeuer is not of an extreme malignaunt stomake against the due setting forth of Gods worde: whosoeuer is not such an enemie to ỹ glory of God, that he enuieth the benefit of Christes bloud vnto England: whosoeuer is not eyther of such blindnesse that he cannot see the trueth, or of such peruerse & froward malice that he wil not, or of such canard obstinacie that he wil against the spirite and against his conscience wilfully withstand & resist al good thinges which may induce men to the knowlage of God: whosoeuer doth not hate the light of ỹ gospel: whosoeuer is in his herte a fauourer of the trueth, and of the kinges Maiesties most godly procedinges, hath no lesse cause but to enbrace Erasmus, whose doctrine the most & best parte of al Christiā Royalmes & vniuersities hath euermore allowed & iudged to be consonaūt to the truth, & also is bound with immortal thankes to pray for the kinges most excellēt Maiestie, for this his most gracious setting forth & publishing this present worke to the vse of such as haue nede therof. And where the sayd Erasmus for otherwise then a great nūber of ỹ scholastical sorte, & other vnlettred expositours

of these

of these last blind seasons, hath written these his paraphrases in as ornate a stile as he hath the most parte of hys other volumes: is not (as some barbarous bloundrers haue for safegard & defence of their owne poore honesties alleged) a thing vnseming for bookes of holy scripture matters. For diuinitie, like as it loueth no cloking, but loueth to be simple and playn, so doth it not refuse eloquẽce, if the same come without iniurie or violacion of ỹ truth: For who writeth more ornately then the Greke diuines, Basilius, Gregorius Naziãzene, Theophilactus, Chrisostome: or who in laten more elegauntly than Lactanctus, Hierome, and diuers others. Albeit in this English paraphrase the translatours haue of purpose studied rather to write a plain stile, then to vse their elegãcie of speche, partely because there cãnot in al pointes be expressed in the English tong the grace that is in the laten, much lesse (of my self I speake) the pleasauntnesse that is in the stile of Erasmus, a man of moste excellent learnyng and exquisite eloquence in this kinde (thoughe in dede not altogether a Ciceronian, but yet feact, pleasaunt, swete, elegaunt, & sensible) & partely because there was a special regarde to be had to the rude and vnlettred people, who perchaunce through default of attayning to the high stile, should also therby haue been defrauded of the profit and fruicte of vnderstanding the sence, which thing that they might doe, was the onely pourpose why it was first translated, and now by the kinges most excellent Maiestie willed to be read. For as for the learned are hable enough to helpe themselfes without any translacions at al. Neither are these translacions to be depraued, because some reader would perhaps otherwise haue turned sõe thinges then he shal here rede it. For no two enterpreters there bee, that in translating out of any one tong into an other, would agree in al pointes of stile or enditing, as (best for this purpose) it may appere by the auncient fathers of the Churche, whose allegacions of places of holy Scripture, moste commonly varie in wordes, & agree not but in sense. And the same interpreter that would haue translated some part hereof better thẽ it now is, would in some other poinctes perchaunce haue doen it worse. Therefore euerie mã ientilly take and interprete an others labours, & beare with his infirmitie, if not in consideracion of his studie & trauail, yet at leste wise for respect of his good zele & godly entente to ferther knowlage. If it come to the handes of suche as can and wil without disdeigne or arrogancie take his penne and emend any thing that his good and vncorrupt iudgement shal see mete to be corrected: I suppose that beside the reward of God, & the publique thankes of his countrey, he shal also priuatly deserue and receiue immortal thãkes of the translatours, whose desire is to haue it wel. Neither do I suppose any to be of such mind that he would disdeigne or be greued to see his thing bettered, as in this great worke some thinges are in dede here & there otherwise penned, then the firste translatours wrote it. For hys is a common worke of building, to the which are hired many sondry men of occupacion: and in case some man be making a doore, a windoore, or a frame: though an other of the same occupacion put his hande to the bettering and perfecting of it, yet is not the so dooyng any displeasure, nor cause of grutche to the other: but rather a beautifyng of his dooing, & a cause of rendring thankes to the partie that of good wille and zele without presumpcion, did put hys helping hande to a good purpose. And semblеably in this commõ worke of

the ghospels

the gospels vineyarde (for asmuch as euery labourer hath his ye directed to the onely marke of setting forthe the glory of God, and hys moste holy worde,) no man meaneth any rebuke or derogation to his felow, whan he emendeth something that was to be reformed or altered: but rather seeth to craue the like help of the other agayn in his owne doinges, because it is euident that any man can ferther see, and can be a more indifferent iudge in an other manneg doinges, then he can be in his owne. Geuing therfore firste laude, prayse, and thankes to God for all his giftes, and than to our moste excellent king Edwarde the sixth for so gracious accepting, fauouring, and maintening honest and godly studies: leat euery man employ his good talentes that God hath geuen him, to the publique vse of seruing and profiting his countrey, & to the common edifying eche of other in Iesus Christe our Lorde: to whom together with the father and with the holy ghoste, be all honour laude, and glorye worlde without ende. Amen

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To the moste vertuous Ladie

Quene Katerine, late wife to the moste noble, and moste victorious king, Henry the eight of most famous memorie, Nicolas Udal your moste humble seruaunt wisheth health, grace, and consolacion in our Lorde Jesus Christe euerlastyng.

WHere your excellent highnesse, moste gracious Quene Katerine, sence the time of your firste calling to the estate and dignitie of espousal & mariage with the moste noble prince that euer reigned, kyng Henry the eight, hath neuer ceassed by all possible meanes that in you might lie, to minde, to auaunce, and to encrease the publique commoditie and benefit of this common weale of Englande: I finde on euery side so great, and the same so worthy matier of gratulacion, and thankes geuyng vnto God, that I cannot tell on whose parte fyrste to commence and begynne the same: whether on your owne behalfe, whome God of his goodnesse did for your singuler and the same most notable vertues, without any your expectacion or hope, soodainly putte in kyng Henries mynde to chose, call, and auaunce to the dignitie and estate of a Quene: or on kyng Henries partie, whose good happe it was, so aptly to choose suche an one as shoulde afterwarde bee a feithfull and continuall coadiutrice vnto hym, in all hys moste deuoute and godly procedinges concernyng the knoweleage of God and his woorde to bee sette forth to the people: or els for Englandes cause, to whose publique benefite and edifying in true religyon, all these your vncessaunte peynes and trauayles doe finally redounde. Leauyng therefore the prosecucion of so large a mattier as neither my slender witte can wel contrue, nor my rude penne is hable to wielde: I shall at thys presente onely thanke God in you, & you in God, for causyng these Paraphrases of Desiderius Erasmus of Roterodame vpon the newe testament to be translated into Englishe, for the vse and commoditie of such people, as with an earnest zeale, and with deuout study, doe houngre and thirst the simple and playne knowlage of Goddes worde: not for contencious bableing, but for innocent liuing: not to be curious searchers of the high misteries, but to be feithfull executours and doers of Goddes biddinges: not to bee troubleous talkers of the Byble, but syncere folowers of Goddes preceptes therein conteined: not to bee vnreuerent reasoners in holy scripture, for vain setting out of their peincted sheathe: but to bee humble and lowly worckers of Goddes glorie: not to bee curyous dysputers in the ghospell for the defence and maynte-naunce of theyr inordinate lustes and carnall lybertie, but to bee vpryghte walkers in holy conuersacyon of lyfe in the rule of the ghospell prescrybed. Which kinde of doctrine, forasmuch as no one writer hath laboured in all poyncte and behalfes more vncorruptely or more playnely to ministre vnto the symple reader, then thys authour by a perpetuall dyscourse and continuacion of the texte doeth: your highnes vndoubtedly in procuring the same to be

to be turned into Englisshe, hath not onely after a moste godly sorte bestowed your charges: but also hath in the thing selfe doen vnto the commen weale a benefit by so many degrees surmountyng and passing any other act of your great largesse and benignitie, as the soule is better then the body, as spirituall edifying is aboue temporal supportacion, as goostly foode and coumforte exceedeth corporall relefe or cherishing, and as heauenly treasours excell all worldely giftes or richesse. And in that your highnesse for the more spedy expedicion of your moste godly purpose to bring Goddes woorde to the more light, and to the more clere vnderstanding, distributed this woorke by portions to sondry translatours, to thentent it might al at once be finished, ne the deuout Englisshe readers any long time defrauded of so fruitful and so profitable a woorke: ye haue therein, moste gracious Ladie, right well declared both how much ye tendre Goddes honour, and also how earnestly ye minde the benefit of your countrey. Whiche your countrey, what they are not able in facte with condigne thankes to requite, dooe and euer will, (as they are moste bounden) supply with perpetuall commending your highnes to God in prayer, wh che I thinke to be the onely rewarde ye looke for or desire. As touching the translacions (because they are of soondry persones doinges) though there appeare in them some diuersitie of style and endicting: yet is there in the whole woorke no contrarietie of doctrine. Though euery translatour folow his owne veyne in turning the Laten into Englisshe: yet doeth none willingly swerue or dissente from the minde and sence of his autoure. Albeit some goe more nere to the wordes of the lettre, and some vse the libertie of translating at large, not so precisely binding themselues to the streight interpretacion of euery woorde and sillable, (so the sence be kept:) yet dooe they all agree (euery one as his veyne leadeth him) in faithfully rendring the sence of their booke. So that if any persones there be either of such high conceipte and opinion of themselues that they can like no mannes doinges but their owne, or els of such vnmetlenesse that they wil not well interprete simple mennes doynges, whiche themselues can for the moste parte sooner finde faulte withal then emende, or els of such morositie and waywardnes that their stomakes cannot beare with any other mannes labours, be they neuer so honestly entended or bestowed: such are in this behalfe rather to be contemned and left to their insolent disdeignefulnes, then either to be pacified or aunswered vnto. The parties of deuout readers are, with immortall thankes to receiue and take the fruicion of honest and godly studies: the office of learned men is, without deprauing or derogacyon of other mens diligence, & without any arrogancie on their owne behalfes, to employ their good talentes to the publique behouse of their countrey, and to the furtheraunce of godly knowleage: the office of euery studious and diligent writer is, to haue his eye directed to the publique vtilitie onely, and than to thinke his vpright wel doinges a sufficiente price & rewarde of themselues, and so without respect of any worldely rewarde or thanke, to referre the fruite and successe of his labours to God the mocioner, the authour, and the worker of all goodnes. As touching Erasmus and the doctrine that his bookes dooe sowe, although I haue before this time somewhat sayd aswel in my preface vnto your highnes before the paraphrase vpon the ghospel of Luke, as elswhere: yet can I not omitte thus muche to say in hys defence, that in case a-

ny persons

nye persons bee enemies to Erasmus writing, it procedeth more of their envie, of their vnquietnes of minde, and of their hatered against the light and grace of the ghospel clerely now arisyng and plenteously spreading it selfe abrode, then of any faute or tust deserte in Erasmus. Whoso wincheth and kiketh at the gospel, in dede cannot but spurne at Erasmus, who hath with incomparable study & trauail shewed himselfe a diligent labourer in Christes vineyard. And truely whomesoeuer I perceiue to be an eagre aduersarie to Erasmus writinges, I (as my poore iudgemente leadeth me) cannot but suppose the same to be an indurate enemy to the gospel, which Erasmus doeth according to the measure and portion of his talente feithfully labour to sette forth and promote. But lyke as whan manus is in a feure, or with any other greuous infirmitie distempered, the better that the drynke is, the wurse it taisteth in his mouth: so whan the herte is corrupt with malice and hatred of Gods trueth, the better that the doctrine is, the more it offendeth. Sore iyes cannot abide the bryghtenesse of the sunne, nor a corrupte hearte the clere veritie of Gods woorde. Persons indurate are the woorse for reading of holy scripture: neyther dooe they of any thing take more occasion of slaundre and offence of conscience, then they doee of holy scrypture, whereby their conscience shoulde be edified. Some there be of suche malicious hardnesse of herte, that they can abide neither booke, ne teaching, ne reading, ne any thing els, that may helpe or emende the ignorant peoples knowlege. And suche, because they wouldе lette and stoppe Goddes glory, depraue all good thinges, and pronounce them to be naught. But suche are in this behalfe not to bee passed on, ne to be hearde. For as a body corrupted with yll humours or diseases, the more and better that it is nourished with good meates and drinkes, the wurse it is: so a cankarde stomake and a wicked hert, the more holesome doctrine that is ministred vnto it, the more it is indurate, the more doeth it enuie the publique vtilitie vnto men, and the more dooeth it striue, and wrastle against the veritie. Pharao was neuer more eagre in persecuting the people of God, the whan he was by dayly plagues and miracles most of all prouoked to conuerte. The Pharisees neuer more furiously, swelled, ensourged, or raged against Christ, then whan he alleaged holy scripture vnto them, or brought against them the testimony of theyr owne lawe which they coulde not deny. The scripture of God is all good and godly, yet like as the same to the good spirite is a sure porte of tranquillitie and peace, so is it to the wicked conscience a stumbling blocke, and a stone of offence. Out of one and the same floure the Bee gathereth honey, and the spider sucketh venome: so great diuersitie of operacion there is in good and euill natures. And the common faulte that malignaunt persones doe allege against the publishing of Goddes woorde in the mother tongue, and against the setting foorth of holesome and godly exposicions vpon the same, is, that suche bookes cause sedicion against the doctrine, and than lay their facte to the doctrines charge. This hath euermore hitherto ben the practise and conueighaunce not only of the Romish Pharisaical sorte, but also of the auncient enemies of Goddes trueth, euen from the beginning. Neither haue this malicious generacyon euer as yet vsed any other way or couloure to defacе the trueth, to let the good proceding of Gods worde, or to stiere and prouoke the indygnacyon of Princes and Magistrates agaynste the publishyng, or

againste

agaynſt the true preachers and teachers therof: but onely by allegeyng that it wyll moue ſedition and teache errour: where in dede Goddes woorde is (as ye would ſaye (a perfecte touchestone whereby to fynde out and to trye ſuche cancard ſtomakes, as would fain rebelle & moue ſedition, and would gladly haue it ſo to bee. For otherwyſe a great wonder it were, and a verie ſtraunge thing, if the woord of God, or this paraphraſe, or any other lyke godly expoſition of the ghoſpell (whiche is in ſenſe none other but the doctrine of Chriſt and of his Apoſtles) ſhould corrupt the readers or teache errour, or moue ſedition. God and his moſte holy woorde is altogether peace, vnitie, concorde, and perfecte charitie. Goddes woorde teacheth none other doctrine but peace humilitie, ſubiection, and ſo muche obedience to the Princes and Magiſtrates, as the Romiſhe Babylonians would not by their good willes haue to be put in the heades and hertes of the ignorannt people. But this colour haue the enemies of Goddes woorde euermore vſed to ſuppreſſe the ghoſpell. So did they by all the Martirs, ſo haue they doen by the true preachers, ſo did the olde Iewes by the auncient prophetes of God, and ſo did ỹ old Phariſees by Chriſt himſelfe, whoſe moſte grieuous crymes were, that he drew al the worlde after hym, that he taught and ſowed erroneous doctrine, that he ſeduced the people, and that he made hymſelfe a kyng. And the malicious Iewes layed to Paules charge, that he begoonne to be a ſeditious mouuer of rebellion agaynſt Ceaſar: not that the thyng was ſo in dede, but becauſe thelame was a cockeſure waie to make al obedient people hate the ghoſpell, and to prouoke the rewlers & Magiſtrates to ſuppreſſe it. But the lorde, who of his mercifull goodneſſe hath of late ſent out the clere radiaunt ſunnebeames of his holye woorde and veritie to ſhyne ouer all chriſten regions, will (I truſt) ſo continue the light of the ſame, that the ſimple flocke ſhall bee hable to diſcerne the ſpirites of men, & liuely to know the vngodly maligners, whiche by cauilling and depraueyng all good thinges, dooe waſtie and ſtrougle (as muche as in them lieth) to kepe the ignoraunte multitude in blindneſſe. In the meane time all the ſimple Engliſhe congregacion, is bound continually to praye for your highnes, that haue for theyr vſe and behoufe procured the tranſlation of this preſent paraphraſe vpon the ghoſpell of Mathew, and vpon the reſidue of the newe teſtament, wherby they may with a more comfortable and pleaſaunt readyng in theyr owne mother tounge, bothe encreace from daye to daye in knowelage, and alſo continually bee edified in true religion, nouzeled in right opinions, trayned in ſincere doctrine, and confirmed to walke in perfect innocencie and integritie of a true Chriſten lyfe accordyngly.

Forvii

C.i.

¶ The preface of Erasmus vnto his paraphrase vpon the Gospell of the Euangelist Matthew.

To the moste victorious Emperour Charles, the fift of that name Erasmus of Rotterodame, greeyng.

Eyng not ignorant, Charles Emperour moste victorious, howe muche godly feare and reuerence also, is of due congruence to be geuen, partely vnto all holye scriptures, whiche the holy fathers throughe the inspiracion of God, haue left vnto vs, and especially vnto that part of scripture, whiche maketh an vpright and faythful relacion of suche thinges as the heauenly father eyther wrought in facte, or spake in woordes, for the health and saluacion of the whole world, through his soone Iesus: and being further priuie to myne owne vnworthynes, where not many yeares gone, I first attempted to set hand to making a paraphrase vpon Paules Epistles, for the playner vnderstandyng of them (which thing to doe came vpon me at that time of a sodain pangue, euen of mine owne mind) I did no lesse, then think myself to enterprise a verie bolde and presumpteous acte, and an acte (as the prouerbe sayeth) of a right daungerous hazarde, in so muche that after I had in one or twoo or three chapiters, taken a proue, and assaye of the worke, how well it woulde doe, I was vtterly mynded to pulle downe my sayles againe, and to surcease from the course that I had afore appointed to take, vnlesse a wunderful consent of my frendes beyng men of lernyng, had perforce constrayned me to procede with that I had begon. Neyther coulde I for their moste earnest desires be at any rest or quiet, vntil I had fully ended and finished all that euer there was of the Epistles Apostolical, whereas I had not taken in hand to medle, but only w̄ thole epistles whiche without all controuersie or doubte were wryten of thapostle Paule. It hath not at al tymes framed wel with me, ne come to good ende, when I haue ben ruled to doe thynges at the motions & instaunt pricking forward of frendes. But yet in this thing neuertheles I was not a litle proude of my selfe, that this my bolde auenturyng had come muche more happily to passe, then was loked for, as well for myne owne parte that was the maker, to whome it purchased least enuie and grutche of men, of al the workes that euer I wrote: as also on the behalfe of all suche as are studentes and suters to atteigne to the philosophye of the gospell, who doe euery man more then other, geue me thākes for that by meanes of myne industrious labour, they haue to the better knowlage of thapostolicall wisedome, eyther been moued and stirred vp, or els furthered. But whā I had cleane dispatched myself of this great charge and taske, I loked not that I shoulde at any tyme afterwarde, haue any more to doe with this kynde of writing, & beholde the right reuerende father Mathew, Cardinall of Sedune (by whose aduise and instigacion I had afore made vp all the pistles canonical) at what time I spake with him at Bruxels, to welcome hym into the countrey, accordyng to my duetie, after his returne from the counsell, whiche had than been holden at the citie of Wourmes, euē by and by at the first entring in talke with me, euen lyke a man that had deuised vpon it afore, begynneth to exhorte me, that what I had afore doen vpon thapostolicall Epistles, the same I shoulde also doe vpon the gospel of Mathew;

thew. I on my pattie anon made myne excuſe by many thynges, firſte that it was alreadye an acte bolde and ouerbolde, that I had attempted the ſame vpon the writinges of thapoſtles: ſecondly that the Apoſtles in dede wer godly men, yet neuertheleſſe men they were, but the maieſtie of Chriſt to be more great, then that it myght be lefull to auenture the doynge of ſuche a thynge in his wordes. And though the maieſtie of the worke did not put of & driue one awaye, yet the nature of the argument or matter of the goſpels to refuſe the thyng, & not to ſuffre one that ſhould go about to make a Paraphraſe: and not onely for that there are in the goſpell perſons of diuers and ſundry ſortes, vnto whome while the wordes and talke is ſo applied as to euery of them for his tate or degree maye beſt accorde, it commeth to paſſe that the writers penne is kept ſhut within the encloſure of an extedyng ſtreyght grate, becauſe it is debarred from that libertie, whiche all other ſortes of commentaries doe ſuffer and receiue (for a paraphraſe alſo is to be reputed as a kynde of commentarie.) Furthermore where as a good portion of the goſpell conſiſteth in makyng report of this and that acte doynge, and that of a ſimple and a plain report without any curioſitie, one that ſhoulde in thys parte make a paraphraſe ſhall ſeme nothyng els to doe, but at noontyde to light a candell, as the prouerbe of the Grekes doeth call it. Nowe ferther, wheras the auncient doctoures and writers doe in expoundyng the allegories, partly varie, not declaryng it all after one waye: and partely ſo handle themſelues, that to me they ſeme oftymes to playe and dallie with it, nor myght expreſſe or bryng in the ſame allegories, but vnder the perſones, eyther of Chriſt, orels of the euangeliſt, it is euidente and well to be knowen in what narow ſtreyghtes I ſhould trauayle. I let paſſe and ſaye nothyng, that Chriſt in ſuche wyſe ſpake certayne thynges, as he woulde not haue the ſame to be vnderſtanded at the time of the ſpeakyng of them: of whiche ſort this here enſuyng is one: Deſtroy ye this temple, and within thre dayes ſpace I wyll buyld it vp agayne. And alſo of bying a ſwearde: of the Phariſeis leuen to be eſchued. And truly in that ſame his talke, where he foreſheweth the diſtruccion of the citie of Hieruſalē and prophecieth of the ende of the worlde, and of afflictions long after to enſue vnto the Apoſtles, Jeſus doeth ſo intermedle and temper his talke, that me ſemeth his will and pleaſure was to be darke and not vnderſtanded, not onely to the Apoſtles, but alſo vnto vs all. There be alſo certayne places (as I thinke) almoſte vnpoſſible to be expouned, of whiche ſort one is, concernyng that ſinne againſt the holy goſte ſhall neuer be remitted: an other, concerning the day of iudgement, reſerued to the knowlage of the father onely, and vnknowen euen to the very ſonne ſelfe. In theſe places and ſuche lyke, yf one wryte commentaries, he maye at his pleaſure without daunger reporte the ſundrye opinions of ſundrye expoſitours, he hath libertie frankly to confeſſe and acknowlege that he dothe not vnderſtand the mening of the place. But one that maketh a paraphraſe hath not ꝑ lyke libertie nor power. Moreouer certayne thinges there be in ſuche ſorte ſpoken, that they touche and concerne euen theſe verai times that now are, in which our tymes right many thinges there be, ferre diſagreyng from the inſtitucions & ordinaunces of the Apoſtles. And ſuche thynges although the Euangeliſtes foreknew them by ꝑ ſpirite of prophecie, yet certes vnder the perſones & names of the Apoſtles, they can not be reported, but both coldely & alſo cuttedly: There was yet alſo an

other point that moued my minde, which was, that in caſe I ſhould take and beſtow this labour vpon Mathew only, there would byandby be ſome that would make inſtaunte & earneſt requeſt for to haue the lyke doen vpon all the reſidue of the Euangeliſtes: whoſe wyl & deſire if I ſhould folow, than muſte it cum to paſſe, ỹ I muſt many tymes more then once make repetition of one manier mattiers, that is to wete, of all and every matter in whiche the Euangeliſtes did amonge themſelues accorde. Or, if on the other ſyde I ſhoulde tye and linke together a certayne continuall proceſſe of tellyng the thynges, & ſo to make but one whole tale of them all together: than (forasmuche as to declare and to open all the places which in the Euangeliſtes ſeeme to diſagree, is nothyng els but to be coumbreously entangled as it wer in a certayne maſe) could I neuer haue been hable to do that is to be doen, for the clereneſſe and light that a Paraphraſe ought to haue. Whan with theſe & berai many mo argumentes and reaſons, I deſired to be ridde of the charge that was layed vnto me to go in hande withall, whereas I thought my ſelfe to haue a good cauſe, and an excuſe that might haue preuailed: yet did the ſayed Matthewe banquiſh me by his eloquence, he got the ouer hande of me by reaſon of hys authoritie wherby he might commaunde me, takyng on hymſelf the daungier and haſard of all the whole matier. Neyther durſte I bee ſo bolde as any longer to ſtriue or ſtrougle agaynſt the aduiſe and councell of hym, whoſe counſailes your Maieſtie cuſtomablie vſeth in moſte high and weighty affayres, not bu wyllyngly to folowe. And yet where as I had not euen plainly taken the matier vpon me, but had onely promyſed that I woulde one daye aſſay yf happily the thyng would frame & go forward: he than tourneyng towardes Millayn, had made aſſured warantiſe vnto ỹ Germaines in my behalf, that the worke ſhould this mſkant winter ſeaſon cum forth. Wherupon I cummyng backe my ſelf againe vnto Baſile, was in ſuche wiſe on eche ſide continually called vpon of my maiſters the Germaines, being crauers not of the leſt importune ſort, that becauſe I would in any wiſe diſcharge both his promyſe, & myne own honeſtie to, I finiſhed vp the worke with litle more then a monethes labour. And God be graunte that bothe the cõmaundement of hym and the obedience of me, may be to all perſons luckie and fortunate, and I truſt it wyll ſo be if your maieſtie will fauourablie acknowlage and accepte this ſlender gifte & preſente, to the ſame dedicated. But here perchaunce ſome man that knoweth you by none other title ſauing onely by the name of Emperour, wyl ſaye: What is a booke of ſuche an argumente or matier as thys for a prince ſecular, whiche it had been more mete and conuenient to haue dedicated vnto abbottes or biſhops. For aunſwer wherof, firſt me thinketh it a thyng aptlye geuen, whatſoeuer thyng beyng honeſt, is put vp to a Chriſten prince. And beſides this, where as no prince is ſo ſecular, but that he hath a doe with the profeſſion of the goſpell, the Emperours are anoynted & ſacred for this very purpoſe, that they may eyther maynteyne or reſtore, or elles enlarge and ſprede abrode the religion of the goſpell. Ergo than (will ſome man ſaye) the Emperour is not a teacher of the goſpell, but the defendour of it. I graunte that: but in the meanwhyle mete it is, not to be ignorant what maner thyng it is, for whiche one taketh armour to defende it. And forſoth whã I conſider that herte and mynde of yours in ſuche wiſe to bee geuen vnto religion and to godly deuocion, that to Biſhops & Abbottes it may towardes

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the studie of godlinesse, bee as well a rule, as also a spurre, me seemeth, I can not dedicate this gifte vnto any man, more conuenientlye, then to youre maiestie. So that the thyng whiche I myght aptly haue dedicated to any Christen prince, and more aptlye to a Christen Emperoure: I doe moste aptly of all dedicate vnto you Charles. Whyche lesse apte thynges doe they bringe vnto you, that geue you great gyftes of precious stones, that are gayson to bee found, of lustie fierce horses, of houndes, & of riche hanginges, that come oute of farre straunge countreyes. And moreouer forasmuche as the Euangelistes haue writen the gospel vnto all folkes, no persone excepted: I do not see why it shoulde not of euery man bee read. And I haue so handled it, that it maye bee vnderstanded, euen of suche also, as are vnlettered. And surelye it shall withe excellent good fruite be read, if euery bodye shall take it in his handes of the only mynde and entent, to bee made thereby a better man then he was afore: and not apply scriptures of the gospell to his owne affeccions, but contrarywyse reforme and correct his lyfe and his desyres, according to the rule and prescripcion therof. I haue in this present worke chiefly followed Origenes, beyng singularly aboue others experte in diuinitie, and Chrisostome and Hierome, of the catholique writers most best allowed. That Lorde and Prince of heauen giue and graunte vnto you Charles, Emperour most emperiall, suche thinges to minde and to go about, as are of the principall beste sort, & thesame lord well prosper your endeuours in that behalf, to the ende that the moste noble Empier, whiche ye haue hitherto had without bloudshed of mã, ye maye semblably as well enlarge and amplifie, as defende and maintayne. And this poinct in the meane while it maye please your merciful graciousnes frõ tyme to tyme to haue in your remembraunce, that no warre there is vpon so iust & lawfull causes taken in hande, nor with so good moderacion executed, that draweth not after it an huge heape both of abominacions, and also of miseries: yea, and remembre also the greatest porcion of all the harmes, to light in fine, vpon persones bothe giltles and also vnworthy thesame.

Geuen at Basile on the Ides of Januarie, in the yere of our Lorde a thousande, fiue hundred, twentie and two.

¶ The lyfe of sainct Matthew writen by Hierome one of the auncient doctours of the Churche.

MAtthew whiche was other wyse also called Leui, beyng of a Publican made an Apostle, first of all others composed and wrote in Iewrye, the ghospell of Christe in the Hebrue tounge, for theyr behouffe and cause, whyche beyng of the circumcision had beleued: whyche ghospell what person did afterwarde translate into Greke, it is not verai certaynly knowen. But truely the verye Hebrue selfe is had euen vntill this presente daye in the librarye of Cesarea, whyche librarye Pamphilus the martyr did with all possible studiousnes set vp and make: And I my selfe also had the same ghospell of Matthew in Hebrue, lente me to coppe it out, of the Nazarites, whyche in Beroea a citie of Syria, doe vse thesame booke. Wherin is to be noted and obserued, that wheresoeuer this Euangelist, eyther in his owne person, or els in the person of our sauiour, doethe vse any allegacions of the olde Testamente, he doeth not followe the auctorite of Septuaginta, that is to saye, of the thre score and ten translatours: but of the Hebrue. Of whyche sorte are set theyse two citacions here ensuyng. Out of Egypt haue I called my sonne: and For a Nazarite shall he be called.

The Paraphrase of Erasmus vpon the Gospell of saincte Matthew.

The firste Chapter.

If men so gredely embrace a booke, which is set foorth by the industrie of man, concernyng the preseruacion or restoryng of health, or the waye to increace worldely substaunce, or touchyng any other faculte whiche maketh only for worldly commodities, with howe muche more feruent loue and desyer ought this boke to bee receyued of all men: whose profyt and cõmoditie belongeth indifferently to all men. This boke promiseth not worldly commodities, whiche laste but a whyle: but it teacheth all heauenly wysedome, delyuered vnto mankynde from the heauenly doctour Christe Iesus: And it promiseth also a wonderfull rewarde, not ryches, nor kyngdome, nor pleasures, but true and euerlastynge felicitie: vnto the whiche felicitie this booke sheweth the moste ready and easye way for all men. It shewethe also the author & meane, throughe whome euery man hath health and saluacion, and without whome no man maye hope for healthe and saluacion. What man woulde not be moued and prouoked with a sure hope of suche a good thynge, be he neuer so barbarous or vnlettred? And thys wunderfull saluacion (whiche neyther mannes indeuour, nor the paynfull labour of the Philosophers, nor the superstitious religion of the Gentiles, nor the diligent obseruacion of Moyses lawe, coulde fully perfourme or geue) God the maker, the preseruer, the ruler, and restorer of all thynges visible and inuisible, dyd shewe and declare in tymes paste, by the sayinges of all his Prophetes, beyng replenished with his heauenly spirite, vnto all the worlde, but moste specially to the people of the Iewes (whyche at that tyme wer a figure of Christes churche, whiche shortly after shoulde be enlarged throughout all the world) signifyng & shewyng before by dyuers darke figures & shadowes, whatsoeuer he hath now plainly made open vnto the world, by his sonne Iesus Christe, who was the messinger of this free felicitie, beyng ambassadour in yearth of God his father, in suche wyse, that he was also the teacher of the holsome philosophy, he was ỳ example, he was both the pledge, the promiser, and the author of the euerlastyng rewarde. For God by his secrete counsell whiche mannes wit is vtterly vnhable to serche oute, hath suffered mankind, beyng of disposicion lyke his first parent, and prone to all vice, to be entangled with false religions, with sondry vices of life, and naughtie desyres, to the intent that in this time of al times most to bee desired and wished for, the whiche Goddes wisdome the ordrer of all thinges had appoynted to it selfe, al men shoulde with the more desyrous & agreable myndes enbrace this philosophie, beyng bothe very holsome and of marueylous efficacie, after that they haue once perceyued, that neyther by those commodities and healpes whyche the worlde promyseth here to be chyefe, nor by so many fine & exquisite preceptes

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of the phylolophers, noꝛ by lo many loꝛtes of religions, noꝛ by the ſcrupulous obſeruacion of Moſes lawe, they coulde acꝛayne vnto true godlynes and true felicite: Naye rather the moꝛe earneſtly they laboured to cum vnto innocencie and felicitie, as long as they truſted to mannes help & ſtrength, the moꝛe they wer intangled with vice and filthy deſyꝛes. Therfoꝛe yf the Jewes, whom it behoued chiefly to accept and imbꝛace the thing that is offered vnto them, beyng ſo often pꝛomyſed, and ſo longe loked foꝛ, yf they alone neglect ſo greate godnes, whiche is freely offered to all men, and yf they had rather alone to lacke it, than to haue it common wᵗ others, they can impute their deſtruction to nothyng but to theyꝛ owne incredulitie and vnbeleef. The ſayinges and pꝛophecies of the holy Pꝛopheters, pꝛophecied theſe thynges chiefely foꝛ them. They ſawe Chꝛiſte with their iyes woꝛkyng miracles, they heard with theyr eares the doctrine of the goſpell. The kyngdome of heauen was pꝛeached firſt to them. But truly whoſoeuer are wearye of theyꝛ foꝛmer lyfe, as many as loue true innocencie and godly lyuyng, whoſoeuer deſyꝛeth true, perfect, and euerlaſtyng felicitie, let them receyue this goſpel, this pleaſaunte and mery tydinges, with mery and therefull hertes, whether they be Grekes, oꝛ Jewes, oꝛ Romains, oꝛ Scithians, oꝛ Gallians, oꝛ Bꝛitans. Lyke as God is not only God of the Jewes, but indifferently God ouer all, and common to all, lyke as there is one ſunne whiche is common to the whole woꝛlde: ſo Jeſus Chꝛiſte the ſonne of God came to ſaue all menne, dyed foꝛ all, aroſe agayne foꝛ all, aſcended into heauen foꝛ all, and ſente his holy ſpiritte to all, refuſyng none, neyther foꝛ diuerſitie of ſtocke, oꝛ of age, oꝛ of kinde, oꝛ of ſtate, oꝛ of lyfe. All the ſinnes of the foꝛmer life be dꝛowned once by his death in holy baptiſme. And thoſe ſinnes be not imputed, be they neuer ſo greuous, foꝛ the cleanſyng of whiche, that bleſſed innocent once dyed: ſo that the reſte of the life be paſſed ouer after the rule of Chꝛiſt, that is to ſaye, after the doctrine of the gholpell: from the tyme of baptiſme, a man is iudged oꝛ taken to be a chꝛiſtian, to the perfourmaunce of the whiche ſo high a pꝛofeſſion, he will graunt his fre ſuccour and ayde, and will graunte alſo plentifull rewarde to them that do perſeuer vnto thende. He requireth of no man the burden of Moſes lawe, onelye he requyꝛeth lyuely fayth, the whiche maye redily beleue whatſoeuer is ſhewed, and with a ſure truſte looke foꝛ that whiche is pꝛomyſed. The eternall veritie doethe not deceyue: God the pꝛomiſer diſapointeth not. Further, mans lawe ſhall not nowe pꝛeſcribe what is to be doen, but Chꝛiſtian charitie ſhall playnly tell.

The booke of the generacion of Jeſus Chꝛiſte, the ſonne of Dauid, the ſonne of Abꝛa The texte. ham. Abꝛaham begat Iſaac. Iſaac begat Jacob. Jacob begat Judas. and hys bꝛethꝛen.

And hytherto we haue truly delyuered vnto you the gholpell by mouthe, and haue made all men partetakers of thoſe thynges whiche we haue ſeene with our iyes, and hearde with our eares. Nowe becauſe there is daunger, this thyng beyng ſpꝛed abꝛode daylye moꝛe and moꝛe, leſte the tellyng of it, paſſyng by many mennes mouthes, maye varye, oꝛ elles leſte the tale tolde by mouthe, be not ſo well beleued as whan it is wꝛitten in a booke, and further moꝛe to thintent that the thyng that is wꝛitten maye the moꝛe eaſily cum vnto all men, than the voyce of the mouthe: we ſhall compꝛiſe in this booke, the ſumme of the whole matter, ſo muche as ſhall be ſufficient to the obteynynge

of saluation, as the natiuite, the doctrine, the miracles, the deathe, and the resurrection. And fyrste of all we shall recite the geneologie and petigree of Jesus Christe, takyng oure begynnyng not from the highe heade, but from Dauid and Abraham, eyther for because the memorye of these twoo is verye ryfe and common, and verye acceptable among the Jewes, for theyr glorye is chiefly of Abraham, as of the autour and beginner of theyr nation, and Dauid the kynge beeynge so muche praysed by the commendacion of God, styc-keth the more in theyr myndes, because the memorie of hym is yet but freshe and newe: otherwise because Christe whiche was looked for so many yeares, was promysed chyefly vnto these twoo, and that in the bookes and oracles of the Hebrues, to whome euen those that be directly agaynste Christe, gaue great credyt. For in the boke of Genesis God speakethe vnto Abraham, promysyng that in type to come, there shoulde spryngē one out of hys stocke, through whose free benefit, not onely the nation of the Jewes, but also all the people of the whole worlde beyng receyued into the tyght, and title, and loue of chyl-dren, shoulde obteine wyth Christe, the kelowshyppe of the kyngdome of hea-uen, not by circumcision, whych was not as than setforth, but by ỹ fayth of the gospel. For thus sayethe God vnto Abraham: In thy seed, that is to saye, in Jesus Christe all nations shall be blessed. Further Dauid in the mistical psalmes speaketh thus: Of the fruite of thy wombe shall I set vpon thy seat. And this shall we doe, chiefly because of the Jewes, leste they beyng a rebel-lious nation, and harde of beliefe (knowyng by the authorite of prophecies whiche they sufficiently beleue, that Messias whiche shoulde come, was pro-mysed) maye make cauillacions, and saye that there is an other sautoure to be loked for, and that this is not he, whome the scriptures promysed. For ma-ny of them because their myndes be blinded wyth desires of worldly thynges, not takyng aryght the sayinges of the Prophetes, (suche was theyr carnall and grosse affection) loked for some myghtye and glorious kynge, who being valiaunt with armes or hostes, weapon, riches, and suche other defences of this worlde, shoulde promote hys people to ryches, honour and emperie, and shoulde subdue the whole worlde to the dominion of the Hebrues. But Christ althoughe he be lorde ouer all, came not into the worlde, to the entent to enryche wyth worldlye gooddes one nation, of the whyche he was borne as touchyng hys body ỹ he toke, but to the intente to auaunce all the nations of the whole worlde vnto true ryches, that neuer shoulde decay: and to make them blessed euerlastingly wyth heauenly ryches, to ouercum the tyranny of deathe by sufferyng and dyeng, to subdue enemies by gentill deseruinges, to kill the monsters of vice, and the rebellious prouocacions of concupiscence by the sweard of the spirite, and they beyng once ouercum that fighte agaynst the spirite of God, to geue vs of his own righteousnesse & innocencie: Finally by spirituall weapons to winne vnto vs a spirituall kingdome. But these Je-wes cannot haue hereafter anything to saye, whan they shall see all thynges to consent and agre vnto hym, whome we knowe to be come, and constauntly preache the same: whyche thynges the holy prophetes inspired with the hea-uenly spirite, had prophecied with a full consent and agremente, so long before in holye bookes, that is to saye, the stocke, the familie, the manner of byrthe, the lyfe, the doctrine, the myracles, the afflictions, the rebukes, the kynde of death, the burtall, the resurrection, thascendyng into heauen, the holy ghoste

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lente downe from heauen, the wounderfull toungues of the Apostles, the conuersion of the Gentiles, and other thynges whiche we sawe and dayly see doen by them that profesſe the name of Chriſte. Finally the tyme also doeth agree, in ỹ which he was prophecied for to come. And all these thynges were prophecied, not only by the sayinges of the Prophetes, but also wer signified by the actes and dedes of ỹ Patriarches. Nowe seing thei know these thinges, if thei cõpare thẽ with these whiche we shewe to haue been doen, they shall vnderstande that they loke in vayne for any other Messias, then this whom we speake of, he came once humble and abiecte concernyng the fourme of mannes bodye (for so Esai prophecied he should come) to delyuer all mẽ by his deathe from the tyranny of deathe. And he shall cum againe in thende of the worlde, not as now, a sauiour, but a iudge of all, bothe lyuing and deade. Now no man is excluded frõ his benefite. Than no man shal escape his iudgement. But than shal they ioyfully see ỹ iudge dealyng euerlasting rewardes, whiche now doe not despise hym a meke sauiour & ealy to be entreted. This therfore is that only and very Messias, whose genealogie and petigre shal forthwith be shewed, touching the body whiche he toke for our cause: for by hym shoulde spryng and cum furth a new nacion not carnall but spiritual, which should rather repleniſh heauen than yearth, the which also shoulde be encreaced or multiplied, not by the seed of man, but by the euangelical fayth, whiche is the heauenly seed of Goddes worde. Of this faith the autour and father in a misticall figure was represented by Abraham, who (the law of circumcision not yet publyshed,) deserued the prayse of rightuousnes, not before men, but before God, not by the kepyng of the law, but by the sincerite of faith, wherby he doubted nothing of Goddes promises, although they wer farre passing the power of nature. And for this trust and confidence, he was called the father of many nacions, which after the example of hym should beleue the gospel of Jesus Chriſte. He nowe, his body beyng decated for age, his wife also beyng weake and barain, begate Isaac whiche was promised vnto hym, who also was a figure of Chriſte, bearyng wood to the sacrifice, whereunto he was apoynted. Isaac begat Jacob, which though he wer the younger brother, yet he set his elder brother beſyde, & purchased the inheritaunce to hymself, wherin he was a figure of the churche that should be congregated and gathered together of the Gentiles, the which, the Jewes being excluded, encreaseth daily more and more, receiuing the grace of the gospell by faythe, of the which the Jewes through vnbeleſe haue made themselfes vnworthy. For thus sayeth God: I haue loued Jacob and hated Esau. And in the Prophetes ofte mencion is made of this name. Jacob begate Judas, of whome the tribe had his name, of the whiche Chriſt was prophecied to cum of: and by whose name, as by inheritaunce, was promised the newe lawe of the gospel, for thus speaketh Hieremie: Beholde the dayes do come, sayeth the Lorde, and I wyll diſpose a newe testament to the house of Judas & the house of Jacob. And he did not beget him onely, albeit he deserued chiefly to be recited in ỹ genealogie, but also he begate the other eleuen brothers of Judas, which seuerally gaue names to ỹ seuerall trybes of the nation of Israell.

Judas begat Phares and Zaram of Thamar, Phares begat Esrom: And Esrom begat Aram. And Aram begat Aminadab, Aminadab begat Naasson: Naasson begate Salmon, Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse, Jesse begat Dauid the kyng. Dauid the kyng begat Salomon of her that was the wyfe of Uri. The texte

Further

Further Judas had two chyldren at a burden: named Phares and Zaram, not of his lawfull wyfe, but of Thamar hys daughter in lawe, whyche was maryed to Her, the eldest soonne of Judas, vnto whome when Judas did not performe hys promyse, that is to saye, that she myghte be maryed to Sela, brother vnto her housbande that was dead, accordyng to the order of the law, the woman passyng all measure desirous to haue a chylde, tooke the habite of a common woman, and couerynge her face by crafte and deceyte, laye with Judas her father in lawe, and afterwarde by shewyng of the token whyche she had receyued of hym before that she woulde suffer hym to lye wyth her, auouched and proued hym to be father of bothe the chyldren, when he otherwyse earnestlye woulde haue brente her accordyng to the lawe. The thyng thus doen is not without offence and blame, but yet the mysterie hyd vnder thys vnhoneste couerture maketh muche for the matter of the Ghospell. Lyke as also Phares was a figure and signification of the churche and Synagogue, whiche Phares preuented his brother when he endeuored to goe further of his mothers wombe, puttyng foorth his hande fyrste.

Of this Phares Esrom was borne, of Esrom Aram, of Aram Aminadab, of Aminadab Naasson, and of hym Salmon. Salmon begat Boos of Rahab, whiche though she were not of the nation of Jewes, but of the Cananites, yet because she preserued the spyalles sent from Jesu the captain & guyde of the Jewes, and because she betrayed the citie of Hierico, she deserued her place in the geneologie of theym, whiche throughe faythe were made prayse worthie of God, and she exempted out of the sorte and order of common women, was chosen and admitted emong the people of God, and maryed to an housbande of the nation of Jewes: signifying euen at that tyme, that synners & heathen people beyng alienate from the religion of God, shoulde be coupled vnto Christe throughe the merite of faythe. Boos also hade a soonne named Obeth, by Ruth a Moabite, the whiche also renouncyng her countreye, and her bodily affections, had rather to be planted emong the people of the Jewes, that is to say, suche as profesie the doctrine of Christe. Thus at that tyme figures and shadowes signified before, that no kynde of men shoulde be depriued and kept of from the felowshyp of the gospell. To that he bryng with hym faith and a desirous minde of true godlynes. Of Obed came Jesse, whiche was called also Isai, of whose name Esay prophecyng of Christe, maketh mencion saying: A rod shall cum out of the roote of Jesse. Of hym was borne Dauid derely beloued of God, bothe kynge and Prophete, buylder of the citie of Hierusalem, noble, through the slaughter of Goliad: and after that the wicked kyng Saul was deposed by the cōmaundemente of God, from a poore shepeherd he was consecrate kyng ouer the Israelites. Oute of whose stocke the whole nation of the Hebrues did loke that Christe shoulde cum, as it was prophecied before of men that wer inspired with God. And he also did represente by manywayes the figure of Christe, his offspring. Dauid begat Salomon that kyng of peace, and the buylder of the Lordes temple: and he begate hym of Bethsabee whome he loued: whome he coupled vnto hym in maryage, after that Urias her former housbande was slayne by his fraude & gyle: and that was doen not wythout great sinne yf a man consydre nothyng besydes the outwarde parte of the historie: but agayne not without significacion of thynges to cum, yf a man serche the misterie.

Salomon

Salomon begat Roboham, Roboham begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram, Joram begat Ozias, Ozias begat Joatham, Joatham begat Achas, Achas begat Ezechias, Ezechias begat Manasses, Manasses begat Amon, Amon begate Josias, Josias begat Jechonias and his brethren about the tyme of the captiuitie of Babylon. And after the captiuitie of Babylon, Jechonias begat Salathiel, Salathiel begate Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachi, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob, Jacob begat Joseph the husoande of Marie, of whome was borne that Jesus which is called Christ. The texte.

Of Salomon was borne Roboham: and of Robohā Abias: of Abias came Asa: of Asa Josaphat, from whence came Joram, & of him Ozias: of Ozias was borne Joatham: of Joatham Achas: of Achas Ezechias, and of him Manasses: of Manasses was born Amon: of Amon Josias: of Josias, Jechonias and the other brothers of Jechonias, about the tyme whan king Nabugodonozor burned the temple of Hierusalem, and caryed the king and the people of the Hebrues, captiue into Babilon, which wer figures, signifiyng the tyranny of the deuill toward mankynde, and against libertie restored thorough the benefit of Christ. In this nere and naro we poynt betwene seruitude and libertie whan the people of God wer about to be restored to theyr religion and dwelling places, Jechonias begat Salathiel: Salathiel zorobabel: zorobabel Abiud: of Abiud came Eliachim: of Eliachim Azor: of Azor Sadoc: of him Achim: of Achim Eliud: of Eliud Eleazar: of Eleazar Matthan: of Matthā Jacob. And this Jacob was the father of Joseph, vnto whome was maried Mary the mother of Jesus, who was promised to be the sauiour of all men, whome the Hebrues call Messias, that is to saye Christ, or anoynted: because he onely beyng kyng ouer all, and high priest, with ỹ sacrifice of his owne bodye, hath pacified God the father beyng displeased and grieued with the sinnes of mankinde. And the tiranny of death vtterly put awaye, he hath opened the kingdome of heauen vnto all men. The cleane was marryed to the clean, the moste chaste to the chaste, of the same tribe and familie, that is of Dauid, accordyng to the order of Goddes lawe, leste any man should thinke that this ordre and geneologie of kinred were of litle profit concernyng the declaration of Christes stocke, wherof he came as touching his humanitie.

All the generations from Abraham to Dauid, are, xiiii, generations. From Dauid vnto the captiuitie of Babilon are foureteene generations. From the captiuitie of Babilon vnto Christ, are fowertene generations. The textis.

And if any man list to herken the tyme that Daniel described many yeares past by certaine orders and degres of weekes, he shall fynde the sayinges of ỹ Prophetes very agreable to ỹ thyng that is now cū to passe. The sūme of ỹ wholle geneologie resteth in three fowertenes. For if ye counte frō Abraham ỹ patriarche vnto Dauid ỹ author of ỹ florishing kingdōe, ye shall fynde, xiiii generations. Agayne yf ye counte from Dauid, vnto the decaye of the kyngedome, ỹ is vnto the exile into Babilon, ye shal finde. xiiii. generations. Agayne if ye counte from ỹ time vnto Christe, the beginner & the finisher of the newe euangelicall generatiou & newe kyngdome: ye shall fynde fowertene generatiōs. Hitherto we haue shewed you truly ỹ geneologie of Christ, to ỹ intent it may appeare to al men, ỹ this is he, whō ỹ true sayiges of ỹ Prophetes i tymes paste promised to ỹ worlde. And so many argumētes agre in one, that it cannot

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seme to be done by chaunce, and that withall it maye be euident, that he was verye man whiche came as touchyng the flesche of suche auncestoures as wer notablie knowen.

The texte. The byrth of Christ is on this wise. For whan his mother Mary was espoused vnto Joseph, before they came together, she was found with child, by the holy ghost.

But, although he were man borne of man, whiche came to redeme mankynde by his death: yet he was not borne after the common and vulgare sorte of them that be borne. For it was seemely, that he whiche came from heauen, whiche called vnto heauen, whiche taughte and promysed nothing but heauenlye thynges, finallye whiche after so many Prophetes and doctours was made ambassadour, to thintent that once and for altogether he should make al thynges newe, and cum forth into the worlde with a very bodye in dede, but yet after a newe maner, and that the true natiuitie of man should bee declared in suche forte, that it shoulde not be thought vnsemely for God: and Esaie prophecied this thing to cum to passe, that because men dyd in maner slepe at these common myracles of nature, by reason of custome, God shoulde shewe a newe myracle and that in the yearthe, to the intente it should be more euident to all mennes sight and vnderstanding. He is borne verye man and mortall, and yet the same very God and immortall. He is borne a man of man and yet of a virgin. He is borne of the stocke of Adā whiche was the first of mākynde, and yet without the spot of sinne. He is borne in matrimonye, but so, that the woorke of his conception was not of man, but of the holy goste: who by a wōderfull meane, fourmed and fashyoned the straunge and maruailous fruite, of ẏ substaunce of the vndefiled virgin, as in an heauenly temple consecrated to God. And he ordered this matter wyth suche a maruailous wysedome, that he couered and hyd it from the wicked, as a thyng incredible: and persuaded it vnto godly myndes with moste certain & sure argumentes, the whiche no eloquēce of man was vtterly able to proue and perswade. Wherefore whan the holy virgin eternally appoynted to this great misterie, to be the mother of Jesus, by the aduise of her parentes, whose heartes were ordered and directed by the power of God, beyng spoused to an honest man of her tribe, named Joseph, kepte company with him in house, she was founde greate with chylde before they came and coupled together as manne and wyfe, eyther because true honestie, is not hastie to the luste of pleasure, or because God dyd so ordre thys matter. For the maidens wombe waxyng daylye greater and greater, declared it vnto Joseph to be so, beyng her housbande, whiche both loued her well, and was not insencible in suche thynges. And she stedde not from the sighte of her housbande, as though she had in her conscience yelded her self culpable, neyther disclosed she the secret, whiche she had learned of the Angel: eyether because she was in despayre, ẏ the thyng might as yet bee beleued or perswaded, or because she referred this vnto god to be declared in tyme cōueniēt. Therfore the cōception was certayne & true declaryng it selfe by manifest & accustomed tokens, especially vnto Joseph, who by reason of conuersacion in householde, marked, more easily in his spouse, the habyte and fourme of her body. But this young thyng came not furthe by the imbracing of man, as other women by the common lawe of nature be wonte to conceyue, but by the holy ghoste: whiche by the angell Gabriell than messinger from heauen, enteryng into the moste holy temple of the virgines wombe (the inuisible power of the fatherlye

godhed ſubſtacyng and ouerſhadoynge the whole body and mynde of the moſte holy virgin) without any hurt or detriment of chaſtitie, made her great with chylde.

¶But Joſeph her husband beyng a righteous man, would not put her to ſhame, but was mynded to departe from her ſecretly.

Furthermore Joſeph beeyng yet ignorant of ſo great a miſtery, whā he ſawe euident argumentes and tokens of conception in his wyfe, and knewe well that he had neuer to do with ỹ mayde, whereby ſhe myght becum great wyth chylde, and yet had founde the maners of her to be ſuche, that there coulde be no ſuſpicion of aduoutry in her, and beſydes that true honeſty is neyther ready to mislieue, nor haſty to reuenge: he began to caſt in his minde, by what meanes he myghte both ſaue for the good name, and the life of his wyfe: and alſo cōmit the matter vnto god, whereof he himſelfe coulde fynde no ende nor yſſue. By the reaſon of great familiaritie, he founde the maners of the mayde vtterly without blame. For that godly ſpirite, whiche dwelled wholy in her harte, dyd appere in her eyes, and in her countenaunce, and dyd declare it ſelfe euerye where in her goyng, in her geſture, and in her communication. He had eſpied in her a certayne heauenly thing & aboue the common rate of other mortall creatures. And yet he ſawe her great with chylde, & ſhe was awaye frō home certayne monethes, whyle ſhe went to ſee her coſyn Elizabeth. Furthermore he conſidered howe greate the weakenes of that age and kynde was in other maydens. What buſines would ſum other husbande haue made here, chiefely if loue had fyred vp gelowſy whiche is a very ſore diſeaſe of the mynde. But to proue this matter to be true, Joſeph was choſen out to be a witnes, leſte any man myght ſaye, the chylde of Marye was eyther another womans, or els vnlawfully gotten. He was a man well eſteemed of all menne, a manne of knowen and tried honeſtie and wiſedome, ſo that no man might ſuſpect him, eyther to be ſo notably naughtye that he woulde be his wyues bawde, or of ſo foolish patience, that he would nouryſh & bryng vp with the child her whom he knew to be an aduoutreſſe. There be none more cruell againſt their wyues that do amiſſe, than they which bee defiled with many aduoutryes theſelues. Joſeph himſelf being very innocent, was ſo far from al deſyre of vengeaunce that he dyd not ſo muche as once in woordes fynde faulte with her, leſte he ſhould diſcourage the virgins harte with any ſorowfulnes. He is troubled with himſelf with ſecrete cares of the mynde, and doth deuiſe a gentle kinde of diuorce, that he might be delyuered from her company whiche was wt chylde, in ſuche wiſe, that ſhe myght beare no blame, nor be in any ieopardie or perill.

¶But while he thus thought, beholde the Angell of the Lorde appeared vnto him in a ſlepe, ſaying: Joſeph thou ſonne of Dauid feare not to take vnto the mary thy wyfe. For that whiche is conceyued in her, is of the holy ghoſt. She ſhall bring furthe a ſonne, & thou ſhalt call his name Jeſus. For he ſhall ſaue his people from their ſynnes. The texte.

And thus farre God hath ſuffered this innocent man to be troubled and diſtracte with doubtefull deuiſes. For this was expediente for the certentie of his fayth. But nowe it was tyme for him to be deliuered out of theſe griefes of his minde, being worthy doubtles to be made partaker of this miſtery, for the greate honour that he dyd to the virgyn thus conſecrated to God. And for the approued grauitie and ſobrenelle in ſuppreſſyng the cares of hys mynde, he was thought mete to conteyne and kepe truſtely this ſecret miſtery, whiche

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was not yet to be published, because of the peruerse and frowarde suspicion of the Jewes. Beholde the angell Gabriel, (whiche signified vnto the virgin the maruelouse conception, apperyng with great lyght vnto her waking, because of her purenes whiche was moze than angelical, beyng wel acquaynted with suche kinde of visions,) presenteth himselfe vnto Joseph in his sleepe: & as he was musing in his sleepe of suche like matter, the messinger of the heauenlye oracle, spake vnto him in this wyse: Joseph the sonne of Dauid, what carnall suspicion troubleth thy mynde why art thou vexed why doest thou wauer in and out? oz why doest thou muse vpon diuozcement? oz why wilt thou be dimissed from her, whiche is coupled vnto the with so great loue, and also by the kinred both of tribe and familie? There is none other spouse wozthy for that virgin, and she is appointed to none other by the ozdynaunce of God, but to the. Thou must know, that Dauid is the authoz of thy stocke, vnto whom was promised in tymes past the thyng that nowe begynneth to be perfourmed. All that is done, is godly. Thou nedest not to feare that thy wyues wombe riling without thy doyng shal steyne thy matrimony with any spot of dishonestie. Thou doest suppose that she is greate with chylde, and doest suppose aright. But thou must not therfoze remoue her from thy companye and conuersacion, but rather take her and adioyne her vnto the, because thou seest her great, vnto whom by goddes ozdinaunce thou art geuē to be an husbāde, to the intent that hereafter thou maiest be a witnes of the fruitefull virginitie founde in thy wyfe, and that she in the meane tyme by that that she is maryed vnto the, may be in safetie agaynste the suspiciouse crueltie of the Jewes, vnto whome this misterie is not yet to bee opened, especially vnto them that be not yet wozthye, neither of capacitie to receiue it. This matter shalbe communicated and opened vnto the, to the intente thy wynes innocencie shall suffer none vnwozthye thyng. Foz this newe fruite, wherwith thou seest thy wyues wombe dayly to encreace, lyke as it is not of the, so it is of none other moztall man. The Angel bzought the message beyng as a goer betwene God and her, in makyng this godly coniunction, the father hath ouershadowed her: the holy ghoste hath prepared her wombe, the sonne of god hath replenished it.

All is newe foz that a newe chylde shall be bozne. It procedeth from heauen that thy wyfe shall bryng forth, who shalbe moze chaste also after that she hath bzought furth chylde. And she shall beare a sonne: not foz the, but foz the wozlde. In the meane season, thou shalt be called his father, and thou shalt be the keper of the mayde, rather than the housbande. When the chylde is bozne, thou as the father shalt geue it a name, not a name after thine owne fantasie, but that name that God, agreably vnto the thyng, dyd destinate and appoynt vnto hym, before the creacion of the wozlde. And thou shalte call his name Jesus, that is to say, sauoure, foz this is that same Messias desired & loked foz so many yeres, who accozdyng to the sayinges of the Prophetes, shall deliuer all his people from theyr synnes: not by the sacrifice of beastes, but thzough his owne bloude. And he wil not onely be content to geue freely this so great a benefyt, but whan we are purged frō the synnes of our fozmer lyfe, he will geue vs also very perfect, and eternall saluacion.

The texte. All this was doen that the thyng myght be fulfylled whiche was spoken of the Lord by the Prophet, saying thus: Beholde a mayde shalbe with chylde, and shall bring furth a sonne, and they shall call his name Emanuel, whiche is by interpretacion: God with vs.

And

And surely none of all this matter is brought to passe by chaunce or fortune, but by the decree and prouidence of god. For the thyng that we shewe to bee doen, the same in tymes past the lorde himselfe promised that he woulde do it, speakyng by the mouthe of his prophete Esay, and setting furth in fewe wordes bothe the straunge, newnes and ỹ greate fruite and profit, of this conception. Beholde, sayeth he, a virgin shall conceyue and bryng furthe. And this is the straungenes of it: for when was it euer hearde, a mayden to haue borne a child without blemish of hir virginitie. Nowe herken what is the fruite & profite: And his name shal be called (sayeth he) Emanuel, which soundeth in Hebrue, God with vs. For this only one shal reconcile his people vnto god, and where as he was offended and displeased, he shall make hym fauourable and merciful, and beyng conuersaunt emong men, he shall powre the moste aboundant goodnes of god in them, and at last they hauyng knowledge and experience of his effectuall doctrine, of the might of his miracles, of his present efficacy and strength, and of the vehemencie of his diuine spirite, showyng it selfe after a new sorte in them that shall beleue, they shall trie and not without a cause: God is with vs. If thou acknowledge the prophecy (as truely thou doest acknowledge) geue attendaunce and honour to this mystery, and kepe close this secrete priuitie.

Now when Joseph awoke out of slepe, he dyd as the Angell of the lorde had hym, and toke his wife vnto him, and knewe her not tyl she had brought furth hir first borne sonne, and called his name Jesus. The texte.

When the messinger of the hygh God had spoken these thynges, Joseph waking from slepe both merely and cherefully, dyd obey the oracle. He setteth aparte al his purpose of discorde, and taketh his wife more nerely vnto hym, ỹ no man might suspecte any discorde or disagrement to be betwene thẽ. And now he perceyuing ỹ she was wholly dedicated vnto god of heauen, doeth honoure in hir the godlye misstery, nor dareth not touche hir, whome god had taken onely to hymselfe. He is diligent in seruice, but he forbeareth to company with hir as hir husbande. In the meane season that heauenlye fruite wareth ripe in the holy woumbe of the virgin, whiche cummyng furthe at his time of his mother the virgin, toke not away the integritie of his parente, but did consecrate and sanctifye the same. Further Joseph (as he was commaunded of the angell) bearing the countenaunce of a father hitherto, gaue a name to the chylde, Jesus, when after the fashion of the countrey, he was circumcised the eyght daye.

The

The.ii. Chapter.

Whan Jeſus was borne at Bethleem a towne in Jewrye, in the tyme of Herode the kyng: beholde there came Magians from the Eaſte to Hieruſalem ſaying. Where is he whiche is borne the kyng of the Jewes? For we ſawe his ſtarre in the Eaſte, and are cum to worſhip him.

The texte.

Whan Jeſus was borne. &c.

HItherto ye ſee howe many thynges do accorde and agree with the godly ſayinges of the prophetes. He is borne of the ſame auncetours and of the ſame tribe and familie, that the prophecy promiſed he ſhould be borne. Alſo the ſuppu-tation and counte of the wekes, when Daniel prophecied that he ſhoulde cum, do the conſente and agree. Alſo the ſtrange Natiuitie dothe agree, in that that he was borne of a virgin without helpe of man. And the name doth agree. A Sauiour was promyſed, a Sauiour was loked for, & Jeſus ſignifieth a Sauiour. Further-more the name of the countrey, and of the towne, doth anſwere to the ſayth of the Prophetes, for he was borne not farre from Hieruſalem in a litle towne called Bethleem, and that in the countrey of Jewry, (for there is a towne in Galile alſo of this name, in the tribe of zabulon,) and he was borne in the time when Herode an Idumean by birthe and not a Jewe, obteyned the kyngdom ouer the Jewes, that no man neded for to doubte but that now was the time that Meſſias ſhould be borne, the whiche Jacob the Patriarche many yeres before prophecied ſhould cum to paſſe, ſaying: The ſcepter ſhall not be taken from Jude, nor a ruler from his thighe, till that he cum which ſhould be ſent. Truely this is he, the holyeſt of all, at whoſe entring all the anoynting of the Jewes ought to haue ceaſed, and geue place. Nowe ye ſhall vnderſtande by what wonderfull meanes he began by litle and litle to be knowe to the worlde. For he would be manifeſt & open vnto all, whiche came to ſaue all, that both he might be knowen vnto good men to their ſaluation, & that he myght take awaye from the wicked all errour of ignorance. He was promiſed chiefely to the Jewes, he was borne of them, he was firſte preached vnto the of the Angels, ſyngyng glory on high vnto God, and in the yerth peace emong men of good will. The ſhepherdes beyng taught by the ſeruice of the ſame Angels, & told of the childe þ was borne, offered the firſte fruites of fayth at the maunger where the babe was borne. By the ſecrete inſpiracion of the ſpirite he was knowen of Elizabeth, of Symeon & Anne the prophetiſſe. Firſte of all he ſhewed himſelf vnto pooze & humble perſones, whom he knewe to be moſt preſt & redy to receaue fayth. For the proude woulde not lightly receyue him beeyng hũble, nor the riche, him being pooze, nor the ſtoute him beyng meke: nor they that wer intangled with the deſyres of this worlde, woulde receyue him that was heauenly. And becauſe he was promiſed not to the Jewes only, but alſo to the Gentiles, yea to al the nacions of the worlde, he would euen at the very entery of his begynnyng, be knowen of them alſo, to thintent he might declare and ſhowe, that ſaluaciõ was alſo offered vnto them, and that he might ſtyre and prouoke the Jewes by their example, to cum to fayth and to beleue.

And he did not drawe all men by one meane to the knowledge of himſelfe, but he allured euerye mane by lytle and litle by ſuche thynges as they already knew

knewe and were well acquainted with. The Jewes gaue fayth vnto the Prophetes, they were moued with signes and woonders, therefore he entiled the by the allurement of these thynges. The Persians and the Caldeans dyd attribute muche to the starres, as mende muche geuen to this kynde of Philosophie, throughe the knowledge whereof they had perswaded themselues, that there should be a certayne wonderfull restorer of the worlde. Therfore they had knowledge of the birthe of the childe, not by any Prophete or Angell, but by a certayne straunge and a woonderfull appearyng of a starre, truelye of that starre, the whiche the prophecie of Balaam dyd whewe before, to rise out of the house of Jacob. And now they had knowledge by the common fame that this king was chiefly promised vnto the nacion of the Jewes, and that he was not a meane kyng, and of the common sorte, but very notable, and without comparison: of whose power, of whose wisedome and of whose goodnes, far exceedyng the power, wisedome, and goodnes of man, the whole worlde should haue experience. Further (as the yll man when he hath occasiō is made worse, and a wyse man as he hath occasion is made wiser,) certayne Magians (for by this name the Persians called them that be notable in the science of Philosophie) to thintent they might come nere and learne more exactlye the thyng that the starre shewed vnto them as in a dreame, beyng nothing afearde at the great tourney, they come vnto Hierusalem, the star guydyng them the waye: either because there dwelled the Scribes and Phariseis whiche were better expert in the law and the Prophetes, or because they vnderstode that the king should be borne not farre from Hierusalem. For now knowyng certaynly that he was borne, only they inquired what place it was y was made happy with so noble a birthe. For they thoughte that the natiuitie of so great a prince could not be hid emong them, whiche loked for his byrthe so many hundred yeares, especially seing he should be borne not onely emong them, but also of them. But Christ is no where later or with more difficultie knowen, than in riche cities, and in princes courtes, and emong them that be arrogant in the profession of wisedome. But they, ignorauntof these thynges, inquire simplye and openly. Where is he (say they) whiche is lately borne the kyng of Jewes? For we knowe by a sure token that he is borne. For when we were farre hence in the Easte, we sawe his starre of a meruelous bryghtnesse and bewty. We sawe the starre and felte the inspiration. Therfore because we know that he is borne to the commoditie and profite of all men, though we be straungers, yet be we come hither to honour and worship him, and to geue the first fruites of honour due vnto the newe kyng knowing well that they shall be happy and blessed, that shall haue his power and might mercifull vnto them.

Beholde there came &c.

For we sawe his starre in the East. &c

¶ When Herode the kyng heard these thynges he was troubled: and all the citie of Hierusalem with him. And Calling together all bishops and Scribes of the people, asked them where Christ should be borne? And they sayed to hym. At Bethleem in Jewrye. For so it is written by the prophet: And thou Bethleem in the land of Juda, arte not the least emong the princes of Juda. For out of the, shall haue a captayne come, that shall gouerne my people Israell.

The texte.

What tyme they had further communication simply with all men, by and by the rumoure and tidynges was brought to Herode the kyng, whiche a good while had feared & trembled at the name of him that should be borne, fearyng

lest he shoulde be set beside the kyngdome, whiche he beyng a straungier than held, if so great a prynce had been borne of the stocke of ꝑ Iewes. For Herode dreamed of nothing els, but of an earthly kingdome, litle knowing that Christ brought in another kynde of kyngdom, whiche shoulde perteyne vniuersallye to all men. Therfore after that he hearde that he was borne, whom he feared to be borne, and hearde it of the Magians, men both of learnyng, and (as concerning worldly port) not to be despised, truely he was troubled in his minde, and with him also the whole citie of Hierusalem: diuers men diuerslye, either fearyng or hopyng. But the wisedome of God so ordered the affections & endeuours of men, that both the simplicitie of the godly, and also the rage of the vngodly set forth the glory of Christ on euery syde, and made the thynges that were incredible the more to bee beleued. And this was the cause that the loode sterre of the waye, left the Magians for a tyme entering into Hierusalem: that theyr enquisitie might showe abrode the fame of the childe that was borne, and yet the place where the childe was borne, should be kept secret from the cruell king. Therfore king Herode blynded with enuy and anger, beyng wholly bent to destroye the childe that was borne, pretended a cloke of Godlines vnto his wicked cruelitie. He calleth vnto him all the chiefe of the order of ꝑ priestes, and the Scribes of the people of Iewry, whose speciall profession was this, that if there were any newe matter that dyd aryse, they should make answere out of the sayinges of the Prophetes, and theyr godly bookes, because they professed the exacte knowledge of them, to thintent that both the nūber and the authoritie should make the thyng of more credite. Therfore when these were called together, the king so muche the more wicked, because he counterfeited godlynes, demaunded of them in what place the oracles or sayinges of God, did promise that Christe should be borne. And they not yet ragyng with hatred agaynste Christe, whome they had not seen, answered simplye and without delaye: In Bethleem of Iuda. And lest theyr authoritie should haue but litle weyght, beholde they haue in a redines the prophecie of the Prophete Micheas: And thou Bethleem in the lande of Iuda, art not the least among the Princes of Iuda, for out of the shall spryng a ruler which shall rule my people of Israel.

And they said to him: At Bethlee in Iury. &c.

Than Herode priuily calling the Magians, diligently inquired of them what tyme the sterre appered. And sendyng them to Bethleem, sayde: Go, thither and searche diligently for the childe. And when ye haue founde him, bryng me worde agayne, that I maye come and worshyp him also.

The text.

And these thynges then answered the priestes and the Scribes, who afterwarde procured hym to be slayne, bryght and notable with miracles, & doing good vnto all men. The king sylste of all greatly moued with the saying of the Magians, was vtterly amased with this so rype and ready an answere, chiefely that the prophecie promised manifestlye a ruler of Bethleem whiche should rule the people, of whom he was borne. Wherfore the priestes & the Scribes beyng sent awaye, because he was in despeyre for to deceyue them, he calleth ꝑ Magians priuily vnto him, leste the Iewes might suspect any crafte or guile, and so opening the matter on eche syde as though he and they both purposed one thing, inquired of the diligently how long it was synce the sterre appered fyrst vnto them, by whose showing & pointing they had passed ouer so great a iourneye,

a iourney, and came to Hierusalem: meaning and purposing this, the more certenly to vse and exercyse his crueltie to the distruction of that one new borne childe. The Magias (for godlines is not suspicious) kepe not wide nothyng from him, not thinking him to be so cruell & fierce that he would shewe crueltie vpon an infante yet scante borne, neither so furious that he would suppose to suppresse by mannes deuise, the thyng that was doen by goddes might: Whenthey had shewed the tyme, he of the other syde shewed the place whiche he had learned of the Scribes. And now he conceiuing a sure hope that the childe might be take by these two shewinges, geueth commaundement in his owne name to the Magians, which of themselues were willyng to go, that they should go to Bethleem, and serche out the childe with great diligence: and when they had found him, to returne ageines vnto Hierusalem, and geue him knowledge of all the matter: (he pretended a verye godly cause, and nothyng displeasaunte to the myndes of the Magians) that I also (sayd he) maye folowe you and worshyp hym. He himselfe woulde firste haue knowledge of the childe, to the intente he might destroye hym before that the people of the Jewes had cleare vnderstandyng that he was borne. God in the meane tyme made this prouision, that the Magians returned safely to preache Christe in their owne countreyes. Otherwyse yf this vngracious man had not bene deceyued of his hope, he would haue vsed extremely the Magians themselues, which brought him so vnlucky tydynges.

¶ When they had heard the king, they went forward: and loe, the starre which they saw in the East went before them, till it came and stode ouer the place where the childe was. And when they sawe the sterre, they were meruelously glad, and went into the house, and found the childe with Mary his mother, and fell downe and worshipped him, and opened their treasures and offered vnto him gyftes: gold incense, and myrre. And beyng warned of God in their sleape that they shoulde not go agayne to Herode, they turned into their owne countrey another waye. The terte.

The godly simple Magians, after that they had heard the king, made haste vnto Bethleem, whom the sterre which called them furth, for a time did forsake, to the intente, that the barbarous people should fyrst shew vnto the Jewes that Christ was borne, whome they lokyng for so many yeres, afterward did put to death. But when they had passed ouer this parte of Goddes ordinaunce, agayne appered that wonderfull starre, whiche serued their Godly purpose in suche wyse, that it shewed vnto the not onely Bethleem, but also the cotage it selfe, beyng very lowe, poore, and base, and therfore verye harde to fynde, yea and hangyng very nere ouer the chyldes head, it did shewe and pointe, as it were with a finger to the infant, whom they so feruently desyred. Therfore when the starre began to appeare agayne, it shooke of and put away all carefulnes frō their myndes: and nowe replenyshed with sure hope and ioye, and passyng lytle vpon mennes tellynges, but folowing the heauenly guyde, they espye the palace of the newe kyng: a filthy and a vile cotage or stable. Sincere Godlynes is nothyng troubled with these thynges. They enter in: they fynde the infante not differyng in apparaunce from others: they fynde the mother nothyng gaye or gorgious to loke to. All their stuffe shewed and testified pouertie and simplicitie. The Magians whiche did not worshyp nor fall downe before Herode, magnifying hymselfe in his seate with a And when they saw the starre.

And fell downe flate worſhypped hym.

kingly pompe, fall downe at the cradle of the crying babe: they adoure and honour grouelyng on the grounde, hym that could not yet ſpeake. And thei were not contente with this godlynes, but they take out of theyr bores, giftes purpoſely apoynted of thoſe thinges with increaſe of the whiche, the nacion of the Perſians was chiefly enriched, that is, golde, incenſe, & myrre: leſt that he which ſhortly after ſhould be compelled to flee, ſhould lacke in his vyage. And with theſe fyrſt fruites of fayth, the Gentiles that were farre of preuenting the Jewes, which were thought to be nerer vnto God, do conſtitute Chriſte to be theyr kyng: and of the other ſide do dedicate themſelues vnto hym, offeryng a new ſacrifice in three kyndes of thinges. And now as by a ryddell or a darke figure, they profeſſed that ineffable Trinitie of the father, and the ſonne, and the holy goſte, acknowlegyng alſo in one man mortalitie, prieſthode, and kingdome. For golde is for a kyng, incenſe for a prieſte, myrre for hym that ſhall dye. He was borne mortall, he did ſacrifice on the croſſe, he conquered ryſing fro death, he reygneth in heauen. The Jewes ſawe ſo many wonders, and when they knewe hym, they kylled hym. The Magians ſawe no notable thyng as cõcernyng theyr bodely iyes, and they reioyce that they had ſo fortunate a iourney. But what tyme they deuyſed with themſelues whether they ſhoulde returne vnto Herode to ſatiſfy his mynde and deſyre, they were admoniſhed in theyr ſlepe, by the diuine oracle, not to returne agayne to Herode. For that was neyther ſuertie vnto them, neither to the childe, neither expedient for ſuch a weightie matter, whiche in tyme and by parſell meale, ſhould be promulgated and publiſhed vnto the worlde. They ſpedely did obey thoracle, and returned into theyr countrey and ther waye, to be newe preachers of the newe kyng among theyr countrey men.

And beyng warned of god. &c

The texte. And when they were departed, behold the Aungell of the Lorde appered to Joſeph in his ſlepe, ſaying: Aryſe and take the chylde and his mother and flye into Egypte, and abyde there, tyll I bryng thee worde. For Herode wyll ſeke the chylde to deſtroye it. So when he awoke, he toke the chylde and his mother by nyght, and went alyde into Egipte, and was there vnto the death of Herode, that it might be fulfilled which was ſpoken of the Lorde by the prophete, ſaying: out of Egipte haue I called my ſonne.

Aryſe and take with thee ỹ child

Now the helth and ſafetie of the Magians was prouided for, and that the tranquillitie both of the mother and of the chylde might forthwith be ſeen for, and that alſo the vngodlines of Herode accordyng vnto his deſertes, might more and more be eraſperated & greued to the glory of Chriſte: theſame heauenlye meſſinger whiche ſente awaye the Magians, appered vnto Joſeph in his ſlepe, exhortyng hym that now beyng priuye vnto the miſtery, he would conueye awaye ſecretely the mother and the chylde into Egypt: whereby the diuine counſel intended this, that that region alſo beyng wholy geuen to the monſtreous worſhippyng of goddes, whiles it is become the hoſte and receyuer of him that is fled from his countrey: by the touchyng and hauing to do with him, it might be prepared and made redy to ſome entry and beginning of true godlines. Therfore the angel ſpake vnto Joſeph with theſe wordes: Aryſe, and take with thee the chylde and his mother, and flee priuily into Egypte, and tary there vntyll I returne vnto thee, and ſhewe thee the tyme to come hither agayne. For it will come

to

to passe, that Herode shall seke by all meanes to destroye the chylde. Not that it is harde vnto God sodenly to extinct and kyll Herode, and to preserue the childe, yf it please him, but this ordre of the matter is more profitable for the confyrmacion and establyshment of faythe. For it is goddes wyll that the fury and the rage of the tyranne shall set forthe his glory. Joseph not tarying, toke the mother a mayde, and the chylde, and flying in the night season conueyed them into Egypte, there remaynyng tyll that Herode was deade. Truely this thyng chaunced not by the feate of man or by fortune, it was the will of God to prepare and to establyshe the kyngdome of his sone by these aduersities, by the whyche, worldly thynges be wont to be decayed and brought to naught, leste that the world should take vpon it any thyng in diuine matters. And that thou mayest the better beleue it, God who would this thyng to come to passe, prophecied many yeares past by the mouthe of his prophete Osee, saying: out of Egypt I called my sonne.

Than Herode whan he sawe that he was mocked of the Magians, he was greatly greued, and sent furth men of warre, and kylled and slewe all the chyldren that were in Bethleem, and in all the coastes therof, as many as were two yeare olde or vnder, accordyng to the tyme, whiche he had diligently knowen of the Magians. The texte.

In the meane season kyng Herode, after that he perceyued in dede that the Magians had deceyued hym, now rageing in anger, caste away the cloke of godlynes and braste out into manifest rage, and sendyng furth ministers of his madnes, kylled all thinfantes as many as were in Bethleem, and as many as were in the coastes and the compasse of the same towne, which were of the age of two yeare or yonger, folowyng the supputacion of the tyme, in the whiche the Magians tolde him, that they sawe fyrste the starre of the chylde. Crueltie enlarged the tyme and the place, compassing in al the young chyldren, supposing that by this wycked counsell, he had prouided surely ynough, that he should escape by no meanes, whom onely he desyred to be extincte and slayne. But in vayne trauayleth the crafte of meme againste the counsels of God. By these thynges was shewed a manifest example, what they should suffer of wycked princes, that would beleue the gospel, & what they should preuayle that by crueltie traueyled to extinguishe the faythe of the gospell, beyng yet tender and springing vp in the hartes of the godlye. To be killed for Christ, is to be saued. Herode had an occasion to repente, and not to rage, yf gredines to reygne and to beare rule had not blynded his mynde. But while he through his owne default turneth al thinges into matter of greater madnes, by his malicyousnes he did set foorth the iustice of god. For it is manifest to al men, that the innocent children were slayne, with great crueltie, and that he is worthy an horrible distruccion, wherewith afterwarde he was surely payde.

¶ Than was that fulfylled whiche was spoken by the Prophet Hieremy, where as he sayeth. A voyce was heard in Rhama: lamentacion, wepyng and greate mournyng: Rachell wepyng for her children, and would not be comforted because they were not. The texte.

But lest any manne might doubte, that this thing came to passe by the ordinaunce of God: harke to the prophecie of the Prophete Hiermy, seeyng through Goddes inspiracion this thyng, as though it had than been doen alreadye, whiche many yeres after should come to passe. A voyce (sayth he) was heard in Rhama, a voyce sore wepyng, sorowfull and lamentable. Rachel

dyd bewayle hir children and would receyue no comforte becauſe they wer all ſlayne. Rachel bearing Beniamin, that is to ſaye, the ſonne of ſorowe, by and by vpon hir deliuery dyed, and was buryed not farre from Bethleem, wherof the Prophet dyd expreſſe in her perſone the ſorowe and waylyng of the mothers, lamentyng theyr children whiche Herode kylled.

The texte. But whan Herode was deade, beholde the Angell of the Lorde appered in a ſlepe to Joſeph in Egypt, ſaying: aryſe and take the chylde and his mother, and go into the lande of Iſrael, for they are deade whiche ſought the childes lyfe. And he aroſe and toke the childe and his mother, and came into the lande of Iſrael.

In the meane ſeaſon after that Herode was taken out of the worlde by punyſhment and vengeaunce moſte worthy for hym, the angell agayne which gaue counſell to flye awaye, apperyng to Joſeph in his ſlepe, moueth hym to leaue Egypte, and to bryng agayne the childe and his mother into the lande of Iſraell. For he ſayed that they were dead that woulde haue the chylde deſtroyed. And he redely obeying in all thynges the will of God, conueyed Mary beyng mayde and mother together with her ſwete babe, into the countrey of Iſraell. For it behoued him firſte to be knowen vnto them, vnto whome chiefely he was ſente, to thintente the people of harde beleefe, ſhould haue nothyng why they might make any reaſonable pretence of their vngodlynes, denying hym to be theyr Meſſias, but to be ſome other apoynted vnto the Gentiles.

The texte. But whan he heard that Archelaus reygned in Jewry in the rowme of his father Herode, he was afrayde to go thither, but beyng warned of God in a ſlepe, wente aſyde into the coaſtes of Galile, and wente and dwelte in a cite called Nazareth, that it might be fulfilled whiche was ſpoken by the Prophetes: he ſhalbe called a Nazarite.

And as ſoone as Joſeph entred into the coaſtes of his countrey, and had knowledge there by a conſtante fame that Archelaus the ſonne of Herode that was deade, hauyng the one halfe of his fathers kyngdome reygned in Jewrye in his fathers place, fearyng leſte the ſonne had ſucceded hys father in cruelnes, lyke as he dyd in his kyngdome, durſte not go thither: and agayne beyng eſtablyſhed by the aunſwere of the Aungell, whereof nowe he wholy did depende, wente aparte into the coaſtes of Galile, whiche parte had than chaunced vnto Herode the Tetrarche brother to the king that was deade. Here the Aungell promiſed all thing to be ſafe, alſo the loue of the countrey was an inuitation, and the counſell of God wrought withall, that Chriſt by many occaſions ſhould be made common to many, whoſe cumming was to euery manne. Bethleem doeth glorye of his byrth, at Hieruſalem he was circumciſed and purified, Egypt was happy of ſo noble a geaſt, Nazareth maye well glory of his bryngyng vp. For this was the countrey of his mother, in the whiche ſhe conceyued her ſonne, a baſe and a poore byllage of Galile, a countrey not regarded but dyſpiſed of the Jewes, but it was a ſecrete corner, ſo muche more meete for the child againſt the crueltie of Archelaus. And this pointe herein god doth teache vs, that there is no nede of helpes, riches, power, partetaking, or nobilitie of birth, in thoſe thinges which are doen by the wyll of god. May theſe thinges annexed and put vnto, rather

obſcure

obscure and darken the glory of God among men. For that this thyng came not to passe by fortune it maye appere, in that the prophecie long before declared, that the Messias should be called a Nazarene, the whiche to be doen, euen the tytle doeth declare, which Pilate ignorant of the prophecie, commaunded to be set vpon the crosse. Iesus of Nazareth the kyng of Iewes. And at this daye they that professe Christ be therfore of many called Nazarenes. And the worde itself hath his mistery. Nazareth among the Hebrewes hath his name of a flowre, because that that godly and swete flowre the sanctifier of all virginitie was borne of a virgin, lyke as Bethleem signifieth vnto the Hebrewes the house of breade, out of the whiche came that heauenly breade, which whoso eateth, shall lyue euerlastingly. He therfore lyued certaine yeares as one vnknowen, with his mother and his foster father Ioseph, whose sonne he was thought of all menne, vntyll the tyme he came vnto mannes state, and then he shewed hymselfe vnto the worlde by doctryne, miracles, death, and resurrection, beyng knowen or notable in nothing, nor excellyng other menne, but that he went forwarde dayly and encreased in all kynde of honestie, and heauenlye giftes, that euery man loked for some great and notable thyng in the chylde. He was also in the meane season a diligent obseruer of the lawe, because he would geue none occasion vnto the euyll wyllers, of euyll saying or backebytyng, but satisfye all men in all thynges. He had rather for a tyme bydeppyng of the lawe, to bring the Iewes to more perfection, than by despysyng it, to alienate and withdraw theyr myndes cleane from hym. Onely once he shewed himselfe at Hierusalem, beyng twelue yeres of age, at what tyme he priuely leauyng his parentes, was founde in the temple sitting emong the doctours, hearing them, and by course questioning with them, insomuche that he was a wonder to them all. Euen than his godly disposicion had a desire vnto those thinges for whiche he was sent into the worlde: but as this was a praise of a redy mynde, so it was the example of moderacion and obedience to tarry the tyme prescribed of his father.

That it myghte bee fulfilled. &c

The paraphrase of Erasmus vpon

The.iii. Chapter.

The texte. ¶ In those dayes came Iohn the Baptiste, preachyng in the wyldernes of Iewry, and saying: Repent ye of your former lyfe. For the kyngdome of heauen is at hande. For this is he, of whome the Prophete Esay spake, whiche saieth: The voyce of a crier in the wildernes: prepare the waye of the Lorde, and make his pathes strayght. And this Iohn had his garment of Camels heere, and a gyrdell of a skynne about his loynes. Further his meate was Locustes and wylde honye. Than went out to hym Hierusalem and all Iewrye, and all the countrey round about nere to Iordane, and were baptised of hym in Iordane, confessyng their synnes.

In those dayes came Iohn the Baptiste.

Owe is it worthy the hearyng, to know how our Lord Iesus Christ begā and entred with the matier, that he came for. He thrust not in sodēly to men vnawares, when they thought not vpon it. First he woulde that all mennes myndes shoulde be prepared, and made in a redines by his bisher and messenger Iohn the sonne of Zacharie, a man knowen and allowed of the Iewes themselues: to thentent that the thyng whiche euer should be beleued, might by lytle and lytle be stilled and put into the hartes of men. Therfore whan the tyme drewe nere, in the which it was decreed by the eternall ordeynaunce of God that the whole worlde shoulde be renewed through the doctrine of Christ: Iohn came furth, the sonne of a priest, and of a prophetisse, whiche Iohn was iudged afterward to be more than a Prophet by the testimonie of Christ, who also euen in his byrthe and beginning, had made men to conceyue great hope of hym. And he came not out of kinges courtes, or out of commō resortes of mē, but out of wildernes, where from his chyldhode he led an aungels lyfe, beyng contente vp a most simple & common diet, clad with a garmēt wouē of Camels heres, girded with a letheren girdell. His dyet was agreable vnto his apparell. For he lyued with course meate, and easy to be gotten, which he found in the wildernes, that is to saie, with locustes and wilde hony. Suche dyet, suche apparell, suche a place, was moste mete for a preacher of penaunce: whose wonderfull holynes so amased all mens myndes, that many supposed that he was Christ: chiefly when many were perswaded the other which was thought to be Messias, to haue perished in the number of the infantes of Bethleem. But he did not chalenge vnto him the glory of others, insomuche that he shewed Christ openly to al men, and sayed that he was not worthy to louse the latchet of his shooes. And yet he rushed not furth of his owne lwinge to preache: but whan he was admonished from heauen, that now was the tyme to playe the preacher. For he came not by chaunce to his office of preaching, or by the sendyng of man, but this was he, of whom Esaye prophecied so many yeres before, both that he should vtter openly in wyldernes the voyce of his preachyng, and also that he should be set before to prepare the hartes of men to receyue the doctrine of Christ, & because he perswading repentaunce of the former lyfe, should make them able to receyue the grace of Christe, who by baptisme shoulde par-

Preachyng in the wyldernes of Iewry.

For this is he, of whō the prophet Esay spake

pardon all men of theyr sinnes. And that (the course of thynges beyng so deynly chaunged) they that were puffed vp before by the vayne iustice of Moyses lawe, and by the folysh wisedom of this worlde, should haue their combes cut, and be brought lowe. And finally that thei which before semed vyle, abiect, and vnprofitable because of theyr ignorawnce and hu-blenes, should nowe be made liuely and strong through the doctrine of the ghospell, and ryche with heauenly ryches: and those thynges whiche by the rigoure of the lawe semed hard and intricate, through faythe & grace of the gospel, should be made right and easy: and that this health and sal-nacion, should be opened and publyshed not onely to the Iewes, but also to all nacions of the worlde. All these thynges prophecied Esay, the most assured Prophet of the Lord. And this is the prophecie: A voyce of the cryer in deserte, prepare ye the waye of the lorde, make his pathes plaine and euen. Euery valey shall be fylled, and euery mountayne & hyll shalbe brought lowe. And the croked shalbe made straight, and the rough shalbe turned into plaine wayes, and all mankinde shall see the saluacion of God. And nowe a certeyne rumor and fame of the cumming of Christ, secretly spred abrode by many, and farther the conscience of theyr naughty lyues (for there was no tyme more sinfull and fylthy than that was) and finally a certaine secrete inspiracion dyd cause and brought to passe, that many of them were wery of theyr life, beyng very desyrous of him, of whom they had a certeyne sauour and vnderstandyng (simple though it wer:) who so-denly should renewe all kynde of men, and theyr synnes clerely abolyshed, bryng them vnto the kyngdō of righteousnesse. Wherfore whan they came flockyng vnto Iohn not onely out of the citie of Hierusalem, but also out of whole Iewry, chiefly out of those coūtreis that be nere vnto Iordane: Iohn himselfe cummeth and approcheth to satisfie theyr redy wyll & de-syre. And the thyng that he preached in wyldernes, the same he doth beate into the people, beyng now more thycke assembled and gathered together nere vnto the water of Iordane, that through repentaūce of theyr former lyfe, they might prepare themselues to Messias now at hande, and offer themselues to be healed of hym, who should bryng helthe and saluacion. He is in the waye of helth, that knowlegeth his disease, and hateth it. For now (sayeth he) the kyngdome of heauen, and that same moste fortunate & moste to be desyred kingdō is at hand: yea and that very nere, but there is no entrie into it, but to suche as be pure and cleane, from this worldly fil-thines. At this preaching, in figure & tokē that the filthynes of the mindes should shortely be clensed awaye, many wer baptised in the water of Ior-dane condemning theyr former lyfe, and acknowlegyng theyr offences o-penly. For so it was thought good vnto the wysedome of god, that Iohn which was the bound and border of Moses lawe, being nowe at an ende, and of the grace of the gospell nowe cumming on, with this sygne and to-ken, should go before, not to abolische synne, whiche thyng Christe proper-ly reserued vnto himselfe, but to prepare menne myndes, that they might be the more able to receyue the benefite that should furthwith ensue.

And were baptised of hym in Ior-dane, &c

The .iiii. text.

But whan he sawe many of ỹ pharisees & Saducees cummyng to his baptisme, he sayd vnto thē: O generatiō of vipers: who hath taught you to flee from the vengeaunce that is to come: Bring furth therfore the fruites that becummeth penaunce. And be not of this minde, to saye within your selues: we haue Abraham to our father. For I saye to you, that God is able

able to bryng to passe, that of these stones, children shall ryse vp to Abraham. Euen nowe is the axe also put to the roote of the trees. Therfore euery tree, whiche bringeth not forthe good fruite, is hewen downe and cast into the fyer.

And this was doen in the. xv. yeare of Tiberius Cesar, beyng Emperour of Rome, and Poncius Pilate hauyng rule ouer Jewry vnder hym, & Herode the brother of hym that dyed, beyng Tetrarche of Galile, where Christ made his abode: and his brother Philip Tetrarche of Iturea, and the countrie Trachonitis: and Lisanya the Tetrarche of Abilines: and Anne, and Cayphas, beyng the chiefe of the priestes. And thus the realme of Jewry beyng deuyded vnto so many rulers, further came he whiche should call thynges to the power and rule of one pryncc. And fynally of all, a great nombre of people flockyng vnto him, whā John sawe a great multitude of Pharisees and Saduceis come to baptisme, and was not ignorant how this kynde of people was arrogāt, fierce, and standyng in theyr owne conceyte; for the notable obseruacion of Moyses lawe as it semed to themselues, & for the merites of the patriarches, of whome they craked and glozyed muche, for that they came of them. For they enuying and laying wayte to hynder the baptisme of John, beeyng in vse and reputacion, sent a craftye message vnto hym into Bethabaram, (for John at that time did baptise there) demaūdyng whether that he were Christ. If he had been, forthwith they would haue obiected, that Christe had been promised of the tribe of Juda, wheras it was manifest that John was of the tribe of Leuy. Further when John protested plainly that he was not Christ, no nor no Prophete, especially of those olde and aunciente Prophetes, whom they thought woulde returne agayne the worlde: they demaunde of hym further, howe he durst promyse remission of sinnes by baptysme, whiche properly was reserued vnto Christ. He answered, that there was muche difference betwene his baptisme, wherby he dyd stirre and moue mē to repentaunce and forthynkyng of the former lyfe: and the baptisme of Christ whiche forthwith should folow, wherby all sinnes should be forgeuen. Therfore whan he sawe many of this kynde of men come runnyng to baptisme with others: he biteth theyr conscience with bitter wordes wherby he might the rather moue them to penaunce. O crafty (q he) and malicious kynde of men, nay no menne, but rather the offspryng of vypers, the murderers of your auncetours, subtyll and yll mynded towarde all men: Seyng that hytherto ye haue haunted your selues emong men, vnder the tytle and name of fathers, whiche for their holines be muche praise worthy with them, and vnder the false pretence of righteousnes, haue reigned so negligently and idelly, as though Messias should neuer haue come, who tolde you, and put you in remembraunce, that the inuitable punishmente was at hande, vnles ye had runne with others to the remedy of penaunce. And how is it, that now ye desyre to be baptised as sinners, among whome ye appered as men of great holynes. Ye haue perceyued that your trust should be but vayne, vnles ye should escape from the vengeaunce of God now beyng at hande, by the refuge of penaunce. For neyther the merites of the fathers, nor the obseruacion of the law, deliuereth from euerlasting punyshment, but euery mannes owne purenes of lyfe maketh hym commendable vnto God. Seyng therfore ỹ ye repent your former lyfe, hereafter so bryng forth fruite w̄ godly affections and dedes, that they may testifie, that ye haue truely repented. Hytherto for the grossenes of menne, figures and shadowes

He sayd vnto them: O generacion of vypers.

hath

hath been sumwhat made of, that mens pronitie to naughtines, being compassed in with these stayes, might be refrayned from fallyng into farther inconuenience. Hitherto with enlarged Phylacteries, with long prayers, with washinges, with often mencioning of father Abraham the holy Patriarche, with buildyng of the prophetes shrynes, of whose posteritie ye desire to appere and to be counted, ye haue obteyned vnto you a certayne coloure and appearaunce of holynes emong men. Hereafter because that shadowes shal vanyshe away at the light of the gospel, ye must go truely and sincerely to worke, if ye will obteyne euerlastyng health. Neyther brent sacrifice, ne bloud of beastes, is requyred of you for your olde sinnes: onely if that there be penaunce without counterfaytyng, and god wyl frely pardon the offence: further Messias himselfe wyl teache you, yf he fynde you apte and willing to learne, what be the fruites of true penaunce. In the meane season set ye aside vaine trust, and flatter not your selues thus: we be holy, we come of the holy father Abraham. The iuste Abraham shall auayle nothyng them that come of him, vnlesse thei folow his faith and obedience, which wer so muche commended. The blessyng that is now at hand was promised vnto Abrahã: but cosinage and kynred be it neuer so nere, is not sufficiente to obteyne this blessyng. Whosoeuer distrustyng God doeth leane vnto the soucoures of this world, they be fallen from the kinred of Abraham. And hereafter the posteritie of Abrahã shall not be counted by the kynred of bloud, but by the sinceritie of feyth. And yet god shall not therfore lacke the posteritie of Abraham, to whom he may performe and paye the blessing that he promised, though ye swarue from the maners of Abraham. Nay be ye ascertayned, yf ye dispyse the grace offered vnto you, that god is of power, yea out of these stones to rayse vp chyldren farre better than ye bee, to his frende Abraham. And there is no cause why that ye should be the more negligente for that the cummyng of Messias hath been differred hytherto. For now the extreme parell cummeth vpon you, and now we all the matter is euen vpon the edge of the raser, eyther ye muste come vnto the kyngdome of heauen withe cleane and syncere myndes, or elles ye muste receyue eternall punishement. Saluacion is present at hande to them that wyll enbrace it, and to them that wyll refuse it, presente payne and vtter destruccion is readye at hande. For now the axe is sette to the tree, not to the boughes or to the body, but to the rootes, whiche shal vtterly cut it downe with a deadly wounde, that cannot be recouered, vnlesse it bryng furth fruite meete for god. There muste be no lingering, the daungier is so nere at hande. Haste muste be made, all impedimẽtes and lettes quite cut of. yet ye may chose which ye wyll take. The axe wyll not stryke yf ye wyll sodenly chaunge your mynde. In the naturall tree it is long and hard to chaunge the iuyce wherof the fruite taketh his taste. Here the matter is brought to passe by the onely wil. But as they that make haste are partakers of health, so they that linger are al partakers of peryll. None shall be deliuered hereafter neither by riches, neither by noble birthe, neyther by wisedome, as many hitherto haue supposed. Euery tree that beareth not fruite, and that no meane fruite but excellent good and worthye the kyngdome of heauen, is cut downe and caste into the fyer.

¶ I baptyse you with water vnto penaunce: but he that shall come after me is mightyer than I, whose shoes I am not worthy to beare. He shal baptise you with the holye ghoste and fyer, whose fanne is in his hande, and he wyl purge his floore, and gather his whete into the barne, but he wyl burne the chaffe with fyer that cannot be quenched. The texte.

Hitherto

Hitherto god hath suffered and wynked at mens sluggishnesse. Errour and ignorance deserued some pardon. Mankynde was in a maner deasse at the law of nature. Small profit came by ꝑ law of Moses. The threatninges of the prophetes were set at naughte, theyr dreames and visions were not hearde. Now is he come after whome none other shalbe sent. Whose cũming leste it should be sodeine and vnwares, I (sayeth Iohn) am the messenger sẽt before. If ye be penitẽt, yf ye knowledge your diseases, yf ye receiue ꝑ Physicion with feruent desire, he wil be with you, profitable & healthfull to all: For I am not he, whom ye loke for. Truth it is I baptise you, but to this intent only, yᵗ ye being penitent may be meete to learne of him, & redy to receyue health whã he shal come. For forthwith he wil come, yea euẽ now he is cum, & as he is behinde me in ꝑ order of preaching, so he is aboue me & passeth me by all meanes, so ꝑ I whom ye thinke to be of sum estimaciõ, am not worthy to be his drudge & slaue, that is either to cary his shoes, or to leuse ꝑ latchet of his shoes. I am none other thig but a preacher, neuertheles both trusty & doing mine office, which god hath entoined me by ꝑ prophecy of his prophet. He is the autor, he drigeth wᵗ him al might & power both to forgeue sines, & to cõfer & geue al kinde of vertues. Let euery mã approche to his doctrine & to his baptisme, for he shal baptise you wᵗ effectual & liuely baptisme, not wᵗ water only but wᵗ ꝑ spirit & fier. With ꝑ spirit he shal alter & trãsforme you, wᵗ fier he shal pluck you vp vnto heauẽly thinges. He wil require nothing of you but sincere penaũce, wout coũterfeyting. He wil geue you his good thiges frely, if your yl thinges displease you hartily. Onely he willeth ꝑ there be no colouringes, which shall preuail nothing wᵗ him. There is nothing hid from him, he feareth no mã. The thing shalbe doen with seuere iudgemente, whiche can not be voided. Hereafter there shalbe no meane, either ye muste throughly be good, or throughly euil. He will passe nothing vpõ cloked' holines. He hath a fãne in his hãd, he seeth also ꝑ inward secretes of the hartes. Before him either ye must be chaffe or fyne wheate. But in the meane season whether of both ye wyl be, he hath partly put in your choyce. It shalbe but payne for the chaffe mingled among the clean corne to lurke and to be hidde. He shall vtterly cleanse his flooze, and lay vp the wheat in his granard, but he shall burne the chaffe with fier that neuer shall be quenched. Wherfore either ye must endeuour with all your herte to the high pycke of vertue, that ye maye worthely be receiued into the euerlastyng kyngdome; or elles yf ye despise the goodnes of God nowe offered vnto you, ye must nedes thereby be extremely naught, because ye refuse so great helthe offered to you, without your seking, and through your owne merite (forasmuche as ye reiect the heauenly reward,) ye must be appointed to the euerlasting fier of hell. The mindes of the common sorte were so moued with the sayinges of this holy man, that a great numbre whiche hitherto had put theyr trust in the obseruacion of the lawe, came vnto hym tremblyng for feare, and sayd: If thus stãdeth the case, what than thinke ye best for vs to do, but he dyd not exhort them to the ceremonies of the lawe, and the constitucions of men, as the pharisees wer wont to do, but vnto the workes of charitie, saying: The first way to pacifie God is the free well doyng vnto your neighbour. He that hath plenty of garmentes, let him geue vnto the naked: he that hath plenty of meates, let hym geue vnto the hungry. There came vnto hym also the Publicanes, the

I baptyse you with water. &c

Whose fãne is in his hand.

which

which kynde of mē ꝑ Iewes abhorre, because cōmēly either for to please the princes, or to satisfy their auarice they are wōt to poul ꝑ people. They demaūde of him fearfully, what he thinketh best for thē to do. And he doth not reiect them from baptisme, & agayne he appoynteth them not to geue their goodes, who now of long time were wont violently to take away other mennes: but to thintent they might come nere by some degre vnto the perfect doctrine of Christ, he cōmaundeth them that they should exact nothing of the people, beside that, that was prescribed of the prince. Finally there came also souldiours, a violent & a diffamed kynde of people. Neyther put he them away from him, declaring manifestlye vnto the Iewes by that dede, that Christ would despise no kinde of men. They confesse nothing: for, to professe a souldiours is of it selfe to confesse the puddle & sinke of all mischiefe. They demaunde also what counsayle he would geue thē. And he teacheth them beyng so rude, rather what ought to be auoyded & shunned, that they might be lesse yll, then what was to be doen, whereby they might be perfectly good. Abuse not (ꝙ he) your weapōs which ought not to be stirred but agaynst your enemies, at the commaundement of the captayn: beate no man nor stryke no man violentlye, syth you be hyred for this purpose, that through your diligence the countrey should be quiet. Nor abuse not you familiaritie with great rulers, falsly blamyng and accusyng any man, wherby any filthy lucre or gayne might come vnto you. Finally be content with your wages, and defraude and spoile no man. For princes geue wages to thintente no man by necessitie shoulde be forced to take other mennes goodes. So he through easye preceptes accordyng to euery mannes capacitie, made al men in a redines for Christ to come, forseyng Christ in spirite, whom he had not yet seen with his bodily yes.

¶ Then cummeth Iesus from Galile to Iordane vnto Iohn, to be baptised of him. But Iohn forbade him, saying: I haue nede to be baptised of the: and cummest thou to me? Iesus answered and sayed vnto hym: Let it be so nowe. For thus it becummeth vs to fulfyll all righteousnesse. Then he suffred hym. The text.

Therfore the rumour & fame beyng now spred abrode, and dayly more & more encreasing, & that by diuers meanes, by the angels, by the sheperdes by the Magyans, by the cruel carefulnes of Herode, by the prophecye of zachary, by Simeon, by Anne, by litle and litle secretely: but most of al by Johns open & manifeste setting furth beeyng ioyned with a great auctoritie, in so muche that yll mē also being now amased with feare did frame themselfe to the cumming of Christ, thus declared & set furth. For truly it was time for him to cū furth into the sight of the world to declare himself not by ꝑ testimonies of others, but by his own vertues, ꝑ it might appere what mayer of one & how mighty he was, & that he might obscure & darken al men, by whose testimonie he was hereto fore set forth & commended. Therfore Iesus left Galile where he had been in secrete hitherto, & nowe goig about his fathers busines he leueth his mothers cūtrey Nazareth, & maketh spede vnto Iordan, where he should haue a great cōpany gathered together out of diuers coastes of Iewry, to be a witnes of the thinges ꝑ should be there spokē & doen. He who alone was defiled wt no spot of sin, yea who alone should take away ꝑ sinnes of the world, through ꝑ middes of the sinful cōpanies, euen lyke a sinner goeth vnto Iohn, & requireth to Then cummeth Iesus,

be

be baptised of hym, who alone doth sãctifie euery baptisme. John not yet
assecteyned ꝑ Jesus was that high Messias, the sonne of god, but yet ob-
But John forbad him seruing & marking a meruaylouse semelynes and honesty apperyng in his
iyes, in all his cõtenaunce, & in his maner of going, he doth excuse his dis-
ordered office & ministracion, honsing his dignitie and worthines as yet
with no certayne commendacion. Onely he saieth, it were mete & conuenĩt
that I which am far beneth & vnder thy vertues, should require baptisme
of the: And how cummeth it to passe that thou doest humble & addase thy
selfe so lowe, to require baptisme of me, sith no man is more pure & cleane
frõ al sinne than thou. These thynges wer thus doen by the ordinaunce of
god, to thintẽt both that we should haue an exãple of the merueilous mo-
destie & humilitie of Christ, and also that it might appere vnto all men by
the testimonie of John, that Christ being without cõscience of any sinne or
euil, required to be baptised. For he was baptised like as he was circũci-
sed, as he was purified in the tẽple w̃ his mother, as he was scourged, &
as he was crucified. He suffered all these thinges for vs, & not for himself.
Wherfore whẽ John declaring constãtly his own vnworthines, & setting
Jesus an- forth ꝑ worthines of Christ, did refuse ꝑ office of a baptiser, Christ by no
swereth. &c sinister suspicion did steine his own innocencie, which it behoued to be kno-
wen & beleued of al men. Euery parte (ꝙ he) of this busines hath his time.
Be thou content in the meane season that I be baptised of the, thynke not
vnduly for the, if thou baptise him, who (as thou saiest) is better thẽ thou.
Certainly it shal becũ me, which desireth to bring al vnto me, to fulfill all
iustice. For he that teacheth al, & teacheth perfectiõ, must see that no likely-
hode or apparaũce of vnrighteousnes (be it neuer so litle) be founde in his
life and maners. I must become all thinges to al men, that I maye winne
and bring al vnto my father. When John heard these wordes, he descen-
ded into Jordane with Christ, and baptised him. And here appereth an hol-
some example of humilitie in Christe, and of obedience in John; but the
thyng, & the effecte is of contrary order. For baptisme doth consecrate vs,
but he through the holy touchyng with his body did consecrate baptisme.

The texte, And Jesus when he was baptised, came straight waye out of the water: and lo, heauen
was open vnto hym: And he sawe the spirite of God descendyng lyke a doue, and lyghting
vpon hym. And lo, there came a voyce from heauen saying: This is my beloued sonne in
whome I am well pleased.

And to thintent he might declare vnto vs what we ought to do after bap-
tisme, & what felicitie was geuen vs by baptisme, Jesus going out of the
water therefully & spedely as though he had cast of a great burdẽ of sines
(teaching vs that we should not tarry nor linger in washinges, nor oftẽtymes
returne vnto thẽ by sinning again, but to make haste to the dueties of
a spiritual life, the sines of the former life once cast of, and buried in bap-
tisme:) kneled downe vpon his knees, and lifted his hãdes vnto heauẽ, be-
seching his father ꝑ he would vouchesafe that this matter of sauing man-
kinde, which he toke in hande, might be happy and fortunate to all men, &
that he would commend and set forth his sonne vnto the world with his
fatherly auctoritie: and lest Johns auctoritie should be of smal estimaciõ,
albeit this for ꝑ time was profitable for the grosse & rude people. And be-
hold the father did manyfestly auctorise his sõne in the presence of suche a
multitude

multitude of people. The heauens opened and shewed further a certayne wonderful light. John also sawe the heauenly spirite in the visible lykenes of a doue, to descende out of heauen, and to sytte vpon his holy head: from thence came the voyce of the father soundyng to all mennes eares, saying: this is my derely beloued sonne, the delight of my mynde, in whō I haue a singuler pleasure, heare hym the expoūder of my mynde, and the distributer of my goodnes towardes you. And because at that time Jesus was vnknowen to the multitude which had a great opinion of John, lest the voyce, whiche cōming frō aboue poynted no man certaynely to theyr vnderstandyng, should be thoughte to perteine vnto John: therefore there was added a visible signe of the heauēly doue, whiche sitting vpon Christes head, showed nowe playnely vnto al mē (as a man would poynte with his fynger) to whome that voyce dyd perteine. With the whiche signe also John hymselfe was playnely and certaynly monished, that he was the sonne of God. And after he did openly testifye that this sygne and token was promysed him before of the father, to the intente that in suche a multitude of people, he might certeynlye knowe him that afterwarde should baptyse all men in the spirite and fyer. And with these ceremonyes the Lorde Jesus was declared and consecrated oure mayster, whose diuinitie, and heauenly doctrine who so wyll followe, he shall be truly blessed.

And lo heauen was open vnto him

The iiii. Chapter.

Then was Jesus led of the spirite into wyldernes, to be tempted of the deuyll. And whan he had fasted forty dayes and forty nyghtes, he was at the last an hungred. And whā the temptoure came to hym, he sayd: If thou be the sonne of God, commaunde that these stones be made bread: But he answered and sayde: It is written: Mā shal not lyue by bread onely, but by euery worde that proceedeth out of the mouth of God.

The texte.

AND yet these entries & beginninges made, he lepeth not furth byandby to preache, although auctoritie wer giuē him from heauen, but sodenly he withdraweth himselfe frō the sight of the people into wildernes, because ỳ departure frō the cōpany, of people both increaseth auctoritie, and prouoketh a desyre. Now ỳ spirite (that is the prouoker of the yll) doeth specyally assaulte them which leauyng the desyres of the worlde, do fall into meditacion of the pure and heauenly life. Therfore Jesus secretly teachyng bs the same, goeth into wyldernes. And this he doeth not by ỳ motion or instigacion of any mā, but moued of his own spirite. For he that is baptised, hath now cast of carnall affections, & being made spiritual by regeneracion, is led and moued by the cōsell of the holy ghost: he remembreth not Bethlem, he retourneth not to Nazareth, he goeth not again to his mother or to his foster father, but by the behemēcy and rauishing of ỳ spirite, he goeth into deserte, folowyng the exaūple of the olde prophetes. Solytarines doeth quicken & make lusty the mynde of a Christian souldier, & some tyme it is more sure for a man to commit himselfe to the wylde beastes, than to men. Baptisme taketh away all synnes of the former lyfe, but for all that, no man is sure from the assaultes of Sathan whiche lyueth sluggyshly. But yet the naughty desyres endeuour to spryng agayne, chiefely in them that be rude and young, and lately entered and cummen to Christ. And that frowarde Satan enuying as muche mannes saluacion, as Christe is desyroule of the same, styreth and prouoketh him with meruelouse engins and sleyghtes, to

fall

fall awaye and departe: insomuche that he possesseth and vseth him that is re-
lapsed with more tyranny, then he dyd possesse and vse hym whan he had him
before. Agaynste these perilles and daungers Christe sheweth chiefelye three
remedies, often and harty prayers, forsakyng of company, auoyding of excesse,
and kepyng abstinence, not without diligent meditacion of holye scriptures:
for otherwyse there maye be daunger in yole solytarines. And because the de-
uill goeth about to deceyue them chiefly, whiche do endeuour to attaine vnto
this streyght and Angelicall lyfe: Christe hymselfe lyke a good captayne en-
counteryng with him, hath taught his champions, by what meanes that ma-
licious and crafty olde fyre maye be ouercome, & howe lytle he can do against
them that be sober and vigilant, and with all their harte do leane to the godly
scriptures. And this also the Lorde Jesus in the meane tyme wente about,
that this misterie mighte, by litle and litle appere vnto the worlde after suche
sorte, that Sathan (whiche desyred for none other purpose to knowe cer-
tayuly whether he were the sonne of God, whome he heard that the father did
honour with this tytle and name, but to letre the redempcion of mankynde)
might bee holden in suche doubte, that he might not certeynlye knowe this to
be Messias, before he sawe his owne tyranny vtterly subuerted & ouerthrow-
en. Christ also purteth vs in remembraunce of this, that no manne is mete to
preache the gospell, but he that hath tryed hymselfe, and is fyrme and strong
agaynst worldly desyres, agaynst excesse and her companions, that is, bodily
lust, ambicion, auarice, and suche lyke diseases of the minde, wherewith oure
enemye beateth and shaketh the myndes of the symple and weake as it were
with most violent engyns of warre. Therefore whan Christ had fasted forty
dayes, folowyng Hely, and Moyses, whiche thyng was in suche wyse aboue
mannes power, that yet the Jewes beleued, that it was doen of men: at laste
to shewe a manifeste token of mannes imbecillitie in himselfe, he made no cou-
sayle, but shewed playne signes that he felte the tedtousnes of hunger. For
after the common nature of mannes bodye, the lacke of humour greued and
payned the stomacke.

And whā he had fasted forty dayes

Whiche thyng whan the crafty temptoure perceyued, thynkyng hym to be
nothyng but a man, (although in dede a notable and a wonderfull man,) he
casteth his hooke bayted with ỹ enticement of vayne glory, for therwith chief-
ly they be taken, whiche seme to endeuour to the hyest perfection. If thou bee
the sonne of God (q̄ he) what nedest thou to be greued and pined for hunger?
Commaund rather these stones to be turned into bread for thy behouse. Thou
canste perfourme thy desyre with a becke. Ye maie well know of olde that this
is the same tyer in wayte, or teptour whiche did entice that firste Adam into
the snares of death, by the bayte or trayne of gluttony: But Christ the latter
Adam beyng in spirite heauenly, so auoided with his wordes, this craftie and
deceitfull waiter, that neither he refused the name of the sonne of God, nor yet
hymselfe to be ouercome with hunger after the common sorte of men. And be-
cause he woulde not take vpon hym to aunswere of his owne authoritie: he
layeth vnto hym a manifest scripture, saying: It is written in the Deutero-
nomi: Man shall not lyue onely of bread, but of euery worde, that commeth
out of the mouthe of God.

The temptour came.

But he aun-swered.

The texte. Than the deuyll taketh hym into the holy citie, and setteth hym vpon a Pynnacle of the
temple, and sayeth vnto hym: if thou be the sonne of god, caste thy selfe downe backewarde.

For

For it is wrytten: he shall geue his aungels charge ouer the, and with theyr handes they shall holde the vp, leste at any tyme thou dashe thy foote agaynst a stone. And Jesus saide to hym: Agayne it is wrytten: Thou shalte not tempte the Lorde thy God.

Than Satan beeyng eluded and shaken of with this doubtful answere, doeth euen of his partye also abuse the woordes of scripture to doo hurte and myschiefe: And as he decepued the fyrste parente of mankinde with the baite of ambition, promptyng hym eguall honor and immortalitie wyth God: by a lyke guyle assaylyng the lorde, he toke hym vp into the holy citie, and whan he had sette hym vpon the hygh Pinnacle of the temple, he exhorted him if he were the very sonne of God, that he woulde fal doune hedlong, alleagyng that he could take no harme by so dooyng. For God hymselfe had thus promysed in the mistical psalme. He wil geue his aungels cõmaundement and charge ouer the, and they shal take the in theyr hãdes, lest thou shouldest hurt thy foote at any stone. But the lord Jesus layeng scripture against hym again, geueth a secrete understandyng, howe peruersly he wrested the sence of the holy scripture. Contrarye wyse (sayth he) it is wryten in the Deuteronomie: Thou shalt not tempt the lorde thy God. For scripture doeth exhorte vs to this poynct, that whan aduersitye and daunger is at hande, we should haue a good hope trustyng vpõ the helpe of god, and not put our selues rashely in daunger. The miracles of godlye men be not tryed by seekyng of perylles, but by auoydyng daungers whan they chaunce. For it is no godly poynct for to caste a man headlong into the ryuer, that by deliuering of hym thou mayest seme to be a man of great feates, but it is a godly thing to plucke out him ỹ by chaunce is fallẽ in. Nor miracles be not to be donne for euery thing, nor emongest all men. Jesus would not once vouchsafe to speake before Herode, who was desirouse of suche thynges, muche lesse would he showe any signe or token of hys godly power, at the requeste of Satan. So often as charitie inspired with the holy goost, desyreth it, so often as the glory of God requireth it, the power of God is to be shewed abrode.

Agayne, the deuill taketh him vp into a very high hil, & showeth him al the kingdomes of the world, and the glory of them, & sayeth vnto hym: all these wil I geue the yf thou wylte fall downe and worshyp me. Than sayeth Jesus vnto hym: auoyd Satan. For it is writen; Thou shalt worshyp the lorde thy God, and hym only serue. Than the deuill leaueth hym. And beholde the aungels came and ministred vnto hym. The texte.

Nowe to thintente that Christe myght teache suche as be his not to geue themselues to a careles securitie, after they hadde the hygher hande once or twyse, but alwayes to kepe watche, and to be in a readinesse for all assaultes of Sathan, he suffred also the thirde tyme, thinportune assatling of the temptour who as he decepued the fyrst Adam, with the bayte of curiositie and anarice, promising hym the knowlege of good and euyll, so in likewyse he setteth vpon the latter Adam, and toke him from the pinacle of the temple, and ledde hym into a verye hygh hyll, where he might loke at libertye farre and wyde, and see all the kyngdomes of the worlde, and the woondrefull glorye and pompe of eche of them. Surely he knewe by experience of other menne, that there was nothing so wicked and sinful, but they woulde take it in hande to obtayne rule and dominion. But albeit God is ỹ authour & maker of al thynges in heauen and yearth, & the deuil hath no title nor interest in them, vnlesse he hath violated & defiled any thing: yet as though he were lorde ouer all, he is not affrayed thus to speake vnto Christe: I will geue the al these kyngdomes, if thou wylte

fall downe and honour me. O blynde impietie. The vngracious spirite promyseth an other mans gooddes, and alketh honour due vnto god onely. But Jesus who hitherto tooke the reproche of hymselfe wel in worth, cannot beare his fathers ignominye. Hence Sathan (sayd he:) Thy counsel is farre from the doctryne of holy scripture. The scripture sayeth: Thou shalte adoure the lorde thy God and him onely shalt thou serue. After that the deuil had tempted hym by these and lyke other wayes, finding hym alwayes to be valiaunte and an inuincible champion, agaynst all inuencions & ingins, he left hym at last, beyng dispoynted of his purpose two wayes. Fyrst in that he perceyued that Christ was inuincible. Secondly, where as he came to searche, whether he was the sonne of God or no, he departed more vncertayne then he came. Thys conflicte was made in the syght of God and hys Aungelles, the whiche the lorde Jesus would not haue vnknowen vnto his, to thyntent we myght knowe with what a cumberous enemy we should haue to doe, & with what wages and rewardes, he would stirre and prouoke ignoraunt & vnware myndes. And this did he not that we should dispayre, but that we should diligētly watch & take good hede. Christe ouercame hym to shewe vnto vs that he was vincible & taught vs how we also myght geat victorye of hym. Finally he ouercame for vs and not for hymselfe, purposyng by vs to ouercome thesame, if we deserue to haue hym present with vs. And by vs he shall heare Christe saye: Hence Sathan, and he shall feare the seruauntes of him of whome he was ouercumme. Further like as in worldly warre, thinges haue theyr course and ordre, and labours bee eased with rest, & sorofull thynges with pleasaunt, and after sore conflictes triumphes be made: so in the warre of Christe sore stormes of tentacion be mitigated with myrthe and toykulnes. After the cumberouse frowardenes of the filthye spirite, by and by the Aungelles be ready to serue & wait vpon Christ the conquerour. Surelye this exaumple teacheth vs, howe in aduersitie we shoulde staye oure mynde with hope of better, trustyng vpon ỹ goodnesse of god, whiche so doethe ordre al thinges, that nowe & than he doeth exercise and proue the valiauntnes of his warriers, with trouble and aduersitie: and agayne wyth sum solace dothe prouoke them to reioysyng and thankes geuyng, whiche is the tryumphe of Christen men. And in afflictions thorow the helpe of God, they be inuincible: and if any prosperitie come vnto them, thei ascribe it wholly to the goodnes and bountifulnes of god. And so it cummeth to passe that neyther they be discouraged in aduersitie, nor insolente or proude in prosperitie.

Thā sayeth Jesus vnto hym.

Then the deuil learneth hym.

And behold the angelles came,

The texte. And whan Jesus had heard that John was taken, he wente aparte into Galile: and left Nazareth: and wente and dwelte in Capernaum, which is a cytie vpon the sea coast, in the borders of Zabulon and Neptalim: that it myght be fulfilled whiche was spoken by Esai the prophete, saiyng. The lande of Zabulon and Neptalim, by the way of the sea, beyond Jordayne, Galile of the Gentyles. The people whiche sate in darkenes, and in the shadow of deathe, sawe great lyght, and to them whiche sate in the region, and shadowe of deathe, the lyght is sprong vp.

Therfore whan Christe began to be of auctorite and estimacion, chiefly after that John had in maner deliuered hym and commended hym to his disciples poynctyng with his fynger, and saiyng: Beholde the lambe of god, behold him that taketh awaye the synnes of the worlde: and after that he hadde ouercum the deuil and was fully inspired with the holy gest, nothing nowe remayned, but to take a tyme and place, to begynne and enter his preachyng.

John

John had wrought no miracle, being content only to preache penaūce. Chriſt kepte ſilence ſo long as he preached, leſte any diſcorde myght ryſe emong theyr diſcyples, beyng yet rude, carnal, & geuen to worldly affections. Surely it is ỹ parte of a good teacher, to conforme hymſelfe to the capacitie of hys audience. But than and not afore entrethe he the office of teachynge, whan the rumoure was blowen abrode, that John was caſte into priſon of Herode the Tetrarche, enioying the rewarde that they be wont to haue, which dare boldly ſpeake before the Princes of this world, & wil rather ſpeake holſum thinges than pleaſaunt. For he tolde the Tetrarche of his vnlawfull mariage, becauſe he maryed his brother Philippes wyfe. And ſumtyme euill princes deſyre to haue in houſholde with them, men of greate and notable honeſtie, not that they woulde obeye the counſell of ſuche, but becauſe they may ſeme to the ignoraunte people, to dooe by theyr aduiſe and counſell, whatſoeuer they dooe after theyr owne luſt & appetite. And in other thynges of lyght importaunce, he had oftentymes ben obedient to his monicions, but here, where he oughte moſte to haue been obedient, at the foule requeſt of a filthie daunſing damſel, and at the deſyre of her filthye mother, he had caſt that very good man into pryſon, and afterward with the cruell deathe of ſuche a greate man, he defyled the feaſte of hys Natiuitie, and the ies of hys nobles. Jeſus therfore whan he hearde of this, not becauſe he was in feare hymſelfe, but to teache his not wyllingly to put themſelues in daunger, yf they maye conueniently auoyde it, but whan it cummeth, ſtoutely to neglecte it, leauyng Nazareth wente a ſyde into Galile of the Gentyles, (in the whiche Salomon gaue vnto Hira kyng of the Tyrians .xx.v. cytyes,) and went into the citie of Capernaum, therfore taken to be borderyng vpon the ſea, becauſe it is nere the ſtandyng water of Genezareth, in the coaſtes of zabulon and Neptalim, whiche were two trybes, and in the fyrſte is Galile, in the ſeconde is that, that is called Galile of the Gentiles: whereby Chriſte than as by a figure, in manier thretned, that whan the Jewes dyd refuſe and perſecute the preachers of the goſpell, than the goſpel ſhould be brought vnto the Gentyles. And leſte that a man myght thynke that thys thyng was doen by chaunce, Eſai beyng inſpyred with the ſpirite of prophecie, prophecied long before that it ſhould ſo be, ſaiyng: in the land of zabulon and the land of Neptalim, whiche borderyth vpon the ſea, in Galile of the Gentyles, the people whiche heretofore dwelled in darkenes, hath ſeen a great and a merueyloule light, and vnto them which heretofore were in a thicke darkeneſſe ſuche as is in hel, lyghte is ſprong vp. Therfore, as cōcernyng the tyme, where John left, there Chriſt beginneth. For at the clere lyght of the goſpel, the ſhadowes of Moyſes lawe do vaniſhe awaye. And thys is ſpoken directely concernyng the miſticall figures of the lawe, and to expreſſe the trueth of the goſpell. But as touchyng the place, at the fyrſt affliccion and trouble of the holy preacher, the name of the Gentyles is goen vnto, and the lyghte whiche the Jewes blynded wyth filthye deſyres, coulde not ſuffer, as as it were in a picture declared to paſſe ouer from them to the Gentyles, beeyng very Idolaters: but after ſuche ſorte that the coaſtes of neyther is forſaken, ſo that of both ſydes the trumpe of the voyce of the goſpell maye be hearde. And yet furthermore that countrey was no vnprofitable auditorie, by reaſon of the commoditie of haueng, and certen notable cities ſtandyng vpon the ſea ſyde, which by the reaſon of the courſe of marchaundiſe, wer frequented and vſed alſo of farre cummers, out of other ſtraunge countreyes.

Whan Jeſus hadde hearde .&c.

He went & parte into Galile.

That it myght bee fulfilled .&c.

The texte. From that tyme Jesus began to preache and sayd: Repent, for the kyngdome of heauen is at hande.

Nowe let vs heare the begynnyng of his preachyng. As he succeded after Johan, so he begynneth with his doctrine, whiche was wel knowen, and familiar, lest he shoulde haue driuen them awaye from him, which had John nowe in so greate veneracyon. And he fedeth the weake with mylke, that afterwarde he might bryng foorth strong meate to them whan they wer of more strength. And truely this is thorder of teachers, which desire rather to profite the heares, than to set foorth, and magnifie themselues before other. The preachyng of Christe is not onely more milde and gentle than John his preaching (for he maketh no mencion neither of axe, nor of fanne, nor of fyer that neuer shalbe quenched) but also more to be commended, for many benefites bestowed vpon all men indyfferently. Jesus therfore folowyng John, crieth and sayeth: Chaūge your myndes and repent your former lyfe. For nowe the kyngdome of heauen is at hand, the whiche as it shall be shut vnto no man, so it shall be open onely vnto them that be pure & cleane, and seke after heauenly thynges, and cut away al worldly desyres. What can be more playne and symple than this Philosophy? Lette euery man be displeased and grieued with his owne naughtynes, and heauenly thynges be redy for hym at hand, and that frely.

The texte. As Jesus walked by the sea of Galile, he sawe two brethren, Simon whiche was called Peter, and Andrewe his brother, castyng a nette into the sea, (for they wer fyshers) and he sayeth vnto them: Folowe me, and I wyl make you fyshers of men: And they straightway lefte theyr nettes, and folowed hym.

And nowe the tyme was come, that Jesus shoulde gather together a companie of disciples, whiche should be familiar witnesses of all his doynges and saiynges, and by whome he myghte teache other afterwarde. But marke what manier of men he chose, not Philosophers, not Pharisees, not Priestes, not ryche men. For he would not that the glorie of the gospel should be defiled with any worldlye ayde and succour. But as he walked neere the water whiche (as we sayed before) was in the border of bothe Galilees, he espied twoo brothers germaine, the name of the one was Symon, and he was called also Peter, the other was named Andrewe, whose fathers name was John. These before that tyme heard John, through whose prouocacion they began to folowe Jesus. But they lefte them both, and turned agayn to theyr faculte and crafte, whereby they were wont to get theyr lyuyng. And nowe they were busilye occupied castyng theyr nettes into the sea. It was a sygne of good lucke. Fyrste youth more ready to receyue the newe doctryne: further the agreablenes of brethren one readye to helpe another: Agayn a craft and faculte in whiche was no hurt: wherby they got a poore liuyng out of the common mere or poole: Fynally the fishyng put them in remembraunce of the newe fishyng, whiche serued not to take fishes with nettes to feade the belly, but wyth the nette of the gospell to catche men drowned wyth worldly cares, vnto desyre of the heauenly lyfe. Therfore as they were occupied about necessaries for theyr bodye, Christ speaketh vnto them, saiyng: Folowe me, & ye shall learne a science of me, better than euer ye learned of your father. And yet ye shall not leaue your science, but ye shall chaunge it to a better fashyon. For I will make you hereafter fyshers of men, that ye whiche wayte for fishes to destroye them, maye catche and take men into euerlasting saluacion. They knewe the voyce of hym, whome before they did beleue, and whose gentilnes they hadde proued before wyth fa-

miliar communicacion. But through the strength and efficacie of his woyce, he brought to passe, that foorthwith at the word of the caller, thei forgat not only theyr fishe, but also theyr nettes as they were they lefte them there, and not byddyng theyr acquayntaunce once fare well they folowed Jesus euen as he walked. They sawe no greate thyng yet in Jesus, notwithstandyng they stayed not nor lingered nothyng, nor were not careful howe they should gette theyr liuing hereafter, but ioyned themselues to hym, callyng them with hys onelye woorde, and folowed him, and would not awaite to dye therfore.

The texte. And whan he was gone foorth from thence, he saw other two brethren, James the sonne of Zebede, and John hys brother, in the shyp with theyr father Zebede, mending theyr nettes and he called them, and they furthwyth lefte the shyp and their father, and folowed hym.

Jesus going a litell further espyed other two brothers, James and John the sonnes of zebedeus: he was the better pleased for that the brethren and the father agreed so well together. They wer al in one bote, endeuorying one thing euen the same that Peter and Andrewe were aboute. But these went not spedely forwarde with theyr businesse, because theyr nettes were broken with longe wearying, whiche was a token of pouertye: Jesus therfore passing by as they were earnestly occupyed in mendyng of theyr nettes, spake vnto them, and bad them folowe hym. The young men of a playne confidence and truste, without any tarying, furthwith leauyng theyr nettes, and forgetting theyr father also, bend themselues to folowe Jesus: so the preachyng of John hadde framed and fashioned them, so deserued the towardenesse and redinesse of theyr partes, so had the inspiracion of Christe drawen them, who wholly breathed and sauoured of the heauenly spirite, wherwith he was replenished.

The texte And Jesus wente about al Galile, teachyng in theyr Synagoges, and preachyng the gdospel of ꝑ kyngdome, and healyng al maner of sickenes, and al maner of diseases emong the people. And his fame spred abrode throughoute all Syria. And they brought vnto hym all sycke people that were taken with diuerse diseases and gryppynges, and them that were possessed wyth deuils, and those that were lunatike, and those that had the palsey: and he healed them, and there folowed hym great multitudes of people from Galile, and from Decapolis, and Jerusalem, and Jewry, and frō the countreyes that lye beyond Jordane.

Ye see the entrynges of our Philosophye, whereby it was thoughte good vnto god to saue all mankynde. Ye se the pompe and ruffling of the euangelycall schole. Poore Jesus beyng accompanyed with these few fishers, vnlerned, of the common sorte, and poore men, walked ouer all Galile, not nowe in corners nor in deserte, but in theyr Synagoges, where was moste resorte: preachyng and shewyng that the kyngdome of heauen whiche had heretofore been promysed was nowe at hande: not puttyng them in feare of helle fyer lyke as John dyd, but inuiting and allurynge all men with free benefites. For where soeuer he wente he healed all mennes diseases indifferently, and freely, refusing no man, were he neuer so vile, and of the meanest sorte, and with lyke easynesse he chased away all diseases, were they neuer so incurable: to thintent bothe to set furth and declare by miracles, his power to be greater than mannes, and also through free benefites, to purchase and winne the loue of all menne. For hym we gladly truste and beleue, whome we loue.

Yea euen the wylde beastes also bee wunne with benefites. Surelye there is no benefite more godly, than freelye to restore health. By these meanes it came to passe, that the fame of hym spredde abrode throughout all Syria, and manye brought from a farre theyr diseased folke incumbred with diuerse dyscases

eases and griefes, and beſydes theſe ſuche as were poſſeſſed with diuels, and Lunatikes, and diſeaſed with the palſey, whome Phiſitcyons commonly eyther take not vpon them to cure, or els be wonte to cure in vayne, becauſe the diſeaſe paſſeth theyr arte and cunnyng. But Jeſus healed all eaſily, not with mannes medicynes, but wyth heauenly vertue, wherwyth he was hable alſo to rayſe the dead. It was a ſmall matter to hym to take awaye the diſeaſes of the bodyes, whiche take awaye the diſeaſes of the myndes. It was a ſmalle matter for hym to prolong the lyfe of the bodye, whiche came to geue euerlaſtyng lyfe vnto all men. There came therfore from thys parte and that parte, a wonderfull numbre of people, not onely from Galile of the Gentiles where he was, but alſo out of the other Galile, whiche was beyonde the water, and oute of the countrey that was called Decapolis, becauſe of the tenne cities whiche were in it, alſo out of Hieruſalem and the reſidewe of Jewry, and out of the places whyche were beyonde Jordane. All men as they haue nede runne to a benefit. Many be moued wyth noueltyes. Sum came for malice with a mynde to wayte diſpleaſure. Jeſus (for his parte) draweth all vnto hym, but fewe be mete for the heauenly Philoſophye, for the teachyng and deliuery of the which, he chiefly came into the worlde. The people is moued wyth care of the bodye, and is deſyrouſe and deliteth muche in newe ſyghtes and galinges. But he deliteth not greatlye in ſuche ſightes, that ſeketh after thinges of perfection, and thynges farre a fondre, from the affeccions of the common ſorte.

And thoſe that had the palſey. &c.

And there folowed hym. &c.

The. v. Chapter.

And whan he ſawe the multitude, he went vp into a mountayne, and whan he was ſette, hys diſcyples came to hym. And after that he had opened his mouthe, he taught them, ſaiyng: bleſſed are the poore in ſpirite, for theyrs is the kyngdome of heauen.

The texte.

Therefore, Jeſus ſeeyng the people flockyng aboute hym more and more, and that of all ſortes, he conueyeth himſelf from the lowe place whither euery man myghte haue acceſſe, and goeth vp vnto the hyll, and beganne nowe to preache and teache the heauenly Philoſophy, declaryng by the highnes of the place, that he woulde ſhewe further and teache no common nor meane thyng, but all hygh and heauenly thynges, folowyng alſo the exaumple of Moyſes, who publyſhyng the lawe vnto the people (as we reade) wente vp to the hill. His diſciples whome he had choſen ſpecially vnto hym, folowed hym goyng vp, in ſuche wyſe yet that the common people were not lefte to folowe hym, if any had ſo muche deſyre and ſtrength. Therfore Jeſus whan he came to the top of the hyll, ſate downe, not as beyng weary, but purpoſyng to teache ſerious and weyghtye thynges, whiche required a diligent hearer. Whan his diſciples perceyued that, they compaſſed hym nere aboute that none of his holye doctryne ſhoulde eſcape them. Jeſus therfore entryng and begynnyng hys godlye and holſome Philoſophye, not oute of a towre or tabernacle with a golden ſeate (ſuche an one as Jarcas the greate Philoſopher of India had beyng garniſſhed with precious ſtones,) not out of the proude pulpet of the Philoſophers, not out of the arrogant chayre of the Phariſeis, but oute of a ſeate of graſſe he ſaſteth his yes, not vpon the commen people, but vpon his diſciples: and o-

penyng

penyng hys holye mouthe, he began to shewe furthe the lessons of the gospell, whiche hytherto had not been heard, and whiche bee farre from the opinion of all men, that appeared to the very wyse vnto the worlde. All men promyse blessednes, whyche take vpon them to be teachers of wysdome. All menne of what estate or condition soeuer they bee, desyre blessednes. But muche controuersye hath been emong Philosophers, and muche errour in the lyfe of men, in what thynges the felicitie of man doth consiste: And forasmuche as this is the marke and foundacion of all wisdome, Jesus kyrste doth open and set furthe straunge sentences, but yet very true. And therefore throughe myracles he obtayned credite to bee geuen to hys sayyng, thoughe it semed sumwhat incredible, soe that they that founde his power to bee effectual in healyng of diseases of the bodye, myght truste also his doctryne to bee true, whereby he healed the diseases of the mynde. Yet fewe disciples there were, that did both heare and enbrace this blessednes: Let all men heare, for he spake to all, and all shall bee made blessed and happy. Of false opinions spryng all synnes in lyuyng. Therfore aboue all thinges, we muste endeuour to plucke them awaye. And for because that fierceneslle and arrogancie is the moste daungerouse disease of the mynde, whiche suffereth not manne to receiue the true doctryne (for yt is the verye fountayne from whence in maner spryng all deadly offences) Jesus kyrste of all healeth this, saying: Blessed bee the poore in spirite, for theyrs is the kyngdome of heauen: whose eares coulde haue abiden so incredyble a saying, but after so manye testimonies of John, of the father, and of the doue, and finally vnlesse hys authoritye had been set furth, and credite obteyned through eyedem signes and myracles. Wayne be made vile, abiecte, and humble, and be brought in discourage of themselues, by the reason of poouertye, of basenes of byrthe, of lowenesse of estate, or of aduersitye. Truely these bee nere to the blessednes of the ghospell, yf they folowe with theyr harte, as they be called by their state. But hys humilitie of spiritte, resteth in the inwarde affection, not in outwarde thynges. But howe shal he haue a kyngdome, whiche taketh nothyng vpon hym, whiche geueth place to all, whereby is offended with hymselfe, which thrusteth out no man, whiche hurteth no man? For he semeth more nye the seruitude of an alle, than a kyngdome. This kinde of men is trode vnder the feete euerye where, is hurte and harmed withoute reuelle, liueth lyke an abiecte withoute regarde, poore and comfortles. But it is true, that truely sayeth: To these only appertayneth the kyngdome, but it is the kyngdome of heauen. Thinkest thou that these fierce and violente men doe reigne? They bee verye slaues, they bee vnder manye tyrannes, they bee vexed with auarice, angre, hatred, desyre of vengeaūce, with feare, with hope. They vnnethes lyue, muche lesse they reygne. But he that is free from all these veracions and troubles, and betaketh hymselfe to innocencie and cleane lyfe, puttyng hys truste in God, lookyng for the rewarde of the worlde to cumme, and is verye quiete and regardeth not the thynges of thys worlde, but seketh after heauenlye thynges: hath not he a goodlye kyngdome, farre passyng the kyngdomes of worldlye thynges? Neyther filthye lust, nor auarice, nor hatred, nor anger, nor other worldlye infections of the mynde, reigne ouer hym: And armed with fayth so often as the case requireth he geueth commaundement to diseases, and they flee awaye: he geueth commaundement vnto the waters, and they be styl: he geueth commaundemente to deuils,

Blessed are the poore in spirite

and they departe. So mighty is the kyngdome of the mynde, whiche dystrustyng hymselfe, putteth hys truste in God, and distrustyng the succoure of man, doethe depende wholye of heauen. It is not the dyademe, it is not the oyntmente, it is not the garde, that maketh a kyngdome: But the other afore mencioned be the thynges that make a kyng in dede, and bryng hym finally to the heauenly and euerlastyng kyngdome, where there shall be no disobedience nor rebellion. A worldly kyngdome is gotten by violence, and defended by fiercenesse. This kyngdome is gotten by modesty and soberneſſe, and defended and established, by humilitie and mekenes. The worlde iudgeth none meete to gouerne a kyngdome, but suche as bee of notable spirite, and of a stoute courage. But God auaunceth vnto hys kyngdome those chiefly, whiche do moste humble themselues.

The texte. Blessed be they that are meke: for they shall receyue the inherytaunce of the yearthe.

Iesus goeth on and ioyneth vnto this an other sentence as harde to be beleued and taken. Blessed be the meke, for they shall inherite the yearth. And who bee the meke: they that vse no man violently nor extremely, and whan they haue any harme, they be redy to forgeue the iniuryes done vnto them: they also that had rather lese theyr thyng, than to contende or striue for it, and that regarde more concorde and quietnes of mynde, than large possessions, and suche as rather desyre quiet pouerty, than troublesome ryches. But this kynde of men is oftentymes set beside and put from theyr goodes and landes, and he goeth not aboute gredely to get other mennes, but is rather dryuen out from the possessions of hys auncetry. But this is a newe fashyon of enlargyng of possessions, for meknesse obteyneth more of them that geue wyllyngly and of theyr owne accord, than violence and rauenye can purchase or obtaine by right or wrong. The stout and fierce lord doth not possesse the thing that he hath. But the meke and quiete man will rather geue place and leaue hys goodes, than contende or striue for them, therfore is his possession in all places whereas he fyndethe louers of the euangelicall mekenesse. Stoutnes and stifnes is hated of all men, softenes and mekenes is fauoured of the heathen. Finally, yf the meke lese hys possession, it is no losse vnto hym, but greate gayne and lucre. He hath loste hys lande, but he reserueth quietnes of mynde. He hath wel solde hys lande, whiche hath auoyded trouble and busines, and hath kept styll quietnesse of mynde. Finally, if the meke man be put from all that he hath, the more sure and certayne is he to possesse the lande of heauen, out of the whych he can not be thrust. The worlde lamenteth and counteth them vnhappie which be banysshed and dryuen out of theyr countreye, but Christe pronounceth them blessed, whiche be banisshed for the gospell sake. For they be made denisens in heauen. They bee dryuen out of the libertie of one cytie, and caste out of theyr house, and chased oute of one countrey, but the gospell man hath the whole worlde for his countrey. And the godly men be sure of heauen for theyr houls and theyr countreye.

The texte. Blessed be they that mourne, for they shall receyue comforte.

Lacke of chyldren or parentes, and suche other as we entierly loue, commonly is counted a miserable thing, insomuche that sum lacking theyr desyres, and depryued of theyr affections, as of wife, parentes, brothers, or chyldren, do sumtyme kyll themselues for sorow. And for that cause frendes vse to repayre vnto them in suche cases, to comforte them, and to mitigate the bitternesse of theyr sorow. But blessed be they that mourne for the loue of the gospel, which be plucked awaye from theyr wyfe, chyldren, and other that they loue, and see them

that

th at they loue moste derely, to be punished and slayne for the righteousnes of the gospell, whyche also despyse the pleasures of thys worlde, and leade theyr lyfe in wepyng, watchyng, and fastyng. With these, the heauenly spirite wyll be present, he wyll be theyr secrete comforter. He wyll recompence theyr temporall waylyng with inestimable hartes ioye, and afterwarde they shal bee translated vnto euerlastyng blisse. Mannes comforte entending to heale the grefe, doeth oftentymes make it worse. But the spirite whyche is the true comforter doeth so inwardly refreshe the mynde beyng cleare in conscience and assertayned of the rewardes of the lyfe to cum, that in moste grieuous afflictions of theyr bodyes, they thynke not themselues infortunate, but rather do most ioyfully reioyce.

The texte

¶ Blessed be they whyche hunger and thyrste for ryghteousnes, for they shall be satisfied.

Famyn and hungar by the opinion of al men, is a grieuouse thing, and pouertie is a thyng with all endeuour to be auoyded, and euery man calleth them fortunate and blessed, whiche do notably encrease and establishe theyr housholde and substaunce, and haue abundantly to vse and occuppe, but it is not the ryches whorded and heaped vp that satisfieth the mynde: and the felicitye of man is not to be measured by the fulnes of the belly. What be they than in thys kynde of men whom Christe calleth blessed? Blessed (sayeth he) bee they whyche hungar and thyrst for ryghteousnes. The thynges wherewith the body is nourysshed and fostred vp, oughte to bee despyzed but lyghtly: and yet the common sorte are sore turmoiled with care for them. And sumtime the saturitie doeth more vexe them that bee full, than the hunger dyd trouble them before: and by and by after theyr satyrtie, thurste and hunger retourne agayne, and must oftentymes be repayred. And these thynges be present euerye where to the godly, whyche be contente wyth a litle, and desyre nothyng but necessaries, and are without al carefulnes, for he doeth geue and mynistre vnto them, whych feedeth the sparowes, and doeth clothe the lilies. Happy be they whiche doe take thys hunger and thurst from bodilye and casuall thynges, and applie them to the desyre of the euangelicall iustice, where there is euermore that is to be hungred for, euermore that is to be thyrsted for, and blessed saciete and fulnes. And this is one parte of blessednes, to hunger for that breade of the mynde, wherof whoso eateth he shal liue euerlastingly, and to thurst for that liuely water wherof who so drynketh, in hym there shall spring a well of water, runnyng into euerlastyng lyfe.

Blessed be the mercifull, for they shall obteyne mercy.

The texte

The common sorte supposeth them to be blessed, whiche be holpen wyth other mennes aide, and they reioyce and be glad rather for their sakes that bee holpen, than for their cause that helpe them. But I saye: Blessed be the mercifull, who for brotherly charitie counte an other mannes miserye to bee theyr owne, and bee sorye for theyr neyghbours hurte, and doe bewayle theyr miseries: and of theyr owne do feede the nedy, and clothe the naked, and monyshe them that do amysse, and teache the ignorannt, and pardon the offender: Fynallye what soeuer gifte or good thyng they haue, they bestowe it in helpyng and refreshyng others. And they leese nothyng by it, but they gayne. For the mercifull and beneficiall man towarde his neyghboure, shall fynde God much more mercifull and beneficial toward hym. Thou hast pardoned thy neyghbour of cum lyght offence, God wil forgeue thee all thy synnes. Thou haste passed ouer for thy

neyghbours

neyghboures lacke a temporall vengeaunce, God wyll pardon thee of euerlastyng punishement. Thou haste socoured wyth thy substaunce thy brothers powertye, God wyll restore vnto the hys heauenlye ryches. They that be mercifull ware poore as concernyng worldlye thynges, for by geuyng theyr ryches are consumed, but towardes God they were ryche: for theyr worldly store beeyng consumed, theyr harte is heaped vp wyth the fruites of godlines.

The texte. Blessed are the cleane of harte, for they shal se God.

The common sorte of men calleth them vnhappye that bee blynde, and because they haue lost theyr moste pleasaunte sense, they saye they bee no longer alyue, but that they abyde in darknes lyke deade men. So pleasaunte a thyng it semeth to the eyes to loke vpon the lyght, and to beholde this goodlye spectacle and lyght of the worlde. That if it bee a thyng so muche to bee wished for to beholde the sunne with the bodilye eyes, how muche more pleasaunt and blessed a thyng is it with the eyes of the mynde to beholde God, the maker of the sunne, and of all thynges? Ye see howe they leape for ioye, whiche haue beene blynde, and howe do see the sunne agayne, Yea they reioyce as muche as if they had ben delyuered from hell. Howe muche more blessed be they, whq beyng delyuered from blindnes of the mynde, haue the gift inwardly to see god, the fountayne of all ioye, whom to beholde, is high felicitie and blessednes. As the sunne is to cleare eyes, so is God to pure and cleane myndes. As matter of sunne or a webbes to the eyes, so are sinnes to the myndes. Therfore blessed be they whose harte is pure and cleane from all filthines. For they shal haue thys gyfte, which is more to be desyred than al the pleasures of the worlde. They shall see God.

The texte Blessed be the peace makers, for they shall be called the children of God.

The common sorte of men iudgeth them to be blessed whiche hauyng theyr thynges in good frame and staye, liue in rest and quietnes, and haue no manne to trouble them. But after my iudgemente they bee blessed, whiche after they haue repressed in theyr hartes the rebellion and rage of all theyr fowle lustes, doo studye and endeuour to make vnitie and concorde emong suche as bee at strife and variaunce, not only not reuenging themselues yf they haue bene hurt of any bodye, but wyllyngelye on theyr owne accorde, prouokyng them to peace, of whome they haue suffered harme. And if any manne thynke it harde to be doen, let hym harken to the reward. For they shall be called the sonnes of God. What is more honorable than this title and prayse? Yea what is more blessed? For it is no vayne title. He that is the sonne, must nedes be heyre also. But the vnlykenes of manners declareth and argueth a bastarde. The folowyng of the fathers steppes, declareth a true and a naturall chylde. God forgeuyng freely all offences, doeth stirre and prouoke all men whiche hath offended hym, to peace and amitie. He offereth hymselfe of his owne accorde verye mercifull to all them that do repent. He wyll not knowe/dge them for hys children, which do not shewe themselfe to theyr brethren, as he hath shewed hymselfe towardes all. Carnall fathers disherit theyr sonnes, whiche do not agree with theyr other brethren. So the heauenly father wil addicate and put away the hatters of peace and causers of discorde, from themheritaunce of heauen.

The texte. Blessed be they that suffer persecution for ryghteoulnes sake, for theyrs is the kyngdome of heauen. Blessed be ye when men reuyle you, and persecute you, and speake falsly all maner of euyll against you for my sake. Reioyce and be glad, for great is your rewarde in heauen, for so persecuted they the prophetes whiche were before you.

And

And because there be many frowarde & euill men in euery place, peace cannot be stayed & continue wyth al men, but thorow sufferaunce of displeasures: It is the part of godly men vttetly to endeuour themselues, that thei be at debate with no man, whether thei be good or euill, they muste moue and allure all men with curtesy, gentilnes and pleasures, as much as maie be, to loue and concord. But the frowardnes of sum is such that they wil bee stirred to anger, yea with benefites also, and wyll vexe them that do for them, and vse cruelnes agaynst well doers, and count them for theyr enemyes that studye to preserue them. If in this case peace cannot be conserued on bothe sydes, yet blessed be they for the loue they beare to peace: whom the wicked do persecute for none other cause, but for the ryghteousnes of the gospell, which hurteth none but profiteth all. For the selfe same thing prouoketh theyr hatred, for the whiche they ought to loue, and they do iniury for none other thyng, but for the whiche they ought to render thankes. Sum wil saye: who can loue such that for gentylnes requiteth hatred and ill doynges? It is a greate matter I graunte, but greate is the reward. And what reward? not a crowne of oke or laurell, not a bullocke or a goate, or any suche lyke rewarde, whiche worldly men vse to geue to suche as get the ouerhand in worldly maistryes, but the kyngdome of heauen. Ye that be my disciples muste make you ready to this wrastling, if ye esteme the rewardes of the gospell. Ye muste not feare the cruelnes of men. No man can hurte you, yf ye sticke stifly to ryghteousnes. The persecution of euil men shall not take away your innocencye, but shal increase your blessednes. In the middle stormes of aduersytye ye shall be blessed, yea whan they curse you moste bitterlye, whan they shall assaulte you with all kyndes of hurtes, whan they shall rebuke you, and laye al offences agaynste you, and that falsely, not for your faulte, but for the hatred and displeasure of me, for the summe of the crymes whiche they shall laye agaynst you shal be, that ye are christen men. Do not lament and bewaile your selues, as men thrust out, afflicted and beaten, misreported and infamed, but rather for these thynges be glad and reioyce, because the more fierce they be in persecutyng, so muche the more your rewarde is increased and heaped vp for you in heauen of the heauenly father. God will tourne theyr naughtynes to your good. He wyll tourne the hurtes that they do, to your aduauntage and luere. He will tourne the ignominie, rebuke, and reproche that they put you to, into euerlastyng and true glory. He wyll tourne the crymes and reproche whiche they falsly laye to youre charges, into the titles and commendacions of true godlynes. He wil tourne theyr maledictions and curses, into prayse and reioysyng on your parties, not onely before God (and yet to please him it is sufficiently enough, yea though ye displease the whole world) but also before men. For, to be rebuked of wicked men for godlynes, is a prayse: to be tormented of the haters of God, is to be crowned. Glory is not to be sought for of men, but glory of her owne accorde customably doeth folowe true vertue. Will ye haue a redy and playne exaumple? At this date what is more holy and honourable than the memorye of the Prophetes? And yet whan they were alyue, did the wicked sorte persecute them with all kyndes of afflictions, as they shall dooe you.

They persecuted the Prophetes for the hatred of my father: ye shall bee persecuted for the hatred that menne beare towarde me. These bee behemente thynges I graunte, and passyng mannes weakenes. But it muste nedes bee an excellent and a notable thyng, whiche by his myghte shoulde moue and drawe the whole worlde, beeyng ouerwhelmed with wrythe opinions, and bayne

delyces

desyres. For whiche of all these worldly men doeth not abhorre the tormenting of the bodye: who is not afrayed at the daunger of lyfe? Who is not styrred with desyre of auengyng, whan he is prouoked with sore checkes and rebukes? who can quietely suffer his name to bee spotted and hindred without any deserte? But to the intente ye maye be blessed, I requite more of you, that is, to thynke youre selues blessed for suche euill afflictions: and rather to haue pytye of youre blynde persecutours, than to bee agreued with them: to saye well by them that saye euyll by you: to offer them euerlastyng healthe, whiche goe about your destruction. This high and excellente vertue ye cannot perfourme, vnlesse ye cum vnto it by the degrees whiche I shewed you before. If ye caste away vtterlye the swelling and pryde of the mynde, if ye put from you the desire of reuengyng, yf ye dispise all the pleasures of this world, & embrace the sharpe way, yf ye extinguishe the desyre of worldly thynges, and tryste for nothyng greatly, but for tryghteousnes and godlynes, yf ye be full mynded to succoure and helpe the greekes of al men, and desyre to further the commodities of al me, if ye haue a minde sincere and cleane from all vices and filthye desyres, not regardyng any thyng, nor delityng in any thing but in God alone: finally, yf ye study and deuise with quiet hartes to nourysshe and to make cõcord and peace then shall ye perfourme these thynges, the whiche other menne cannot yet attayne vnto nor once dreame vpon. But yet they that be curable and not vtterly of a desperate mynde, musyng muche at youre sufferaunce and godlynesse, they shall well vnderstande that it is no counterfeyt thing, they shall well perceyue that it is not a thyng of mannes power, and beyng moued therewe your exaumple, shall be turned to better thryfte.

The texte

Ye be the salte of the earth: but if the salte be vnsauery, wherwith shall it be seasoned: It is henceforth good for nothyng, but to be caste out, and to be troden of men.

For I haue chose you fewe, not to the entent I would allure and bryng to the knowledge of the euangelicall wysedome, one or twoo cytyes, but the whole worlde. It muste nedes bee a liuelye and a pithye thyng that can be sufficient to sawce and sauour the lyfe of all mankynde, beeing so werysshe and vnsauerye thorowe the desyres and fond opinions of vayne thynges. For I haue chosen you, not to the intent ye shoulde bee of the meane and tollerable sorte, but that ye shoulde be the salte of the yearth: it nedeth not to haue muche salte, but such as is good and strong, that whatsoeuer it doethe touche it maye season, and of werysshe make sauoury. The yerth is greate and yet the saltnes that it hath, it hath of a litle salte mixte with it. And ye see that a greate deale of meate vnsauoury and werisshe, with a litell salte sprynkeled vpon it, is made sauourye.

Ye be the salte of the yearth.

But if the salte be vnsaurey. &c,

It must nedes be that in great noumbres of men, many be founde but meane and vneath tollerable. But in Apostles, in bishoppes, in doctoures, & teachers, that quicke and perfect liuelines of the euangelicall charitie, muste nedes persecuet and abyde. Otherwyse if youre maners be made vnsauoury with the loue of prayse, with desire of ryches, with the luste of pleasures, with the gredines of reuengyng, with the feare of infampe, harmes, or death, what remayneth than, wherby the vnsauoury lyfe of the multitude maye bee seasoned: so it shall cum to passe, that ye shall not onelye bee vnmete to season others, but also ye youre selues not perfourming the thing that ye teache, shal cum into extreme contempt of al men. For what is lesse to bee regarded than vnsauoury salte, whiche serueth not for so muche as to doung the lande, for so muche as yf it be cast on the grounde it causeth barrainesse.

By

By that meanes men shall haue you in veneracion, yea they also whiche enuyously and hatefully barked agaynste you, yf they once perceyue that your doctryne doeth sauour of the liuelynes of the gospell, yf they see all your lyfe to bee agreable to your doctryne. Whan ye haue once taken vpon you this professió, eyther ye muste be verye profitable vnto all menne, or verye vnprofytable, eyther ye muste haue greate prayse emong men, or greate dispraysle. Dispraise and rebuke ought to bee shunned more than deathe, for it doeth redounde to the infampe and slaunder of the gospell. Wherfore se that ye be on euerye syde sincere pure, and verye perfect, to thende that the impuritie of the multitude maye be corrected thorowe your puritie.

The texte

Ye be the lyght of the worlde. A citie that is set on a hyll can not be hyd. Neyther do men lyght a candell, and put it vnder a bushell, but on a candelstycke, and it geueth lyght to al that be in the house. Let your light so shine before men, that they mate se your good workes, and glorifye your father whiche is in heauen.

Ye be the lyght of the worlde.

Let your life and your doctryne be suche, that it maye be a guyde and a rule of good life to all men that doeth behold and loke vpon it. There is but one sunne of this worlde, but thesame is so myghtye and plentifull of lyghte that from a farre, it shyneth vpon all them that dwell vpon the yearth. So I haue set you in an high place, that whatsoeuer ye speake, whatsoeuer ye doe, muste nedes bee spyed abrode thorowout the whole worlde. If the cloudes couer the sunne, howe shall men haue lyght? If your doctryne be darkened with errours, yf the lyght of your lyfe be dimmed with worldly desires, what thyng shal driue awaye the darkenes of the multitude? Wherfore ye muste beware, that there be no darkenesse nor foltishnes in you. Ye cannot be hyd though ye endeuour neuer so muche. Consider wel that ye haue a parte to playe in the stage of the whole worlde, to thintente that carefulnes should sharpen you to bee circumspect and diligent. A small offence in you, is as muche as a great crime. Ye be as a citye set vpon an high hyll, which may be seene of the waye goers farre and wyde. It can not be hid thoughe it would, for the hyll with his highe toppe that beareth it, wylleth it, nilleth it, maketh it seene of al men that it may shewe the waye to them that erre and be out of the waye. Thys is the nature of the euangelicall doctryne, it suffereth not the professoures of it, to be hyd and vnknowen, although they fleing the fame of men seke dennes to hide them in. And why should ỳ be hid, which is ordeyned for this purpose, to do good to al men indifferently? Salt is geuen to season w̄, the sunne is geuen to the worlde to geue lyght, the citie is buylt in the toppe of the hyll, to be sene of all men. In the nyght men lyght a candele in the house, to geue lyght to al them that be in the house: And therfore they hide it not vnder a bushel, but set it vpon a candelsticke that the lyght therof maye the better cum to all, and the vse of one lyght maye extende and reache to manye: So ye ought not to seke, howe to purchase a fame and opinion amonge men: but onely bee ye carefull that ye darken not the lyght, whiche I haue lyghtned in you, and that ye perseuer and continue vpon the candlesticke, where I haue set you. The salt cannot but season. The lyghte cannot but shyne.

A citye that is set on a hyll can not be hyd.

Therfore let your lyght shyne, yea rather my lyghte and the light of my father, vnto all men, that they considering your lyfe to be vtterly pure & blameles, and very heauenlye, maye glorifye youre heauenlye father, to whome is due al honour and glorye. For all youre good workes and miracles be they neuer so

Let your lyghte so shine before men.

wonderfull

woonderfull, ye shall chalenge nothing vnto your selfe, but ye shall referre all glory and prayse vnto hym, from whome cummeth whatsoeuer men doe worthy prayse. It shal be your part, to haue none other care, but manfully and faithfully to perfourme the office committed vnto you. He shall geue the rewarde in tyme conuenient, and that a great rewarde, to whose glorye ye doe seruice.

The texte. Thynke ye not that I am come to destroye the lawe of the Prophetes: no I am not come to destroye, but to fulfyll. For truly I saye vnto you, tyll heauen and yearth passe, one iote or tytle of the lawe shall not passe, tyll all be fulfylled.

Whan ye heare the newe preceptes, which neither Moyses dyd deliuer nor the Prophetes taughte, suppose not that I bryng lyke matter as the pharisees were wonte with theyr additions and mannes constytucions makynge the lawe heauy and sore, and the very pyth and chiefe of the lawe vtterly neglecting and abolishyng. I came not to diminish and abate the lawe or abolishe it with newe preceptes: But I came rather to fulfyl and make perfect the lawe. For it doeth commaunde nothyng that any man can complayne that I haue not obserued and kepte. And yf the shadowes geue place whan the lyghte cummeth forth, yf I perfourme in dedes, that whiche the Prophetes saide before shoulde cum to passe, the lawe is nothing hindered, but rather made perfecte. The lawe had his time, it hadde his honour, it dyd shadowe wyth certayne figures, that whiche nowe is represented and open to the worlde: the lawe dydde in manner hedge aboute the desires of men, with ceremonies and carnall preceptes, as it were with certayne barres, that they shoulde not fall without anye staye into euery sinne, to thintente they might be the more apte to take the doctryne of the gospell: but nowe that that is perfect, is shewed furth. The carnall and grosse lawe was profitable to this entent, that men myghte acknowledge theyr synnes, but nowe grace whiche washeth awaye synne, is geuen vnto vs without ceremonyes. Therfore the lawe is no more offended, than if the kyng hymselfe beyng alyue, shoulde cum in place where is image was paynted, and allure all men rather to loke vpon hym than vpon his image: or elles yf a a weake chylde in processe of time shoulde growe to be a manne, or yf the rype fruite should succede after buddes and leaues, or yf the sunne springyng vp shoulde darken the moone and the starres. What the lawe promysed is nowe perfourmed, what it did shewe before, is nowe done. What it dyd shadowe is nowe made open to al mennes yes, what it endeuoured to perfourme and coulde not, is nowe brought to passe at full. This lyght is promysed vnto al men, but yet so that the Jewes haue no cause to complayne of vs. The grace of the gospel is fyrste offered to them, neither shal thei haue the lesse therfore, if that they haue be common to many wyth them. This is certayn, that we breake not the lawe wherein the Phariseis do glorye, in so muche that not the least iote, no not one pricke of the whole lawe shal perishe, for there is nothyng writen in it, but it shalbe fulfilled. It were a foolishe thing to loke for that hereafter whiche is nowe present, it were a mad thyng so to delyght in shadowes, that ye should dispise the true thinges, so to sticke to imperfect thinges, that ye should dispise perfecte thynges, so to embrace carnal thynges, that ye should looth spirituall thynges, so to bee geuen to worldlye thynges, that ye shoulde neglect heauenly thynges.

Whosoeuer

Whoſoeuer therfore breaketh one of theſe leaſt commaundementes: and teacheth men ſo, he ſhal be called the leaſt in the kyngdome of heauen. But whoſo doeth, and teacheth the ſame, ſhall be called great in the kyngdome of heauen. For I ſay vnto you, vnles your righteouſnes excede the ryghteouſnes of ỹ Phariſeis, and Scribes, ye can not enter into the kingdom of heauen The texte

Among the Iewes he is not regarded ne counted a good keper of the law that doeth omitte or lette paſſe any of thoſe thinges whyche the Phariſeis haue added of theyr owne preſcribing, as waſhynges of handes, of pottes & veſſels, and yet theſe additions and patches profit ſo litle towardes the perfection of the lawe, that thei oftetymes withdraw men from the obſeruacion of the laine. But in ỹ kyngdome of heauen whiche is muche more perfect, he that breaketh but one of theſe ſmall preceptes whiche I nowe adde vnto the preſcripte lawe of Moyſes, althoughe he teache the thyng to be obſerued whiche he hymſelfe thorough weakenes and frayltye doeth not perfourme, he ſhall be counted the leaſte and moſte deſpiſed, in ſo much that vnleſſe he profit and goe forwarde vnto better thynges, he ſhall be vtterly excluded from the felowſhyppe of the goſpell. But whoſoeuer teacheth theſe ſmalle thinges not to be deſpiſed, whiche driue men farre from thoſe thynges whiche the lawe doeth forbyd, and doethe perfourme that whiche he teacheth, he is to be hadde in veneracion, and ſhal be counted greate in the kyngdome of heauen. And yet they that be the chiefe and the higheſt in the Synagoge deſpiſing ſuche thynges, thinke it enough yf they dooe committe none of thoſe thynges whiche be puniſhable by the lawe, and yet in the meane ſeaſon they fauour, and flatter, and perdone themſelues in the naughtye deſyres of the mynde. Truely this is the iuſtice of them whiche by the feare of pain be refrained from il doing. But thei that be moued to thinges of more perfeccion by charitie, and by that heauenly ſpirite, they wyllyngly withdrawe themſelues from the approchyng to ill doynges, and they doe not onely forbeare to hurte any man, but they will no hurt to no man. And that ye maye perceyue what difference there is betwene a Iewe and a true Chriſtian man, betwene Moyſes diſciple and myne, this I do aſcertayne you, yf ye dooe perfourme whatſoeuer the lawe doethe preſcribe, whatſoeuer the Phariſeis ỹ be nowe doe perfourme, whiche nowe be accoumpted and thynke them ſelues very ryghteous, and yf ye adde nothyng of more perfeccion, ye ſhall be ſo farre of from being great in this profeſſion, that an entry ſhal not once be geuen you into the kyngdome of heauen. For this profeſſion doeth ſo farre excel, that thei that be the chiefe there, haue not ſo muche as the leaſt place here.

Ye haue heard that it was ſayd vnto them of the olde tyme: Thou ſhalt not kyl: whoſoeuer kylleth, ſhall be in daunger of iudgement. But I ſaye vnto you, that whoſo is angry ỹ his brother vnadviſedly, ſhal be in daunger of iudgement. And whoſoeuer ſayeth vnto his brother Racha, ſhall be in daunger of a counſell. But whoſoeuer ſaieth thou foole, ſhal be in daunger of hell fyre. Therfore yf thou offer thy gyfte at the aulter and there remembreſt that thy brother hath ought againſt the, leaue there thine offering before the aulter, and go thy way fyrſt, and be reconſiled to thy brother, and than cum and offer thy gyfte. The texte.

And yet that it maye be more euident how muche we adde vnto the Phariſaycall iuſtice, and that our commaundementes be not repugnaunt againſte the preceptes of the lawe, but rather aide them: we ſhall make the matter manyfeſt by certayne exaumples. Ye haue heard that a commaundemente was geuen in times paſte vnto the elders: Thou ſhalte not kyll. And if a man doe kyll, once conuicted and iudged, he ſhal be puniſhed.

Therfore hitherto he thinketh himſelfe to haue fulfilled the lawe, whiche hathe

ſlayne

slayne no man, and so hath escaped the threatenynges of the lawe, thys manne as a iuste and an innocent manne shal be receiued into the Synagogue. Nowe harken howe muche I adde hereunto. Truely this I ascertayne you, whosoeuer is angrye wyth hys brother shall be in daunger of iudgemente. For the dignitie of the professiõ doeth encrese the faulte, in so muche that what homycide is in the olde lawe, the same in the newe lawe is the vehement motion of the mynde to be reuenged. For the firste degre to homycide is to be angrye. For suche an one hath not yet actually committed homicide, but now he beginneth to go towardes homicide.

Who so is angry with hys brother &c.

Therefore he that willeth yll to hys brother, euen nowe hath commytted a greuous offence before God his iudge. And if he doe not furthwith represse his fearce mynde, but beyng ouercome with anger, doe burste out with summe woorde whiche toucheth not his brother in dede, wyth any euydent, and plaine reproche, but maketh hym sad with a manyfeste token of contempte, as yf he shoulde saye Racha, or some other lyke thyng, whiche declareth the yll wyll of the mind: now is he (as one nere vnto homicide), not onely in daũgier to iudgemente, and shall suffre lyghter punishemente, and yet as great as the homicide mencioned in the olde lawe deserueth, but also he is in daunger to a counsell, where he shal be the more greuously condemned. Furthermore if the disobediẽt moeion of the minde: doeth burst out so farre that a man strike his brother with a manyfest and a certayne rebuke, and calleth hym foole, or suche other lyke, nowe shall he be in daunger to that moste greuous payne, that is to saye, to the payne of hell fyer. So many wayes is he punished whiche is not yet cum vnto homicide & murdre. But he is nere vnto homicide, whosoeuer is fallẽ from brotherly charitie. Whosoeuer wylleth yl to his brother in anger, thoughe he hath not plucked out his swerde, yet he hath strikẽ in minde. Whosoeuer hath rebuked in anger, hath striken with the tounge, & peraduenture woulde haue slayne but that he feared punishement. Therfore the lawe of the ghospel which punisheth the angry man, is not agaynste the precepte of ỹ lawe: Thou shalt not kyl: but it driueth & putteth of a man further from that, that ỹ lawe commaundeth to be punished. He is more safe and farther from murther, that vtterlye plucketh out from his harte all anger and hatred, oute of the whiche roote springeth homycide and murther. Therfore whosoeuer hath gotten to hymselfe the charitie of the gospel, whiche wylleth wel to them that wylleth yl, whiche recompenseth iniurye wyth wel dooyng, he hath litle nede of the threatenynges of Moses lawe, for the auoiding of murther. The vttermoste degree of hatred is to kyl and sleye, and the vttermoste degre of charitie is to wil well to the killer and sleyer. Among the Iewes he is counted godlye and deuoute whyche beryng ill will to his brother, bryngeth hys offeryng to the aulter, where as no sacrifice is accepted vnto God, without brotherly charitie, and concord: wherfore chyefly ye must regarde peace and mutual concord. And if any displeasure chaunce among brethren, as by ỹ weakenesse of mans nature it doeth happen, al thynges layd aparte, se that attonement and concorde be made, in so muche as yf by chaunce thou makest in a redines any gyfte to offer vnto God, and beyng nowe nere at the aulter doest remember that thy brother and thou be at square eyther because he hath offended the, or els because amitie is broken through the griefe of both parties, deferre not, linger not, but leaue thy gyfte at the aulter, make hast home, and bryng to passe, that before al thynges were amyte

But whosoeuer sayeth thou foole. &c.

Therfore if thou offer thy gyfte at the aulter, &c.

amitie may bee restored, and made vp betweene thee and thy brother. That done, returne vnto the aulter and doe thy sacrifice. No no gift is more acceptable to God, than consent and agrement of men. God suffereth no dammage if his gift be differred, but much peril and daunger hangeth ouer both partes by the breache of concorde. For displeasures prolonged and deferred, ingendre hatred: of hatred springeth homycide and murther. And no seruyce is acceptable vnto God which is not furnished with charitie. And if thou wilt say vnto me I haue offended nothing, let hym bowe firste and make suite that hath offended, thou arte not to be heard. He that is commaunded to loue his enemy, wil not sticke to restore and make vp loue and concorde, though it were broken through a nother mans defaulte. Forgeue the trespasse of thine owne accorde, and ease thy brother of his heauines, which did suppose that thou were angry with hym: Thou shalt not finde God mercifull vnto the, vnlesse thy neboure fynde the mercifull vnto hym. Thy gyft shall obtaine no thanke ne fauoure at al before God, except thou beare perfect fauour & loue towardes thy brother. And than come, & offer thy gifte.

Agree with thine aduersarie quickely, whiles thou art in the way with hym, lest at any time the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be caste into prison. Verely I say vnto thee: thou shalt not come out theme, tyl thou haue payd the vtmoste farthing. The texte.

If the concorde and agrement of men is so highlye estemed of God, that he will suffre hymselfe to be defrauded of hys gifte nowe in a redines for hym, so that concorde and agremente may bee restored and made vp, howe muche more meete and conuenient is it for man, whome this matter specially dooeth touche, to redeme peace and amitie with the losse of hys substaunce. But perchaunce some may be founde so vniust, that wrongfully of his owne accorde dooeth drawe men into the lawe, ready to make trusteing and businesse vnlesse he haue his wil and pray of them. And now they being bent of both sides, with burnyng hartes, they prepare their accusementes, they runne to the iudges. You would knowe of me: what shoulde I doe in this case? Shal I pursue my right by the lawe? Agre with thyne aduersarie.

If thou wilt folowe my counsel, in the way as thou goest with thy aduersary, thou shalte spedely finishe and make an ende of the matter, eyther with equal and indifferent condicions, or els with vnequal and vniust condicions. Ende the matter with hym, ths condicyons beeyng neuer so vniuste, yet thou shalte haue auauntage and gaine. There shall be some losse of money: but the thyng is conserued whiche is moste precyouse, that is peace and amytie. The quietnes and tranquilitie of the mynde is conserued, the whiche if thou haddest bought with all thy whole goodes, yet thou haddest payde but litle for it. Thou shouldest haue wayted vpon the atturneys and the clerkes, thou shouldeste haue runne busily vp and downe, thou muste haue sued for the fauour of the iudges. Thou shouldeste haue done and suffered many thinges vnsemely and vnmeete for thee. And where as nothyng is more precyous than time, consyder howe muche thereof thou shouldest haue spent and losse. Wherefore marke well what greate gayne and auauntage thou shalte haue, if thou fynishe thy suite spedely, seeyng the issue of the lawe is vncertayne. For he that hath the better matter hath not alway the higher hande, and there is daunger leste thy aduersary hauing the vpper hande, deliuer thee to the iudge, and the

iudge deliuer the to the common officer who shal leade the into prison, where if thou bee once layde, it is not nowe in thy power to fynyshe the matter with thy aduersary, and so thou shalte purchace not onely affliccion and punyshement of the body with shame, but also thou shalte not escape vntill thou haste payed the whole some euery farthyng whiche thy aduersary did demaunde, where as thou mightheste haue compouned with hym for lesse, whan he was yet more gentel and lesse angrie. So in makyng of concorde and amitie, way not so wrely nor extremely whiche is more in faulte. Let thys onely bee thy endeuour, yea though thou geue ouer parte of thy right, that concorde and amitie suffer no dammage.

Thou shalt not cum out thence, &c

The texte. Ye haue herde that it was sayde to them of the olde time, thou shalte not commit aduoutry. But I say vnto you: that whosoeuer looketh on an other mannes wyfe to luste after her, hath nowe committed aduoutry with her in his herte. And if thy ryghte eye hinder the, plucke it out and cast it from the. For better it is vnto the, that one of thy membres perysh, than that thy whole body should be caste into hell. And if thy right hande hynder thee, cut it of and caste it from the. For better it is vnto the that one of thy membres perish, than that al thy body should be cast into hell.

Hytherto we haue treated of loue and hatred, of the whiche one is the roote of al euangelical godlynesse, the other is the pestilence and poyson of the same. But next vnto murther is aduoutry, and there is no loue more tender & streight than the loue of matrimony. Let vs therefore treate of this matter also, what the law hath commaunded to your elders, and howe muche we dooe adde thereunto. There was nothyng more sayde vnto them in the lawe, then: Thou shalt not commit aduoutry, if thou dooeste, thou shalt bee stoned of the people. Therfore hitherto among the Iewes he hath ben coũted holy and perfecte, who being content with his owne, hath abstayned from an other mans wyfe. But after the lawe of the ghospell, whiche I bryng, he dooeth not onely commit aduoutry whiche dooeth defyle another mannes wife, and embraceth her body with his, but also he whiche with vnchaste yes dooeth beholde an other mannes wyfe. For as he that is angrie with hys brother is nygh vnto murther, so he bendeth toward aduoutry, whose minde is now vnchaste, and whose yes be aduoutrous. The husband hath not to punish the for aduoutry, but God hath for to condemne thee for aduoutry, before whome he that hath willed, hath committed the offece. Therefore as it is in murther to bee angrie, so is it in aduoutry to luste: As it is there to say Racha or foole, so is it here to delighte the yes, and through the wantonnes of them, to intice the mynde of another mannes wife to vnclennes. But here a carnal man will say, no man can forbeare to lust and desire in his harte the thyng that he loueth. But who can loue an other mannes wife with his owne daunger, and with the iniurie of her husbande, whiche is so bent in his mynde not onely to forbeare to hurte or to harme hym, that is innocent, but also to requite pleasure for displeasure, to them whiche hath hurte hym? perchaunce he will say, I cannot shut myne yes. Yea it were better to plucke out thyne ye, than through it to take losse of godlynes. For there is no parte of the body that oughte to be so deare vnto man, but that it is better to cut it awaye, than by the occasion thereof to loose any of the vertues of the minde. So we muste make spede vnto the high perfeccion of the ghospel, that whatsoeuer dooeth let our iourney thitherwarde, we muste vtterly cast it away, bee it neuer so swete, be it neuer so wel beloued.

Thou shalt not commit aduoutry.

Whosoeuer loketh on an other mans wyfe. &c

Ii

It is a great lucre and gaine to purchase the precious margarite of the euangelical charitie by the losse of any thyng whatsoeuer it be. Wherefore if thy right eye be a let vnto the in this behalfe, consider not how dere a thing the eye is, but consider from what a more precyous thyng it dooeth hynder thee: and without any delay dygge out thyne eye that hinderd thee, and caste it awaye, and so make spede as thou dyddest begyn. Where the whole man is in daunger of his life, it is beste to saue the reste of the whole body, by the losse of one parte thereof. Thou wilt say: I shall lyue hereafter, an one eyed manne. And what of that? Is it not rather to be wished to liue with one eye, than to dye with both? There is no member more deare or more necessarie for many purposes, than the righte hande. Who can thys deny? And yet if it be a lette vnto him that maketh spede vnto the high perfection, wherof depedeth the helth & the saluacion of the whole man, cut of thy right hand that hinderth thee and cast away the burden that thou mayest make spede and expedicion thither as thou didste purpose. In this peril and daungier, it is farre better to haue the losse of one membre, though it be very dere, than with the whole body to fall into the distruccion of hel fyer. If men alowe this policie, when there is none other daungier but of the bodye, howe muche more is this to be doone, when both the body and soule be in peril? But these thinges I haue spoken to teache you by a similitude. For I meane not this that any man shoulde cutte of any membre of hys body. For the nature of the membres is not yll, but the abuse of them is to be reproued, but I meane of the membres of the mynde: for the minde hath her noysome membres, and it is a godly thing spedely to cut them of. If a membre of the body bee cut of, beside the payne, this harme cummeth of it, that the parte once cutte of can neuer bee restored agayne. But when the noysome membres of the minde be cut of, as hatred, angre, fleshly lust, ambicion, and auarice, the minde is not maymed, but made more perfect, by reason that the monstruouse and noysome partes be cut away. And after a short griefe of cutting of, foloweth a continual pleasure. I wil speake more playnly to thentent ye may vnderstande what I meane. Thaffeccions be the membres of the minde. There be some affeccions which of their owne nature leade vnto vngodlines, as yre, hatred, enuy, desire of other mennts goodes. If any of these begin to spryng in the minde, furthwith it must be cutte vp, for so the yll that beginneth to spryng, shall bee the more easely and safely taken away. Againe there be affeccions of themselfe not vttrely yll, but yet by occasion they withdraw somtime from that that is good, as the loue towarde oure countrey, thaffeccyon to wife, chyldren, and parentes, or elles to kynsfolkes and frendes, the care for a good name. There is no cause why to cutte of these membres so long as they serue and make for the perfection of the gospell. For my doctrine is not against naturall affeccions, but dooeth restore nature to her puritie. But in case thaffeccion towarde thy parent, or wife or children, by occasion dooeth withdrawe thee from the loue of the euangelicall godlynes, and plucketh thee to worldlines, cut of that noysome natural affeccion. Like as he that cutteth of noysome thoughtes, cutteth not out the hart whete they grow but onely the naughty desyres: so he that nowe beholdeth an other mannes wife chastely, like as he looketh vpon his sister, or daughter, he hath well cast out hys noysome eye, and taken for it the eye of a doue, a cleane and a single eye. And he that was woonte to exercyse hys hande in robbyng of other, and

When that thy whole body should be cast into hell.

And if thy right hand hinder the.

nowe doeth labooure to helpe the nedines of other, he hath well cutte of hys rauening right hande: that in stede thereof he myght haue a beneficial and a liberall hande.

The texte. It was sayde: whosoeuer putteth awaye hys wyfe, lette hym geue her a lettre of diuorcemente. But I say vnto you: that whosoeuer doeth put away hys wife, except it be for fornication, causeth her to bee an aduoutresse, and whosoeuer marryeth her that is diuorced, committeth aduoutrye.

Nowe goe to and let vs shewe an other exaumple. The lawe of Moyses doeth suffer the husband if he bee offended with any faulte of his wyfe, to put her away after his owne deuise, so that he geue her a writing of diuorce, whereby shee may bee marryed to an other, and whereby her former husbande may not lawfully require her agayne, whome he hath cast of.

Wherefore that man hath satisfied the lawe, the whiche hath caste of hys wife for any cause, so that he hath geuen her a writyng of dyuorcemente: neyther shal he be taken as an aduouterer, nor no man shal note her as an aduoutresse. And though the law wisheth & desireth perpetuall amitie and concorde among married persones: yet notwithstanding, the same lawe, knowing the hardnes of the heartes of the Jewes, suffered diuorce to be vsed, lest any worse thing might chaunce, that no poysonyng nor murtheryng, should be committed and done. But I wil haue Matrimony obserued more holily & vndefiledly among them that professe the newe lawe. For whosoeuer leaueth hys wyfe, but for aduoutry, for than she is his wife no lenger, because she hath intermedled with an other man, he compelleth her and dryueth her violently to aduoutry. For if she marrieth another she marrieth not an husband, but an aduouterer. And whoso taketh her so cast of, into marryage, he taketh not a wyfe, but an aduoutresse. The lawe of Moses punysheth none of these, but the lawe of the ghospel doth condemne them. And yet this is not contrary to that. For the lawe of Moses hath geuen the husbandes libertie to diuorce, leste they should be more fierce and cruell to their wyues that they hated, and yet it restrayned this libertie by the booke of diuorce, both that they should not doe it priuely, & that they shoulde not requyre agayne, so often as they fantaysed, the wyues whome they had cast of vnaduisedly. And the lawe durst not require more in matrimony because it durst not commaunde those thinges that we taught before. For a man indued with the mekenes of the Gospel, either will soone correcte and amende the maners of his wife, or elles he will pacientely beare the same: for whan wil he seke debate with his wife, whiche with his enemies is at peace? & han will he seke the distruccyon of hys wife, whiche is not angrie whan he is harmed? and when he is offended, he willeth no man yll: Or howe shall not he abyde hys wyfe, whiche is in daylye company with hym, whiche suffereth his enemy kyllyng hym? And if the purpose of the lawe bee thus, that Matrimony shoulde bee holye, and diuorces not commonlye graunted, we breake not the lawe, but helpe and susteyne it, whiche woulde haue no dyuorce except in case of aduoutry, whiche is contrary to the nature of Matrymony. For Matrimony was made for thys intente that the woman once appoynted to the husbande, shoulde bryng forth children to hym onely, and hym onely obey. Further shee nowe turneth awaye from her husbande, whiche hath

But I saye vnto you, þ whosoeuer putteth away hys wyfe. &c.

hath geuen another man the vse of her body. Therfore emong Christiã spouses let there not be greuous displeasures and offences, neither let him nor her seke any diuorce or separacion for light displeasures, but the one muste be reconcyled vnto the other yf any thing chaunce through the weakenes of men.

Ye haue herde howe it was sayde to them of olde tyme: Thou shalte not forsweare thyselfe, but shalt performe vnto the lorde, those thinges that thou sweareste: but I say vnto you. Sweare not at all, neither by heauen, for it is goddes seate: nor by the earthe, for it is his footestole: nyther by Hierusalem, for it is the citie of the greate kyng: nyther shalte thou sweare by thy head, because thou canste not make one heare white or blacke. But your communicacyon shalbe yea, yea, and nay, nay: Further whatsoeuer is added more than these, it cummeth of euill. The texte.

Now ye shall heare another thing. Commaundement was geuen vnto youre elders none otherwyse, but if they had made an othe, they shoulde performe it, and not be forsworne, for nowe they are bounde to god and not to man onely. Wherfore emong the Jewes, onely periurie is punishable. But he that deceiueth his neyghboure without any othe made, he is vnpunyshed: but yet the law of the gospel condemneth him, the which, that ye should be the more sure from periury, doeth vttrely condemne al maner of othes, that it is not lefful to sweare neither by god, nor by those thinges which seme to the common sorte to be thinges of lesse religion, that is, neither by heauen, because it is the seate of god, nor by the yearth because it is his footestole, nor by Hierusalem, because it is the citie of the great king, that is to say, of him which hath made al thinges. Neither as the Heathen sweare by the head of another man, whereof thou hast no authoritie, but it is consecrate to God whiche hathe made all thinges as he wouldе, for thou canste not make one blacke heare whyte, nor one white heare blacke. And because all thinges be consecrate to God the maker, thou oughtest to be feareful to sweare by any thing. And what nedeth any othe emong them, where no man, because of their symplicitie can distruste, nor no man can desire to deceiue though they might doe it freely, such is their sincerite and perfectenes, specyally in those thynges, of the whiche they declare themselues to bee despisers. Therefore among you, playne and simple speche oughte to be more holy and more sure, than the deuoute and solempne othe emong the Jewes. For emong you, whose hartes and lippes ought to agree, there is no other vse of speche, but to expresse youre mindes eche to other. In your bargaynes ye nede none othe, ye nede no execracion or cursing, or suche like to binde the promiser, or to assure him to whome the promise is made. Two woordes be sufficient: Nay, and yea, whereby thou denyest that whiche thou doest not promise, and whereby thou doeste performe that whiche thou diddest promise by playn woorde, that thou wouldest doe. For there is no man lesse bounde with his simple and bare woorde, than the Jewe swearing by all holy thinges: and he whome thou makest thy promise vnto, doth trust thee as wel as if thou haddest made a solemne othe. Yf there be any moe besides these, it must nedes come of euill and sinne. For he that sweareth, eyther he thynketh yll of hym to whome he sweareth, or els he that requireth the othe dothe dystruste. But none of these ought to be in you, whome I would haue perfect in all poyntes. Therefore when I vttrely forbid sweating, I doe not abolish the lawe, whiche doeth prohibite periurie, but I make the lawe more full, and I

But youre communicacion shall be yea, yea, nay nay.

withdrawe men farther from that, that the lawe doeth punishe.

The texte. Ye haue heard how that it was sayd: eye for eye, and tooth for tooth. But I say vnto you: Resist not against euil. But whosoeuer geueth the a blowe on the right cheke, turne to hym the other also. And if a man will sue thee at the lawe and take away thy coate let hym haue thy cloke also. And if any compell the to goe a mile, goe with him twaine. Geue to hym that asketh thee, and turne not from hym that is desyrous to borowe.

Ye haue heard what the law hath graunted vnto our forefathers in reuenging of wrong doinges. It sayeth, eye for eye, and tooth for tooth. For it knew that [illegible] mindes were full of reuenging. Therefore hytherto it hath bridled the desire of reuenging, that the faulte myghte bee recompensed with the like punishement after the deuice and discrecion of Judges: and he that had put out an other mannes eye, shoulde loose an eye, and he that had stricken out another mannes tooth, shoulde be punished with the losse of a tooth. For if the reuenging of the iniurie had ben left to the mynde of him that was hurte, oftentimes he shoulde haue chaunced to haue loste his life for stryking out of a tooth. Therefore the intent of the law was, that vengeaunce should not goe to farre. And I doe not abolishe this lawe, but establishe it. For my doctrine is, that ye shall in no case reuenge iniuries, be they neuer so sore, that ye shall not geue taunt for taunt, nor hurte for hurte, nor wrong for wrong: yea if a man geue you a blowe vpon the cheke, whiche is counted commonly an vntolerable rebuke, ye shall not requyte it with a blowe, but rather offer the other cheke to be beaten to, and desire rather to suffer a double displeasure, than to requite the lyke. And if any man will goe to lawe with thee, to take away thy coate, stryue not with hym, but rather euen of thy selfe geue hym thy gowne to. Agayne, if any froward person wil force thee to goe with him the space of a myle, walke with hym two myles, rather then to fall at contencion with hym. By this gentilenes and sufferaunce it shal come to passe, that he which is redy to hurte, shall not be further prouoked, and that thou shalt the soner be deliuered from griefe, than if one euil shoulde spring of another, and a great thing made of a smal, and many matters of one: And further thou shouldest not be disquieted in thy minde, and perchaunce through thy gentilnes, of an enemye thou shouldest make thee a frende. It is a great matter that ye do enterprise. Ye must apply your whole study to these thinges, and litle regarde those trysling thinges, in getting, and increasing, or in auoyding of the whiche, other men doe bestowe theyr whole life, vnto whome it chaunceth oftentimes that whiles they hunte for these thinges, they lese the heauenly goodes: And yet they liue not pleasantly here, for they heape vp griefes vpon griefes vnto themselues, intangling themselues with sundry strifes and hatreds. Through the despising of these thinges, whiche, when you haue them, make you not godly, and whan you haue them not, they make you not vngodly, you shall bothe auoide hatred, and also obteyne you loue and good will, and cause youre doctrine to be of more authoritie and better beleued. Therefore if any man doeth molest thee for a garmente or a vessel, or for any other like thing, wherof he is gredy, and would fayne haue it from thee, rather than he should goe about to doe the a displeasure other wayes, graunt him his request, and so thou shalte bynde him vnto thee through thy good turne, & deliuer thy selfe from molestacion & griefe. Agayne if any man requireth to borow money of thee, let it not greue the to geue it him, yea though it be so that nothing of it shal returne vn-

Geue to hi that asketh thee.

to the

to thee agayn, neither of the vsurie, nor of the stocke it selfe: for he that lendeth money to vsurie doth rather hunt for other mennes, than geue his owne. And why shoulde it greue the to lende hym though thou shouldeste neuer haue it againe, vnto whome thou oughtest to geue freely where thou haddest plentie and he lacked. So through your example men shall learne vttrely to neglect these thinges, for whose sake they suffer and doe al thinges.

The texte.

¶ Ye haue heard how it was sayde: Thou shalte loue thy neighbour and hate thine enemie. But I say vnto you: loue your enemies. Bleste them that curse you. Doe good to them that hate you, pray for them which hurte you, and persecute you, that ye may be the children of your father: whiche is in heauen: for he maketh his sunne to arise on the euill and on the good, and sendeth rayne on the iust, and on the vniust. For yf ye loue them whiche loue you, what rewarde haue ye? Doe not the Publycans euen the same? And if ye make much of your brethren onely, what great thing doe ye? doe not also the Publicanes likewise? Ye shal therfore be perfect, euen as your father whiche is in heauen is perfecte.

Nowe herken you to that commaundement whiche is counted chiefe in the law. Thou shalte loue thy neighbour & hate thyne enemie. It requireth good will towarde well willers, and them that haue deserued well, but it suffereth to wil them yll that doe hurt vs. Consider how I doe not hinder this precept, but how I adde vnto it. For I am not content with mutuall beneuolence emong frendes, but this I require of you that be ỹ folowers of my doctrine, that ye loue your enemies, and that ye do not only not hate them that hate you, but prouoke thẽ with good turnes to loue you. And if they be so farre out of frame that they will not vse your good turne, but continually trouble you and prouoke you with yll sayinges and yll doinges, yet see that ye in the middeste of your troubles, turne not your good minde from them, but pray vnto god for them that they may chaunge their mindes and repente. Yf ye vse thys gentilnes towardes all men both good and euill, ye shall declare your selues to be the kindely children of the heauenly father, who desirynge all men to be saued, geueth so manyfolde benefites vnto the woorthy and the vnworthy. For he suffereth his sunne indifferently to shyne vpon them that worshyp him, and vpon them that despise him, and he suffereth his rayne to profit both the iust and the vniust, prouoking the yll through his benefit to repent, & styrring the good to rendre thankes. The likenes of maners shal bring you to the heauenly father, and men will beleue that your doctrine cummeth from hym, if they espie in you his notable goodnes. For yf ye loue them that loue you, if ye doe for them that doe for you, yf ye wil wel to them whiche beare you good will, ye haue escaped blame: but ye haue not deserued prayse. Not to requyte one good tourne for another, is counted a detestable vnkindenes euen emong the heathen and the Publicanes, whose fashion is euil spoken of, euen of the common sorte. To loue him that loueth thee, doeth pertaine vnto nature, and not to the vertue of the ghospel. And if ye shewe your selues curteyse and gentle in speche towarde your kinsfolkes, or countrey men onely, and disdayne to salute others, as though they were straungers, what great thing doe ye? Doth not the heathen men the same? These be common thinges which doe not shew men to be good, but that they bee men onely. And thase thinges cannot seme excellent, whiche doe chaunce also vnto yll men. Wherfore, I woulde that ye should be perfect and resemble your heauenly father with woonderful lighte

But I saye vnto you. &c.

Do good to them ỹ hate you.

For he maketh his sunne. &c

Yf ye loue them which loue you.

of goodnes, who being omnipotent, yet of his goodnes doeth good to al men, loking for reward of no man. He is meke and gentle towardes all men, and yet he is hable if he will, out of hande to punishe all men.

¶ The. vi. Chapter.

The texte

TAke hede that ye geue not almes in the sight of men, to the intent that ye would be seene of them, or els ye haue no reward with your father which is in heauen. Therfore when thou geuest thine almes, let not trumpettes blow before thee, as Hipocrites doe in the Synagoges and in the stretes, for to be prayed of menne. Verely I saye vnto you: they haue receyued their reward. But when thou wilte geue almes, let not thy lefthande knowe what thy righthande doeth, that thyne almes may be in secrete, and thy father whiche seeth thee in secrete, shall reward thee openly.

I Haue declared vnto you in what thynges ye ought to passe and excel the righteousnes of the Scribes and the Pharisees, yf ye will bee my disciples. Nowe shall I shewe you what ought to be auoyded in those thynges whiche seme common, and belonging vnto you bothe. For there is a certayne priuie poyson, whiche doeth infecte all the good dedes of the Pharisees, that they deserue vtterly no prayse of God. It is an holy thyng to releue the nedy. It is a godly thing to talke with god by pure prayer. Fasting is a deuout thing: And the pharisees through the setting forth & bosting of these thinges, doe claime & obteyne an opinion of high holynes before men, whereas they displease god, who doth beholde, not ỹ outward face, but the inward harte. And they doe worthely displease him, because their hart is fouly infected with vaineglory. They hunt for vaine praise of ỹ people rather than for a good conscience before god, and whyleste they catche after a vayne reward here, they be disapoynted of that, whiche onely ought to be desired. This poyson creping in by secrete vndermining, lyeth in waite priuely also for them, whiche be sumwhat entred in the rase of vertue. Wherfore I wil in this behalfe, that ye be ware and circumspect, that when ye goe about to doe any godly worke, ye desire not rather to doe it openly, than in secrete, to thintent ye might be sene of men, and so hũt after prayse and glory of men. Ye ought alwaies to do wel, whether men se you or se you not. For god doth euer beholde you, of whome you loke for reward. But if ye go about to get ỹ praise of man for your good dedes, ye lese the reward of your heauely father. Your good worke must not alwaies be kept priuie, but ye muste not play your pageaunt in the sight of men, like as players in the stage doe play their playe, whose desire is nothing els, but to please the yes and the eares of the people. But he can not alwaies folow the beste, whiche dooeth apply hymselfe to the iudgement of the common sorte: For ye must please men in suche sorte, that ye may allure thẽ to your maners and fashions, and not you to goe out of kinde and fal to them. Though praise be fled and shunned, yet it foloweth vertue, of her owne accorde. And that siberly is true prayse, whiche doeth chaunce without ambicious seking for. And the whole glory that ryseth of wel doing, must be wholly geuen to god. Ye shall displease him as sone as ye stande in your own conceite and please your selues, chalenging vnto your selues that which is wholly of his bounteousnes.

Take hede that ye geue not almes in ỹ sight. &c.

Therfore

Therefore whosoeuer thou arte that wil folow the lawe of the ghospell, when thou entendest through thy liberalitie, to releue the nedines of the poore: do not as Hipocrites be wont to doe, whiche be men lyke players counterfeted & disguised, whiche when they appeare liberall and mercifull, in harte they be both couetous and cruel. For the misery of their neighboures moueth thē nothing, but being desirous of glory & renoume, they bye with a litle money, the praise of the people, and would geue vttrely nothing if they wer alone, and saw their brother welnere dead for hunger. Therefore as oft as they geue any thing to the poore, they seke not to be secrete & alone, but they come abrode in the stretes and where as men resorte. And like as players shoulde play their pageaūte, they call furth a numbre of the people with the sounde of the trumpe to toote and to gase, both casting the poore and miserable in the teeth with their misery, and hunting for themselues a vayne and a folish prayse of men. Wyll ye heare what they gayne? Let the people prayse them neuer so much, they haue lost their rewarde of their good dede at goddes hande, whiche doeth measure the godly worke of the sincere affeccion of the minde. He that geueth for praise & glory, he selleth his good turne, he geueth it not. Truely thou must be so far from the affeccion of these men, that when thou geueste any almes, thy lefte hande must not know what thy righthande doeth, and thou must not desyre to be loked vpon of man, yea and if it wer possible, thou thy selfe shouldest not know that whiche thou doest arighte, and shouldest forget thyne owne dede, and not impute it to any man, that thou hast done wel, nor stande not in thine owne conceite, because thou hast geuen thyne almes, but only reioyce inwardly, that the poore and nedy is refreshed. What if men knowe not, yea what if he that is succoured knoweth not hym that succoureth hym? It is ynoughe for thee to haue a witnes of the father, from whose yes nothing can be hid. He wil rewarde thee although thou haue no thanke at all of man.

Let not trō pets blowe before thee

And thy father which seeth in secrete.

The texte.

And whan thou prayeste thou shalte not be as Hypocrites are. For they vse to stande praying in the synagoges, and in the corners of the stretes, that they may bee seene of men. Verely I saye vnto you: they haue their rewarde. But whan thou prayest, entre into thy chambre, and whan thou hast shut thy doore, pray to thy father, which is in secrete: And thy father whiche seeth in secrete, shall rewarde the openly.

Semblablie whan ye make your prayers to god, doe not folow the guise and vsage of Hipocrites, whose special delite is to stande in company of men, and in the corners of the stretes, so often as they pray, for none other entēt but to be sene of men, at whose handes they hunt and loke for the prayse of deuout and holy conuersacion. Let them please themselfe and others also with suche glorious prayers. This I assure you, nowe they haue their rewarde, whiche they loked for. And what is more vayne then thys rewarde? and for a counterfeit and a false glory they frustrate & set themselues beside that blessed rewarde, which god would haue geuen, if they had offred in his sight, the pure and sincere oblacion of their prayers. Doe thou therefore contrary wise. When thou prayest, forsake the multitude, enter into thy secrete chamber, & shut the dores, and in secrete vttre thy sincere prayers before thy father. It is ynough that he doeth beholde & see thy godlynes, from whome nothing can be hid. He wil rēder vnto thee ỹ euerlasting rewarde. These thinges haue I setfurth, to teache you by playne and homely exaumples. For it is not yll to geue almes sumtime before men, or to pray in a multitude, and where as men resort, but than knoweth not the left hand what the right hande doth, when the worke of charitie is

They haue their rewarde.

not

not defiled with any affection of worldly vanitie. Then thou art secrete in thy chaumbre, when thou speakeste vnto god with such perfecte clerenes of minde, as though no man did beholde thee. He that prayeth in a multitude of menne as earnestely, yea peraduenture more vehemently than if he were alone, he prayeth in his secrete chaumbre. For the ryghte hande and the lefte, or the secrete chambre, standeth not in the thynges, but in the affeccions and desyres of the harte.

The texte. But when ye pray, bable not muche as the heathen doe, for they thinke it will come to passe that they shalbe hearde for theyr muche bablinges sake. Be not ye therefore lyke vnto them. For your father knoweth what thinges ye haue nede of, before ye aske of him.

This also must be considered in prayer. It is the affeccion and the harty desyre that moueth god, not the noyse of the lippes. And it skilleth not how long and how loude the prayer be, but howe feruent and syncere the affeccion and desire is. Wherefore let the example of the heathē men, be farre from you, which do recite, and say long prayers, and ful of many wordes, redy framed, and prescribed vnto them, as whō woulde say, they shoulde obteine nothyng excepte they wered God with bablyng of many wordes, repetyng one thyng oftentimes, and prescribing and appoynting with recitall of many wordes, what, when, and howe they woulde haue the thyng perfourmed, whiche they pray for. And yet oftentimes they pray for thynges noysome and hurtefull. We ought to aske of God the best thinges, and not all thynges: and we ought to pray often, rather than much, and vehemently rather than long: finally with the harte rather then with voyce: Neyther alwayes with prescrybed and purposed wordes after the custome of the heathen, but so much as the feruencie of the minde, and rauishment towards god, doeth styre and prouoke. Truely your father loueth to be called vpon, but not to be taught with long prayer what your necessitie doeth require, but to be prouoked through youre godlines to geue the thing, whiche the slothfull and sluggishe deserueth not to haue: For he knoweth what your necessitie doeth require, yea before that he be called vpon.

The texte. After this maner therfore pray ye. Our father whiche arte in heauen, halowed be thy name. Thy kyngdome come, thy wil be done in yearth as it is in heauen. Geue vs this day oure dayly bread. And forgeue vs our trespasses as we forgeue them that trespasse against vs. And leade vs not into temptacion, but deliuer vs from euell. For thine is the kyngdome, and the power, and the glory for euer. Amen.

Therefore be ye vnlike to the heathen men, bothe in life and also in maner of praying. And if ye will haue a fourme and maner of the euangelicall prayer prescrybed and set forthe vnto you, thys is the worthy prayer, wherewith the true and naturall children ioyned with brotherly charitie, may speake vnto the heauenly father: father vnto all men indifferently: of whome although ye haue all thinges, yet those chiefely oughte to be requyred whiche make for the attaynemente of the euerlastyng lyfe. For all the other thynges he will caste vnto you, euen of hys owne accorde, as an encrease and aduauntage, according to the desires of his children, as he is a most bounteful father. Whose glory ye ought to regarde aboue al thinges, to whome al glory is due in heauen and in yearth. To perteine vnto his kyngdome is to conquere the tyranny of the diuell. To be subiecte vnto hys will is to rule and reygne. Of whose free liberalitie it cummeth, whatsoeuer doeth norishe and reuiue mens hartes to the perfeccion of the ghospell.

But

But he will not heare you vnlesse ye accorde and agree in one: and concorde and agreement cannot lightly be, vnles ye forgeue eche others offences, without whiche men do not liue in this worlde, although they endeuour towarde thatraynement of perfection. And through this concorde ye shal be safe by the ayde of your father against the frowarde temptoure, yf ye watche well, and busily call for the helpe of your good father, against that naughty one.

Wherfore in vaine calleth he vpon the father with this fourme of prayer that I teache, whiche is not of thys sorte, whiche neither feareth, nor loueth God, which liueth to himselfe, which foloweth hys owne glory more than goddes, whiche gapeth for worldely goodes and authorytie, whiche had rather haue thinges pleasaunte to his owne appetite, than thinges pleasaunte vnto God, whiche sueth after earthely thinges more than heauenly, whiche setteth lesse by the qualities of the minde, than bodely commodities, whiche is at varyaunce with his brother, whiche through ryot and dysplearures dleth hymselfe sluggishe against the assaultes of the deuil. And the maner of prayer is after this sorte. Our father whiche haste regenerate vs to heauen, who were once vnluckiely borne of Adã, & prepared for vs (forsaking earthely thinges) a kingdom & inheritaunce euerlasting, which art sayd to be in heauen because thou doest replenish all, & hast no manner of drosse or earthly infirmitie: graũt that thy name may be honourable and glorypouse emong menne through vs, which by thy benefite, be perfect and pure For it is not our glory but thy gift, whatsoeuer is well done of vs. Let the tyranny of Satan be abolished, that thy kyngdome dayly may preuayle more and more, whiche dooeth not stande in riches or worldely strength, but in mildenes, chastitie, softenes, sufferance fayth, and charitie: that vices and yll desires once chased away, thy heauenly vertues may florysh, and shewe themselues emongest men, and that it may come to passe at lengthe, that lyke as in heauen all thynges bee peccable and quiet, and all creatures there doe obey most humbly thy commaundementes: so lykewise there be none in yearth whiche be not obedyent to thy moste holy will, euery man as farre furth as the weakenes of nature doth suffer, diligently recording now that which shal come to passe perfectly in the like to come. O father nourish that thou hast brought furth, see vnto vs, that the bread of thy heauenly doctrine doe not fayle vs, that we may bee dayly stayed, growe vp, and made lustie by the taking therof, to the obseruacion and kepyng of thy commaundementes. And alienate not thy minde away from vs being offended with our trespasses, but for thy clemencie and mekenes pardon our offences, whiche we commit through infirmitie and weakenes, that we may haue peace with thee, like as we emong our selues forgeuing eche other, if one hath offended an other, conserue mutuall concorde and amitie.

Our father which arte in heauẽ, &c

Geue vs this day, &c

Thou being merciful, we feare nothing, and being vnderset with concorde, we be made stronger against our common enemy. Vnto whome we beseche thee (if it be possible) deliuer vs not to be tempted. For we knowe his malice, we know his frowardnes and craftines. And if thou suffer vs to fall into temptacion, to thintent to trie the constancie of our mynde, o thou merciful father, deliuer vs from that naughtie deuil. Vouchesafe of thy goodnes, to graunt & make sure these our desires. See therfore how many thinges this short prayer doeth comprise, that nedes he must be perfect whosoeuer doeth rightly pronounce this prayer, that is, who so doeth pronoũce it with mouth that the hart

and

and affection agree vnto the same. First it teacheth you to depend wholly vpō none other but the heauenly father, to whom ye owe that ye be made, to whom ye owe that ye be redemed from sinne, to whome ye owe whatsoeuer vertues ye haue. He is called father, that ye may vnderstande he is full of mercye and bounteousnes: he is sayde to dwel in heauen, that ye shoulde lift vp your hartes thither, despising yearthly goodes. Ye cal him youres, that no man should vendicate any thing proper vnto himselfe, seeyng that whatsoeuer they haue cummeth vnto all men of his onely liberalitie. And in this behalfe there is an equalitie of kinges and seruauntes. Ye wishe onely his glory, that no man in the earth attribe vnto himselfe, prayse of any thing, whereof ariseth insolency and stoutnes of minde. Ye wishe that he should reigne, that he should be obeyed and not you. For the vertues be his which doe worke by you. It is his doctrine whiche ye shall deliuer vnto men from me. And it is not ynough to persist and abide in hys vertues, but ye must dayly encrease and goe forwarde in goodnes, and for this ye aske of hym, that woondrefull bread whiche his will is that it shoulde be dayly asked, because he doeth daily geue it, and he willeth it to be asked of him, to put you in remembraunce that all good thinges come from him. Finally that ye shoulde bee the more ware to fall from the charitie of so bounteouse a father, he dooeth monyshe you of that frowarde Sathan, whiche neuer ceaseth to lye in watche for the godly, to plucke them backe into hys tyranny.

The texte. Therefore if ye forgeue men their trespasses, your heauenly father will forgeue you. But if ye will not forgeue men their trespasses, neither will your father forgeue you your trespasses.

Wherefore, before ye speake vnto your father with this prayer, consider with your selues, whether ye desire truely the thing that ye aske, and whether ye be mete persones to be hearde of youre father in suche thinges as ye pray for. But chiefly this ye must duely searche with your selues, whether ye haue amitie and concorde with your neyghboures. Euen suche a father shall ye fynde hym towardes you, as your neighboure findeth you towardes hym. He wyll not knowe hym for hys sonne, whiche doeth not agree with his brother. If ye forgeue them that offende you, your heauenly father wyll forgeue all that ye trespasse against hym. But yf ye will be harde and sore against other menne, your father will not forgeue you youre offences. Wilte thou not forgeue thy felowseruaunt, whome on thy behalfe at one tyme or at other thou hast offended again, and requirest thou of God forgeuenes of thy trespasse, whome thou arte hable by no meanes to recompence with forgeuyng agayne hys offence made to thee?

The texte, Further, whan ye faste, bee not sory as hipocrites bee. For they disfigure their faces, that it may appere vnto men that they fast. Verely I say vnto you, they haue their reward. But whan thou dooest faste, anoynte thyne head, and washe thy face, that it appere not vnto men, that thou dooest faste but vnto thy father, who is in secrete: and thy father that seeth thee in secrete, shall rewarde thee openly.

Nowe ye perceiue what difference ought to be betwene your almesse and the almesse of the pharisies, and betwene your prayers & their prayers. Now harken what difference ought to be betwene youre fastes and theyrs, if ye will haue them acceptable to the father, and profitable to your selues. It is not the forbearing of the meate that commendeth fastyng vnto god, but the pure and cleane affection of the minde, feruently desiring to please god onely.

Wherfor

wherefore as often as godlynes shal prouoke you to fast, folow not certeine menne whiche be not fasters, but counterfeyters of fasting, setting foorthe the colour and cloke of fasting with a sower countenaunce, not intending that in dede, wherefore fasting shoulde be vsed, that is to say, eyther to pacyfie god, or to chastice the body, wherby the minde might be the more free and redy to apply and ensue holy thinges: but by this coulour they hunt for vaine prayse of men, for whose sake despising god, they play this pagent. For to this purpose they disfigure theyr faces with palenes and sowernes, that by the behauiour of their body, menne may see that they doe fast. This is certayne: There is no cause why they should looke after any rewarde of God for these good dedes: For now they haue their rewarde: attayning that which they hunted for with theyr fasting. But so often as thou doest fast, appeare rather not to faste, and appeare to be mery, annointing thy head and washing thy face, leste men perceiue that thou doest fast. And thinke not that fast to be vnprofitable, whiche is hid from men. It suffiseth to thee, that thy father seeth it, from whome nothing is hid. And he that seeth in secrete, in the stede of vaine praise of mē, wil rewarde thee with the perfect rewarde. Againe, I say not this that it should be wicked that men shoulde know of thy fasting, but that thy minde shoulde abhorre from the desire of vayne praise. Than no man seeth thy fasting, when thou doest fast not to thintent to be seene of any man. Than onely god doth see thy fasting, when thou dost fast with this entent, that thou wouldest as gladly fast though no man should see thee when thou doest faste.

¶ Lay not vp for your selues treasures vpon yearthe, where the rust and mothe doeth corrupte, and where theues breake through and steale. But lay vp youre treasures in heauen, where neither rust nor mothe doeth corrupte, and where theues doe not breake through nor steale. For where your treasure is, there wil your hearte be also. The texte

The common sorte of men not considering these thinges, whiles they hunt for smal and visible rewardes of men, be disapointed of the inuisible and true rewarde, which for wel doing God doeth geue abundauntly. In like case be they whiche with much thought and care, doe gather together and heape vp riches, and hide them in the ground for losing, albeit this is euen to lose them in dede. He that dealeth and bestoweth his riches rightly, it is he that layeth them vp surely. For that that thou hidest in the grounde, is not profitable vnto thee, but is in daungier of mothes, rust, & theues, so that thou hast nothing of them, but a miserable carefulnes to get them & to kepe them. These thinges must be gotten neither carefully nor vnmeasurably. And when they be gotten or come by chaunce, they must be redily distributed if any haue nede, or els so bestowed, that necessitie of nature may be holpen, and not ryot mayntayned, nor any disease of the minde be serued and satisfied. And yet all menne for the moste parte vnto this thing apply theyr whole studie and care, as though pouertie made men miserable, and ryches indued them with felicitie. And whyles they folow after these false goodes, which will shortely forsake theyr maisters, they forsake the eternall goodes, whiche indue them with true felicitie, and can not be taken away. But ye of the other side, hasting with all endeuour to the best and most perfect thynges, whereby ye shall be riche in dede, lay vp your treasures in heauen, the keping of the whiche, can not trouble you with cumberous carefulnes.

For

For neyther ruste nor mothe dooeth destroy suche maner of riches, nor theues doeth not digge it vp nor steale it, of whiche chaunces, worldely goodes be in daunger. If ye lay vp these goodes with your father, he will kepe them safely for you, and your minde shall not sticke groueling on the grounde beeyng oppressed with these filthy cares, but it shall despise these vile and fading thinges, and be rauished vp vnto heauenly thynges, for where as a mannes treasour is, which he loueth entierely, there is his harte also. Therfore they haue no high nor heauenly thought, which hath gathered riches and hid thē in the ground. They walke and wander hither and thither, but their harte is in the hole where the money is hid. And if the minde be corrupt, either by the disease of vayne glory or auarice, whatsoeuer is done, must nedes be vicyouse.

The texte. The light of the body is the ye. Wherefore if thine ye be single, all thy body shal be ful of light But if thine ye be naught, all thy body shal be full of darkenes. Wherefore yf the light that is in thee be darkenes, how great is the darkenes?

For first it is to be considered, what is chiefely to be desired, and whereby we may obteine that which we doe aske: furthermore as the candel is in the house as the ye is in the body, so is the minde in man. If the light of the minde bee not faultie through the darkenes of false opinions, and yll desires, if the ye of the minde doeth looke none other way, than to the true marke, whatsoeuer is done throughout all the life is acceptable vnto God, and euery thing helpeth towardes the heape of felicitie. Like as if there be a great candel in the house, there is no stumbling nor falling: so if thine ye be cleare and whole, it geueth sight to al the membres, and no parte stumbleth or wandreth, the ye being the captaine and guide. Againe if the ye of the body be faultie, no membre doeth his duetie well. For there is no right iudgement whan that parte of oures is faultie, by ꝑ which only we do iudge. Therfore if that part of thee which is geuen thee for light, be turned into darkenes, how great shal the darkenes of the other partes be, whiche haue no lighte of themselues? If reason be blynded with desires, and iudgeth that to be good which is miserable, & iudgeth that chiefely to bee despred, which is to be despised or not to be regarded, into what darkenes shal men be drawen through ambition, filthy luste, auarice, folichenes, angre, enuy, hatred, and other perturbacions and troubles of the minde, whiche of their owne nature be full of darkenes? Therefore let youre ye bee cleane and sincere, that it may beholde the beste, and let it beholde and looke vpon the best thinges, either onely or chiefely.

The texte. No manne can serue two maisters. For either he shall hate the one and loue the other, or els leane to the one and dispyse the other. Ye cannot serue god and Mammon. Therefore I saye vnto you: bee not careful for your lyfe, what ye shall eate or drinke, nor yet for your body what garment ye shall put on. Is not the life more worth than meate? and the body more worth than rayment? Beholde the fowles of the ayer, for they sowe not, nor reape nor, nor cary into the barnes: and your heauenly father fedeth them. Are ye not muche better than they?

Thinke not those men worthy to bee heard, whiche deuide themselues betwene God and men, betwene yerthe and heauen, and so folowe thinges eternal, that they wil not dispise thinges temporall. For they doe nothing els, but where as they woulde catche bothe, they obteine neyther of bothe. Thys heauenly Philosophie like as it doeth promise great rewardes: so it doeth require the whole man.

And

And emong men a man shal not find two of such gētil cōditions ỹ one seruaūt can be hable to please both. So it cūmeth to passe, that thone must be forsaken or els neither can be satisfied. And if the maisters be of contrary appetites and do square within theselues by some grēuous debate, it must nedes be that the seruaunt if he wil please the one, must not onely forsake thother, but also sticke vnto the one, & hate the other, whome he hath forsaken. And if he wil go from this againe vnto thother, he must nedes translate and tourne his loue and seruice vnto him onely, and dispise thother whome he hath forsaken. And who be so contrary one to an other, as God and Mammon? how can one serue two, when they commaunde so diuers thinges? God commaundeth thee to geue of that thou hast to the neady. Mammon cōmaundeth the to take away other mens by right and by wrong. God commaundeth the to prouide for thy brother which is in danger. Mammon cōmaūdeth the to liue to thyselfe. God commaundeth sobrenes, Mammon teacheth excesse and ryot. Wherefore ye flatter your selues in vayne, if ye beleue that that thing may be doone, whiche is vnpossible, that is, to serue both God and Mammon. His seruaūt is eche man to whome he is wholly geuen. Ye see howe riches doue possesse them full and whole, which do trauaile for it with so great tumult & busines, which defende them and kepe them with so great carefulnes, whiche forgoe thē with so great griefe: for these they suffer all thinges, for these they doue all thinges. Whosoeuer hath bound himselfe to this seruice, can not be the seruaūt of god: he requireth the whole manne and cannot abide the felowshyp of so fowle and filthy a maister, nor can not abide a dimy seruant, which is partaker with his aduersary. But the common sorte of ryche men are wont to excuse the sore of auarice, by the pretence of mans necessitie. They say by these thynges men prouyde for against hunger and nakednes. So speake they which doe not depend wholy of god, but put their trust in their owne defence and ayde. My wil is ye should be voide from this carefulnes, leste it withdrawe you from the desire of better thinges. The necessitie of nature is content with very litle, & euery where it is to be had, that may suffice for such, as I wil my seruantes to be. For either the liberalitie of good menne alwaies ready shal suffice, or elles diligence and labour shall prouyde that thyng whiche may ease necessitie. Fynally yf none of these helpe, the father wil not forsake those that be his: for he that geueth the greater thynges, will caste the smaller thynges to them, whiche with all theyr hartes desyre after heauenly thinges, although they be not carefull for the worlde. Therefore lay not vp nor hoorde not for a long tyme, bee not vexed with carefulnes of meate without whiche ye cannot liue, neyther with carefulnes of apparell that coureth youre body, and kepeth you from colde. Is not the lyfe more precyous than meate? Is not the body more precyous than the garment? He that hath geuen these better thynges, and hath geuen them to suche as were not careful, shall it greue him to nourisshe and preserue that which he hath geuen with these thinges of lesse valewe and estimation? If ye desire an exaumple, looke vpon other lyuyng thynges, whiche the maker of all thinges hath made for youre sake. Hath he not prouyded a lyuyng for al thinges that he hath made? Consider the birdes of the aier: they sow not, they reape not, they lay not vp in barnes, carefull for tyme to come, they liue from day to day without all carefulnes: whatsoeuer they get, they take it ioyfully, & yet the heauenly father geueth meate vnto them all. And wil he disappoynte

ye can not serue God and mām.

What ye shall eate or drinke, &c.

poynte you whome he estemeth farre aboue the byrdes? And if he be carefull ouer you (as he is in dede) is not your carefulnes in vayne? If he forsake you, what shall youre carefulnes preuayle? As he hath geuen a body after his owne deuise, so will he geue a liuing after his owne deuise.

The texte. ¶ Which of you by carefull thoughte, can adde one cubite vnto his stature? And why care ye so for rayment? Consyder the lilies of the feelde howe they growe. They labour not, they spinne not. And yet I say vnto you: Not Salomon in all his royaltie was apparayled lyke one of these. Wherefore yf god so apparayleth the grasse of the feelde whiche standyng this day, to morow is cast into the furnace, shall he not much more doe the same for you, o ye of litle fayth?

Mo not Salomon in all his royaltie &c.

Wel ye se how profitable ye carefulnes of the minde is about such thinges? what auayle is there (be he neuer so carefull) that can adde one cubite to the stature of his body? But euery mannes body though he thynke nothyng vpon it groweth with certayne increase vnto a quantitie appoynted of god. If thou cast away all care, thy body shal be nothing the shorter. If thou be vexed with care thy body shall bee nothyng the hygher. Therefore he that maketh the body bigge and strong without thy carefulnesse, he will prouyde liuyng for thee without thy carefulnes, who doeth withdraw thee from care of those thinges whiche be not gotten without our diligence. It is great folishnes therfore to feare leste ye should lacke foode, for as much as ye see that birdes be prouided for sufficiently. And now leste ye should be careful for prouision of apparel for the body, consider the lilies whiche doe spring and growe in the fieldes without the care of any man. They labour not, nor spinne not, and who doeth prouyde them of apparell, as semeth good to hym, who but the heauenly father? And he doth so prouide, that neyther Salomon the notable ryche & gay king was euer so apparelled, whan he chiefely did set foorth the glory of his riches, as one of these poore lilies, smally regarded and set by, which grow not onely in gardens, whet man bestoweth some labour and diligence, but grow also in medowes of their own accorde. For the labour & care of mā can make nothing so elegant and fit as the prouidence of nature. And if the heauenly father doth garnish and clothe so freshely the vile grasse, which shortely shall perishe, and to day is freshe in the fieldes, and to morowe cut downe, and dryed and caste into the furnes: why haue ye so litle trust in him, sith he hath geuē you thinges of greater excellentie, and sith he hath made you to be immortal, and sith also he hath specially prepared you for the glory of hys name, that ye will thinke that ye shall lacke apparell, which ye ought to seke for and prepare, not for adournyng and gaynesse, but for necessitie and nedefulnes?

Thy texte. Therefore take no thought, saying: what shall we eate, or what shal we drinke, or wherwith shal we be clothed? After all these thinges the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thinges. But rather seke first the kingdome of God and the rightcousnes therof, and al these thinges shalbe cast vnto you. Be ye not careful for to morowe, for to morowe shall care for it self: sufficient is vnto the day, his owne trauayle.

Therefore ye that haue god to your father so benignely prouiding for the birdes, prouiding for floures and grasse, of the whiche the one lacketh reason, the other hath no feling: sith ye se and perceiue that he tendreth & maketh so much of you, enduing your body, which is made with merueylous prouidence, with a soule reasonable, and like vnto the angelical mindes, not disdaining that ye shoulde be called his children: chosing you out from emong all men through

hys

his free charitie, by whose pure lyfe and sincere doctrine he might be knowen & glorified through out all mankinde, whō he hath appointed to thinheritaūce of the euerlastyng lyfe: Cast away this carefulnes of vile and filthy thynges, & saye not doubtfully and fearefully, what shall we eate, what shal we drinke, or what shall we put on. These be the sayinges of ỹ heathen and not of Christen men, for they either beleue not that god is, or els beleue not that he is carefull ouer men. Neither haue they learned that there is any other better life, to set their mynde and care vpon. Therfore distrustyng goddes helpe & puttyng mannes felicitie in thynges of the bodye, they prepare with muche carefulnes those thinges, that do perteyne to their liuing & apparel, or other commoditie of the body. They leape for ioy when these thynges chaunce vnto them, they sounde for feare, when these thynges be in daunger: They be vexed with sorowfulnes, and sumtyme hang themselfes, when these thynges bee taken awaye. And thus through carefulnes cleauyng vnto these corruptible thinges, they neither liue pleasauntly here, nor can lift vp their hartes vnto the study and desire of heauenly thynges. Emong men, who is so wicked a father, that wil not prouide for his children thinges necessary for the sustentacion of theyr life? Ye haue a father so riche, so bountefull, so circumspecte, that he is sufficient for all, so enriche all, and leue nothyng vnprouided for, be it neuer so litle or vile. And feare ye that he will not prouide for his children these thynges, without the whiche they cannot lyue? Laye this carefulnes vpon him, he knoweth well that ye haue nede of all these thynges. And he is not so harde that he wyl withdraw thinges necessary from such as be occupied in his busines. But sum wyll saye: what then? Shall we not gette vs with oure handye worke whereby we maye norishe our selues, our wyfe and our children, whereby we maye ease the pouertie of the poore? Yes truely, but wythout all carefulnes.

For truely the common people dothe double their misery, bothe labouryng with the body, and beyng also carefull in the mynde. They sowe, beyng carefull lest that whiche they sowe should not cum vp, they mowe beyng carefull lest the warrier or the theefe should take awaye that whiche is cut downe before it be laied vp in the barne, they lay vp in theyr graner, beeyng carefull lest any infection should hurte their corne, or lest any fyer should rise and destroy it. Finally because they haue an yie to plenty, and not to the present necessitie, they heape vppe for a long time, and they neuer haue ynough as thoughe they were sure to lyue longer. Wherfore if the matter so requireth, ye muste labour, but without al carefulnes. Yf ye chaunce to haue money without fraude, and muche busynes, take it: but in suche wyse, that the carefulnes thereof, withdrawe you not hyng frō the busynes of the gospel. For your matters are greater than that the carefulnes of lighte, trieflyeng, & corruptible thynges should withdrawe you from them. Let your chefe care be aboute that good thyng, in comparison of the whiche, these worldly thynges be of no value nor reputacion. The kyngdome of God must be set vppe, that is to saye, the doctrine of the gospell, by the which we attayne vnto the heauenly inheritaunce. Wherof I haue chosen you to be the preachers and setters furth, and haue showed you what excellent vertues be nedeful to the doyng of this thyng, that is bothe to loue your enemyes, and to wyshe well vnto them, who seketh your destruccio. These thynges because they be chiefe and highest, whiche come not vnto you from youre father without your diligence and carefulnes, ye must first & chiefly seke

Seke ye first the kyngdom of god. &c

ly seke for them. The other smaller thinges whiche pertayne vnto the necessitie of this life, the goods gracious father wyll caste vnto you as an augmentation, and that of his owne accorde, without any carefulnes on your behalfe, that for bothe causes ye shoulde render thankes vnto his bountifulnes, bothe because he hath geuen you those high and cheefe thinges, you endeuoryng vnto the same: and also because he hath caste vnto you these thynges, without any carefulnes on your behalfe. He wyll not haue you greued with cares, whiche maketh you more troubled, but not the better. And this busines that ye take in hande, is so great and weighty, that it requireth ỹ whole mynde, fyd and voyded from all cares. Wherfore as men that liue th from daye, to daye, beynge contente with thynges presente & at hande, be not greued nor vexed wyth carefulnes of thynges to cum, lyke as the common sorte of men dothe, doublyng theyr affliction, both doyng what they can to prouide for the present necessitie, and troubling themselues with feare of thinges to cum. Whatsoeuer this daie offereth vnto you, receyue it wt thankes geuing. Let the morow care for it self whatsoeuer it bryngeth. Yf it bryng any good, ye shall not hange in hope: yf it bryng any yll, ye shall not preuent your trouble, with feare of yll to cum. This life hath his afflictions, whiche it needeth not to double with feare. For it is ynoughe to suffer them, when they cum: so that it is not needful for feare to make them presente before they cumme. Tyme doth alter and bryng these thinges in mannes lyke, myngling ioye with sorow we, and yet all shall tourne you vnto good, yf ye take well in worthe whatsoeuer shall chaunce, and sette your care wholy vpon the heauenly kyngdome.

We ye not carefull for to morowe.

¶ The. vii. Chapiter.

The text. Judge not, that ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete, with the same shall other men measure to you.

Here is an other thyng also, wherin I woulde ye shoulde be farre from the manners of the Scrybes and Phariseis. For they pardon themselues in great and greuous synnes, but agaynst theyr brother beyng an offender, they be moste vnmercyfull iudges, yea falsely reprouyng thynges that be well, sinistrally expoundyng thynges that be doutfull, makyng very muche of thynges that be light and small: Finally if they see a manne fall into any greuous cryme, they endeuour more to destroye hym, than to heale and saue hym. And yet herein they seke for a name of ryghteousnes, because they be very slowe and sore against other mennes faultes, where as they do it neyther for the loue of their neighboures, (whome they desyre rather to be destroied than corrected, and to be slaundered openly, rather than amended,) neyther for the hatred of vice, whereas they maintayne and pardon theyr owne vices farre greater than the others. But the iudgementes that ye haue, must sauour of the euangelicall charitie, whyche redily dothe forgeue, which misdemethe no man rashely wythout cause, which dothe expounde euery doubtefull thyng to the best, whiche doth

Judge not that ye be not iudged.

gently

gently tolerate and ſuffer many thynges, whiche deſyreth rather to heale than to punyſhe whiche conſyderyng her owne infirmitie and weakenes, ſo iudgeth other mennes offences, as ſhe woulde be iudged offendyng her ſelfe. Finally ſhe taketh not vpon her an high countenaunce in chiding and checking other mennes faultes, if ſhe finde her ſelfe gylty in lyke or in greater. Fyrſt ſhe becummeth her owne iudge, before ſhe blameth or monyſheth other. And in the meane ſeaſon it chaunceth to thoſe high minded menne, that the example of an vniuſt iudgement, lighteth vpon the iudges themſelues, and they finde other like iudges ouer theyr like, as they were ouer others. Iudge not ye therfore after ſuche ſorte, leſte ye be iudged in like maner of others. For els it ſhall cumme to paſſe, that as ye iudge other men, ſo other men ſhall iudge you. And as ye meaſure to other men, ſo other men ſhall meaſure to you. For like as a good turne prouoketh a good turne, and mercifulnes prouoketh mercifulnes, ſo reproke prouoketh reproke, and cruelnes prouoketh cruelnes. He that ſpeaketh yll by his neyghboure, ſhall be as yll ſpoken by.

Why ſeeſt thou a mote in thy brothers eye, and markeſt not the beame in thyne owne eye? or howe ſayeſt thou to thy brother: ſuffer me to plucke oute a mote oute of thyne eye, & beholde a beame is in thyne owne eye? Thou hipocryte, fyrſte caſte out the beame oute of thyne owne eye, and then ſhalte thou clerely ſee to plucke oute a mote out of thy brothers eye. The texte

For no men be ſo ſore agaynſte the light offenſes of theyr neyghboure, as they that ſwarme with much greater vices. One ſclandereth his brother becauſe he weareth a looce garmente, where he hymſelfe is full of enuy. An other ſpeaketh euell of his brother, becauſe being ouercome with weakens of the fleſhe he lyethe a concubyne, where as he himſelfe is wholly the ſeruaunt of auarice and ambicion. An other abhorreth his brother becauſe he is a greate bibber, whereas he hymſelfe hath in his harte a numbre of murders and ſorceries, beyng ſo blynde that he can not ſee his own bunches, and yette can ſpye a lytell watte in his neyghboure. What a wrong and waiwarde iudgemente is this? Euery mã ought to be a ſharpe iudge in his owne faultes, and more milde in other mennes. Euery man ought to loke narrowly to his owne faultes, and not to be ouer buſy in other mennes. And euery man ought fyrſt to be hys owne phyſician, before he laye handes on an other man.

Why doeſte thou ſee a mote in thy brothers eye, and canſte not ſee a blocke in thyne owne eye? or with what face doeſte thou ſaye to thy brother: Lette me caſte a mote out of thyne eye, where as thou carrieſte a blocke in thyne owne eyes? Thou hypocryte whiche doeſte hunte for prayſe of holynes emong menne, not of thyne owne goodnes, but of other mennes eupilles, fyrſte caſte the blocke out of thyne owne eye, and than loke with thy pure and cleane eye, whether there by any mote whiche thou mayeſt caſte out of thy brothers eye. Like as with the eye we iudge the thynges of the body: ſo with the mynde, we iudge the thinges of the mynde. Therfore that muſt be faultles, wherewith we iudge another mannes faulte. And he muſt fyrſt teache himſelfe, whiche taketh vpon hym to teache others: and he muſt be his owne iudge, whiche entendeth to gyue ſentence of other: and he muſte monyſhe hym ſelfe, whiche goethe about to monyſhe others. Thou hipocryte firſte caſt oute, &c.

Geue not ye that which is holy vnto dogges, and caſte not your pearels before ſwine, leſte they treade them vnder theyr feete: and the other turne agaynſt you and all to rente you. The texte

And these thynges perteyne chiefly vnto them, whiche take cure and charge of the people. And although I woulde ye shoulde be prompte and redy to do all men good, and to suffer them that do you wronge, and to be mylde, gentyll, and indifferent towardes them that fall by mannes infirmity and weakenes: Finally to be suche towardes theim whiche be peruerse and frowarde, that ye had rather to amende them, then to distroye them: yet I woulde not that the mysteries of the euangelicall wysdome, shoulde be vttered and declared indifferently to the worthy and vnworthy.

And cast not your pearles before swine.

For lyke the Iewes dooe so esteme theyr mysteries and holy thynges, that they kepe them from the dogges, whiche is a fylthy cattel: Ye fryche menne so regarde theyr precious pearles, that they wyll not caste them to the hogges lyke madde menne: ye whiche haue in possession the holy thynges in dede, whiche do passe all precious pearles, be they neuer so hyghe of pryce, beware that ye caste not the ryches and treasure of the ghospell vnto suche as be vnworthye. For they be dogges, whiche beynge wholy geuen to prophane and worldly thynges, abhorre those thynges that sauoure of holynes. They be swyne, whyche beyng wholy drowned in fylthy pleasures, do deteste the pure and chaste doctrine of the ghospell. Rotten karcases and fylthye bometynge is more pleasaunte vnto dogges, than all sawse and swete spices.

The swyne had rather haue myre, than precious stones. Therfore whosoeuer doeth openly despise holsome doctrine, beeynge without all hope of anye good frutte: ye ought not to put into them the secretes of the heuenly doctrine, leste by occasion they maye be prouoked to be worse than euer they were before: and leste the same chaunce by them, whiche shoulde happē yf a man shoulde caste margarites to swyne, or holy thynges to dogges. For dogges wyll not onely vnreuerently vse the holy thyng, but also beyng prouoked, if they be cast at, will run vpō you, and teare you with their teeth. And the swyne will treade with theyr feete the precious stones like rubbell and rubbishe. So the dogge is not the holyer for the holy thynge, but doth prophane and defyle the holy thyng: and the swyne is not the trymmer for the precious stones, but doth defyle the pureneys of them. Lykewise men of desperate malice, do skorne the holy doctrine as a foolishe thyng, when they knowe it, and do falsely reproue it as a wicked thynge: and dooe trouble and putte thē to busynes, whiche dooe teache it. Wherfore the wisdome of the ghospell must be communicated & deliuered vnto thē, that be dekyrous of it, or at the leaste to such as be curable. All thinges must not furthwith be cōmitted to all men, but as euery man liueth a proffe of his towardnes and profityng: so certaine secretes must be opened vnto him.

The texte.

Aske and it shall be geuen you: seke and ye shall fynde: knocke and it shall be opened vnto you. For whosoeuer asketh, receiueth: and whosoeuer seketh, findeth: and to him that knocketh it shall be opened. Is there any man emong you, which if his sonne aske bread, will geue him a stone: or if he asketh fyshe, wyll he offer hym a serpente? If ye than beeyng euyll canne geue youre children good gyftes, howe muche more shall your father geue good thynges, if ye aske of him.

Aske and it shal be geuē you, &c.

These excellente iewelles lyke as ye ought not to cōmunicate thē to all men: so they cum not from God the father to suche as be sluggishe & ydell. He geueth these thinges, but vnto suche as gredely craue thē: he denieth not these thynges to them that seke them diligently: he restreigneth not from this treasure, them that knocke importunatly. Aske therfore of the father not gēmes or golde, but

these

thele true and inestimable riches of the mynde: aske I saye, and ye shal haue your asking. Seeke and ye shall finde, knocke and it shalbe opened vnto you. Your father is riche & bountifull, he denieth none, he enuieth none his ryches, but he wyll haue theyr pryce and value knowen. But he dothe not knowe the pryce of thē, whiche desireth faintly. Therfore whoso dothe aske as he ought, he receyueth: whoso seketh gredely, he findeth: whoso knocketh at the doore instantly, to him it shall be opened. It is he that asketh well, which asketh holsome thinges, and whiche asketh with a sure trust: he seketh well which seketh with contynuall desyre: he knocketh well, whiche doth prouoke and moue goddes goodnes wyth good workes.

And in case ye receyue not forthwith that ye aske, yet distruste not the bountifulnes and liberalitie of your father. For he wil geue whan nede shal require, and asmuche as shalbe nedeful, yf ye persteuer and continue. For god is as sone entreated of his children, as manne being a father is intreated of his children. For what father is there emong you so vnkynde, that yf his sonne require a profitable thyng, as is bread, wil he not geue him that he requireth, but for bread wyll he geue him stones? Or if he aske hym fyshe for to eate, wil he geue hym a serpent in stede of fishe? Truely he would denye it, yf his sonne should aske hym a stone, or serpente, or some other noysome thyng. Ye therfore whiche be naturally geuen to yll, and also in other thynges yll for the moste parte, yet in this behalfe, not by vertue but throughe the instigacion of nature, ye kepe this honest and naturall affection, that ye can geue profytable thynges vnto your children: Howe muche more than will your heauenly father beyng naturally good, do the same? Wyll not he geue vnto you his children, his good thynges, yf ye stryue and call vpon, with feruent and contynuall desyres, his bountefull goodnes?

If ye then beyng yll, cā geue your children good gyftes. &c.

¶ Therefore what soeuer ye will that men should do to you, do ye the lyke to them also: for this is the lawe and the prophetes.

The texte.

And as touchyng the lyke of manne, whiche is hurte or holpen with mutuall gentylnes and iniuries of bothe sydes, because it were to long to gene preceptes and lessons of them seuerally, I wyll geue you a generall rule, whiche is naturally planted and grauen in all men. Euery man well aduised, wylleth well to himselfe: but the common sorte of menne so loue themselfes that they wyll prouyde for their owne commoditie, to other mennes hurte and hyndraunce. But ye muste not do the lyke: but as ye would wyshe others to be towardes you, euen suche be ye towardes others. Euery man that is in ignoraunce desyreth to be taughte: euery man that dothe amysse, desireth louingly and secretly to be monished, rather than to be openly blamed: euery mā that is redy, would gladly haue ayde and succoure: no man would be backebyted nor slaundered, nor hindred of his good name. Therfore of this common witte and vnderstandyng, whiche is geuen to all men, let euery man take counsell of hymself, how he should vse hym selfe towardes his neyghboure. Let hym not do to another that whych he would not should be doen to himselfe: and that he desyreth to be done to hymselfe, let hym doe to another. This is the very briefe and sum of all thinges, whiche are taught by the lawe and prophetes: The whiche yf a man for lacke of leysure or for lacke of skylfulnes can not turne ouer and reade, yet hye euery man hath a rule at home in hym selfe, by the which

he maye directe and ordre his actes and dedes, so that he desyre rather to folowe ryght reason, than lustes and desyres.

The texte. ¶ Enter in at the strayght gate: For wyde is the gate, and brode is the waye, that leadeth to destruccion: And manye there be whiche go in thereat. But streyghte is the gate, and narrowe is the waye, whiche leadeth vnto lyfe, and fewe there be that fynde it.

If these thynges seme harde vnto them that loue thys worlde, yf ye see the moste parte of men folowe the contrary, yet let nothyng trouble your mindes. The better the thynges be, the harder is the waye to them. Consyder ye rather whether this waye dothe leade, than the easy entrye in to it. Let it be, there be two gates: the one a narrowe gate, where no man can enter but by a straite and a narrowe waye, but this gate leadeth byandy to euerlastyng life: And another gate large and brode, where all men may enter by a brode and a playne waye, but it leadeth byandy to euerlastyng destruccion.

Enter ye therfore by the narrowe gate, and desyre rather to goe to euerlastyng lyfe with a fewe, than to euerlastyng perdicio with many. For the large waye restraineth no man with the lawes of godlynes: it fawneth vpon men wt those thynges whiche delyght the senses of the body and doe please the lustes of the mynde: and therfore it doth allure many vnto it, and within shorte tyme it sendeth them so intised, throughe the large gate into miseryes, that cānot be told, and delyuereth them being deceyued with false goodnes, vnto extreme and very ylles. Howe narrowe is the gate, howe streyght is the waye, that leadeth to lyfe. For it sheweth furth nothyng that is pleasaunt to the flesche: it is roughe and displeasaunt to many, and furthwith it doth offer vnto them, thinges that be paynful to nature: as pouertye, fastyng, watchyng, sufferyng of wronges, chastitie, sobernes. This gate receyueth not thē that swell with glorye of this worlde, this gate receyueth not thē, that be puffed vp with pryde, this gate receyueth not them that be bollē with excesse and ryot: this gate receyueth not them that drawe with them aboundaunce of worldly thynges. It receyueth none, but suche as be naked and vnburdened of all the desyres of this worlde, and as a man wolde say, theyr bodyes beyng put of, extenuated and fined into the spirite. Wherby it cummeth to passe, that this gate is found but of a fewe, because it is not spyed but with cleare eyes, which do clearly see those thynges that be spirituall.

And fewe there be that fynde it.

The texte. Beware of false prophetes, whiche cum vnto you in theyes clothynge: but inwardly they be rauening wolues. Ye shall knowe them by theyr frutes. Doe men gather grapes of thornes, or fygges of thistles? so euery good tree beareth good fruites; but a rotten tree beareth yll fruites: a good tree can not beare yll fruites, neither can a rotten tree beare good fruites. Euery tree that beareth not good fruites, is hewen downe and cast into the fyer. Therefore by theyr frutes ye shall knowe them.

Beware of false prophetes.

But as touchyng suche men as doe dayly, with lust, excesse, pryde, auarice, & with suche other fylthy desyres, and laughing lyke mad menne, goe hedlynge into theyr owne destruccion, ye be in no perill: (for in folowynge of them it is rather madnes, than errour.) ye muste rather beware of them which compasse with you hauynge a cloke of godlynes, where as they be enemyes of godlynes. They be alwayes talkyng of God the father, of the euangelycall doctryne, of the kyngdome of heauen, theyr apparell is course and symple, theyr cheekes be leane with fastyng, theyr body is worne awaye with leanesse, they praye long, they geue to the poore, they teache the people, and expounde

the

the holy ſcriptures: and being diſguiſed with the cloke of theſe thynges they cum vnto you apparelled as though it were with ſhepe ſkinnes, whereas inwardly they be rauenyng wolues, and deuourers of the euangelycall flocke. It can not be harde to knowe the wolfe from the ſhepe, yf eche of them vtter his owne voyce, and yf eche of them be couered with his owne ſkynne. But what ſhal a man doe where as the wolfe counterfeytyng the ſhepe bothe with the ſhepes ſkynne, and the ſhepes voyce, creepeth into the ſhepe folde, not to becumme a ſhepe, but moze cruelly to rent and teare the ſheepe? The wolfe chaũgeth his voice and profeſſeth the name of Chriſte, he profeſſeth the doctrine of the goſpell, but to the theintent he maye poiſon with his hereſye, them that be vnwares and negligent. He counterfeyteth godly wozkes, to thintent he may the rather abuſe the ſimplicitie of other to hys deſyres. Therfoze ye whome I haue choſen to be the keperꝰ and feders of my flocke, muſte diligently take heede of theſe. Ye ſhall eaſely fynde out this counterfeyted iuggyng, yf ye loke narrowly vpon, not the tytle and veſture, but the verye deedes whiche doe diſcloſe the coꝛrupte mynde. Foꝛ albeit they teache well, yet they dooe not in dede the thynge that they teache. Euery tree hath hys peculyar and proper fruit, whiche by the taſte bothe declare the ſtocke. If ye obſerue and marke diligently theyꝛ lyfe and manners, ye ſhall fynde that they ſtande in theyꝛ owne concepte: they loke foꝛ theyꝛ owne profyte, proude, reuengers, enuiouſe, backebiters, deſyryng of glozye, geuen to the belly, and alwayes moze diligente in theyꝛ owne matters, thã in the matters of theyꝛ flocke, oꝛ the gholpel. I haue ſhewed you which be the frutes of the euangelycal tree, that is to ſay, a minde farre from all pryde, full of gentylnes, & not deſyrous of vengeaunce, a minde deſpiſynge all pleaſures of this woꝛlde, a mynde deſpiſynge riches, and gredelye deſyryng the godlynes of the gholpell, a mynde prompt and ready to dooe good to all menne, a mynde pure and cleane from all luſtes and deſyres, noꝛ hauing no nother iye but to God onely, a minde refuſing no affliction oꝛ trouble, ſo that he maye promote and ſette foꝛward the doctrine of the gholpell, a mynde lokyng after no rewarde in this woꝛld foꝛ his well doynges, neither glozye, noꝛ pleaſure, noꝛ ryches, a mynde that wyllethe well euen vnto his yll wyllers and doeth good to them whiche doe him hurte. Whoſoeuer trulye in dede bryngeth foꝛth theſe fruites, he is the euangelicall tree. Therefoze they that ſhewe themſelfes to be prophetes, and boaſte thẽſelfes of this tytle, they that feyne themſelfes by religioule apparell to be ſhepe, where as in harte and affectiõ they be wolues, they muſt be eſtemed and iudged of theſe fruites. Regarde not the boughes and the barke. Theſe oftentymes be common to thẽ that growe in the fielde and them that growe at home, to the holſome and vnholſome: the fruite once taſted bothe declare the iuyce of the tree. And yf ye ſee in theſe, auarice, arroganey, enuy, deſyre of vengeaunce, diſſemblyng, and ſuch other, whiche are cleane contrary to the fruites of the euangelicall myndes: thynke not that any good fruite wyll ſpryng of the ſame trees. Foꝛ what man is ſo mad to gather grapes of thoꝛnes, oꝛ fygges of brambles? that is to ſaye, of roughe and wylde ſhrubbes, moſte pleſaunte fruite? Lykewyſe it is emonge menne. A very good tree, and bearyng gentyll iuyce in the roote of the mynde, bringeth furth good fruite. On the other ſyde, a very yll tree, what leaues and barke ſo euer it hath, yet it bryngeth furth yll fruites. And theſe can not be turned noꝛ chaunged: ſeyng their nature is vtterly repugnaũt. Foꝛ he that hath a

Ye ſhall know them by their frutes.

A good tree cã not beare yll fruites,

cleane and a syncere mynde, muste nedes expresse in dedes, the syncerenes of his heart and affectiō: and againe, he that hath a faulty and an infected minde, can not expresse in deedes, those thinges whiche declare a very good man. Although by the inglynges and colour of holynes, sumtyme he deceyueth vnware men, truely he can not deceyue God: Therefore they that be colourable good, let them leaue of theyr coloure, and become good in dede.

For emonge men, of an yll tree, maye be made a good. But yf he continue in his frowarde counterfeytyng let hym feare, leste he suffer the lyke of god, that will reuenge it, that the vnfruitful tree suffreth of the tylliman. And what dothe it suffer? It is cut down and caste in the fyer. So, whosoeuer beyng in the kingdome of God bryngethe furthe no fruite, or suche fruite as is vncumlye for his profession, vnlesse he repent, he shall be caste into the euerlastynge fyer. Therfore by this token ye shall knowe them, that is to saye, of the fruites, which yf ye fynde in them to be eupl, ye shall remoue them from the cure of the flocke: and shall not receyue them into the kingdome of heauen, nor coūte them for Christians, but for enemyes: not to thintent to hurte them, but to beware leste they hurte the flocke, beyng myngled among them. For there is nothinge more daungerouse than vngodlynes, if it getteth kaythe and authoritie, thoroughe the false coloure of holynes.

Therfore by their fruites ye shall knowe thē.

The texte. ¶ Not euery one that saythe vnto me, Lorde, lorde, shall enter into the kyngdome of heauen, but he that doeth the wyll of my father whiche is in heauen. Many wyll saye to me on that daye: Lorde, Lorde, haue we not prophecied in thy name? and haue we not cast out deuils in thy name? and doen many miracles in thy name? And than wil I confesse vnto them: I neuer knewe you, departe from me ye that worke iniquitie.

All they that profesle me onely with woordes, shall not be counted worthie the kingdom of heauen: for it is not the tytle that maketh a Christian man, but the lyfe. And I will not furthwith knowledge them for my disciples, whiche saye vnto me religiously, Lord, Lord, when in dede they serue diuerse other lordes: that is to saye, Mammon and ryches, the belly and ambition. Whom therfore shall I thinke worthy the kingdom of heauen? Them that haue vtterly refused worldly delyzes, and hartily do obey the will of the father which is in heauen, whose will I preach vnto you. For whatsoeuer I teache you, it cummeth from him. And truly my name shal nothing profite them which lacke my spirite and workes, specially in that daye whan rewardes shall be appointed accordyng vnto euery mannes desertes, not by mans iudgement, whiche oftentymes dothe fayle, but by the iudgement of god: and the chefe shalbe secluded from the goates: so that those thynges shal not profite them, whiche nowe seme amongest menne, a certaine godly thing, and passing the doinges of manne. For than when they shall see euerlastyng life prepared for them, whiche folowyng the doctryne of the ghospell haue declared themselfes to be my true disciples: and agayne when they shall see euerlasting punishmente prepared for them that shall be remoued from the companie of the godlye, many beeyng sore aferde shall come and desire nowe to be knowen of God, where as they haue counterfeited before menne the chiefe and moste excellent disciples of Christe, and preachers of the ghospell, and they shall saye vnto me: Lorde knowest thou not vs thy seruauntes? haue not we prophecied in thy name? haue not we chased awaye diuels in thy name? haue we not reised vppe dead menne in thy name? haue we not put awaye poysons and diseases in thy name? haue we not wrought other wonders in thy name? and by these dedes glorified thy

Many wyll saye vnto me &c.

name

name we haue declared vs to be thyne by so many argumentes and tokens, & nowe doeste thou not knowe vs? Than shall they heare this answere of me. Truely I neuer knew you, no not than when ye dyd these thinges. I heard you say, lorde, lorde, but I neuer perceiued in you ỹ harte of faithfull seruauntes. I heare muche speakyng of my name, but I neuer felt my spirite in you: I heare of myracles whiche wer doen in my name, but I heare not of those speciall fruites, by the whiche the true disciple of Christ is knowen. Wherefore seyng that than, when ye did set furth your selues amongest menne in my name, ye were not myne in dede, but vnder the coloure of my professyon ye serued the dyuell, departe nowe awaye from me, and goe vnto hym whose spirite ye haue receiued, and whose wyll ye dyd obey. What title or name soeuer they haue, yf they worke vnrighteousnes, they shall not be partakers of my kyngdome.

Depart fro me ye that worke iniquitie.

The texte.

Euerye one therefore that heareth these wordes of me, and doeth the same, I wyll lyken hym to a wyse man, whiche buylt his house vpon a rocke: and a shower of rayne fell, and the floudes came, and the windes blewe, and bette vpon the house, and it was not ouerthrowen, because it was grounded vpō the rocke. And euerye one that heareth of me these wordes, and doth them not, shall be likened vnto a folyshe man, whiche builte his house vpon sande: and a shower of rayne fel, and the floudes came, and the windes blewe, and bette vpon the house, and it was hurled downe, and the fall of it was great.

But lyke as the fruyte of the tree can haue no good taste, vnlesse the roote haue good iuyce: So the buyldyng, be it neuer so gorgious, high, and galaunte outwardelye, shall not be sure, vnlesse it be stayed vpon a sure and sounde foundacion. He that hath my spirite, that is to saye, a sincere affection, regarding nought elles but the glorye of God, he is a tree of a good roote: So he that stayethe not vpon the vayne thynges of this worlde, but vpon the true good thynges of the mynde, and doeth continue constantly in the same: he verye polytikely buildeth the buyldyng that neuer shall falle.

Therefore whosoeuer heareth my woordes, & not heareth onely, but reposeth them inwardly in his harte, to thintente he maye expresse in his deedes that, that he hath learned: I saye that he is lyke a manne both wyse and politike, who to thintente he maye buylde a sounde and sure buyldyng, firste of all he deuiseth and loketh for a sounde and a sure foundacion, whereupon he maye sette his buyldyng to endure agaynst all tempestes of wethers. For in a calme wether euery buyldyng standeth safely, but the winter proueth the soundnes of the buyldyng. Some tyme aboundaunce of rayne falleth downe and beateth vpon it: Sometyme the fluddes increased with rayne, all to shake it with greate violence: Sometyme the hurlyng of the wyndes beateth agaynste it, and beeyng beaten and layed at by so many wayes, it standeth styll and moueth not. Why so? Because it standeth vpon a sure foundacion.

Because it was grounded vpō the rocke.

The buylder dyd forsee all these thynges, and therfore he sette it vpon a sounde rocke, throughe whose ayde it neded nothynge to feare all those assaultes. Agayne whosoeuer heareth my woordes, and heareth them onelye, and dothe not repose them in his hearte, nor expresse them in his dedes, is lyke vnto the recheles buylder, whoe not forseynge the stormes and tempestes, setteth hys buyldynge vpon the sande, whyche is a foundacion euer fletyng and fayling, and nothyng trusty. Afterwardes falleth aboundaunce

daunce of rayne, the violence of ryuers runneth vpon it, the stormе of windes runneth agaynste it, and the house is leused and plucked vp from the foundacion, and falle the downe with a great crashe. Why so? Because the buyldynge was goodly and gaye to see to, but it stode vpon an vnprofitable foundacion. Therefore your principall chiefe care and consideracion must be of your foundacion: fasting, almesse, prayer, simple apparell, finally myracles, be lyke a gay building. But if the minde of hym that dothe them, loke after vaine praise of men, after lucre, or after pleasure, all shal fall when the sore stormе of temptacion drawеth nere. But whose affeccion and desire is surely fastened in the doctrine and promyses of the ghospel, lokyng for the rewarde of his well doinges of God onely, he shall be able to stande agaynst all displeasures and iniuries, against the cruel persecutiōs of the wicked, against the craftye assaultes of heritikes: Fynally agaynst al the eggyns of Sathan, and against death it selfe, shall he be hable to stande styffely, without discouragement, vntill that day when that Perseueraunce, the conquerour of all euels, shall receyue her crowne.

The texte. ¶ And it came to passe, that whan Jesus had ended these sayinges, the people were astonied at his doctryne. For he taught them as hauyng power, and not as the Scribes.

Whan Jesus had ended these sayinges, the multitude mused muche at this newe trade of doctrine. For they heard no suche thyng of the Scribes or Phariseis, whiche yf they added any thyng vnto Moyses lawe to bryng them selfe in estimacion with the people, they vsed to brynge furthe certaine weriche constitucions, of washyng their handes before meate, of washyng the bodye yf any came home from market, of washinge of cuppes, of paying of tythes, that came of mintes and of rue. Jesus taughte no suche thing, but where as he set furth by miracles what he could do in dedes, he declared himselfe to be the same in doctrine, forbydding wyth authoritie, that whiche the lawe fauourably did suffer, and requiryng that whiche the lawe did not require. The lawe suffered diuorce for euery cause: Jesus forbade all diuorces vnlesse it were for aduoutry. The lawe forbade nothyng but to kill: Jesus required, that we shoulde not be angry with our brethren, and declared euidently that he was not onely the interpreter, but the lorde of the lawe also: not the minister, but the author. Finally a certaine lyuelines, of his perfecte doctrine, and a certaine naturall strength of trueth, touched and enspired the simple multitude whiche was desirouse to learne, and neuer had experience of the lyke in their Scribes and Phariseis.

For he taught this as hauyng power.

And not as the scribes.

¶ The.viii. Chapiter.

The, texte. ¶ And whan he was cum downe from the mountayne, muche people folowed hym. And beholde, there came a lepre, and worshypped hym, saying: Lorde yf thou wilte, thou mayest make me cleane. And Jesus put furth his hande, and touched him, saynge: I wyl, be thou cleane. And furthwith his leprosye, was clensed. And Jesus sayethe vnto him: See thou tell no man but goe and shewe thy selfe to the priest, and offer the gifte, that Moyses commaunded to be offered for a wytnes vnto them.

Therfore

THerefore whan Jesus had spoken these weyghtye and highe thynges in the mounte, not to euerye man, but chiefly to hys disciples, and to suche as were able to folowe them with cherefulnes of the spirite: he dothe abase hymselfe agayne to the humylytie and lownes of the common sorte, whiche had many vnweldy, weake, lame, and sycke, whom he thought to allure to the desire of heauenly thynges, throughe torporall benefytes. And in healyng of them he dyd the same by signification, whiche he did by his doctrine in healyng the diseases of the mynde.

Eyther of these thynges gaue credite and autoritie to other. We beleue hym the more willingly whom we loue, and loue is wunne by benefites. And his sayinge weyeth weil with vs, whom we see and perceyue to be so mightye in dedes. Therefore when Jesus left the hill and came into the playne, diuerse companies of men drew vnto him on euery side, to thintent that many might beare witnes of the miracles that he shoulde do.

Wherfore a greate numbre being gathered togethet, beholde, there cummeth furth a certayne man geuyng occasion of a miracle, and teachyng them withal, as by a figure, from whence and by what sayethe, they that wer diseased wyth the leprye of the soule, should seke remedy. For there came forth a certayne man hauyng his body infected with the lepry. This disease emong the Jewes was counted muche abhominable, and is thought to be suche, that no phisition can heale it. The iudgement of this disease, as of a sacrate thyng, was appoyncted vnto the prieftes, whiche searched out by meruayloufe and diuers obseruacions, whether the bodye of anye man wer infected wyth the verave lepry or not. It was not leful for them that wer iudged to haue this disease, to cum in the companye of men, neyther was it lefull to touche the body which was defyled with this disease. This man therfore iudged of the prieftes, and beyng fowle with the very lepry, durst yet cum to Jesus, which is the purifier and clenser of all. The desyre of health toke awaye shamefastnes, the approued goodnes of Jesus towardes all men made him bolde. So many examples of other, which returned home beyng made whole, made him to trust well: Therfore when he fel downe before Jesus and worshypped hym, he sayed: Lorde yf thou wilte thou mayste clense me. What would a proude pharise or one of Moyses prieftes haue done in this case? he would haue abhorred the vncleane and fylthy man, and would haue disdayned to haue talked wyth hym. But Jesus playing the parte of a good shepeherde, hauing delight in the mans fayth, whiche was ioyned with so greate modesty and coldenes, whiche also durst not desire to be clensed, vnlesse it myght stand with the pleasure of hym, who knowethe what is meete for euerye man, (but yet he doubted not but that he was able yf he would) Jesus (I saye) refused not the vncleane manne, but reched out his hande and touched hym. And here he dyd neglecte the lawe, as touching the letter. And spake suche wordes wherby he declared bothe the goodnes of his will, and the greatnes of his power. Because (sayd he) thou doest beleue that I can yf I wyll, I will: Be thou whole. And as soone as he had spoken, the skynne was chaunged, and the disease left hym, the people beeyng witnes of the same.

Lord if thou wilt ỹ mayest make me cleane.

And Jesus put forthe his hãde. &c.

After this, to thintente the myracle myght the better be beleued, and also

also the priestes haue no occasion of reproke to reproue or misconstrue that he should take vpon him auctoritie to iudge of the leprye, and to plucke vnto him the lucre and gaine which was wont to cum vnto them of suche as were cleansed of leprye, he sayeth vnto hym: See thou tel no manne that thou arte purged of the leprye. For it is not thy parte to iudge of thy selfe, and I take not vpon me the office of the priestes.

But go shewe thy selfe to the priest. &c.

Therfore firste of all go vnto the priest and shewe thy selfe vnto him, and if he declare the to be cleane, whiche heretofore hath declared the to be leprose, then shalt thou offer the gifte whiche Moyses commaunded to be offered of them, who chaunced to be cleansed of the leprye: leste afterward they lay vnto thy charge, and blame the which camest among the multitude: and me also which coulde not geue perfect health. For the gift whiche they receiue of thee as pure and cleane, shall reproue them yf hereafter for hatred of me, they begyn falsely to blame that that is done. For yf thou were not leprouse before, why dyd they remoue the from the congregacion? If thou be not nowe cleane, why haue they receiued of thee thy gyft, as of hym that was pourged & cleansed? Iesus would that the people shoulde testify how muche profyte the Leaper had by his faith, and howe lyghtly with a woorde he toke awaye all his disease, to thintente they myght geue eare vnto his doctrine with the same fayth, whereby they myght be healed of the diseases of the minde.

The texte.

¶ And whan Iesus was entred into Capernaum, there came vnto hym a Captayne and besought hym, saying: Lorde my seruaunte lyeth at home sicke of the Palsey, and is sore vexed. And Iesus sayethe vnto hym: whan I come I wyll heale hym. And the captayn aunswered, and saied: lord I am not worthy that thou shouldest cum into my house, but onely speake the worde, and my seruaunt shalbe healed. For I also my selfe, am a man vnder the authoritie of another, and haue soldiers vnder me, and I say vnto this man, go, and he goeth, and to another cum, and he commeth, and to my seruaunte do this, and he doth it. Whan Iesus hearde these wordes, he meruayled, and sayed to them that followed hym: Verely I say vnto you, I haue not found so great fayth in Israell. And I saye vnto you that many shal come from the East and weste, and shal sit with Abraham, Isaac, and Iacob in the kyngdome of heauen. But the chyldren of the kyngdome shalbe caste out into the vtter darcknes: there shalbe wepyng and gnasshyng of teethe. And Iesus sayed vnto the Captayne: go thy waye, and as thou beleuest so be it vnto the. And his seruaunte was healed in the same houre.

Therfore after that he had taught the Iewes by thys facte and dede, that the waye vnto ealth was eafie by the sincerenes of fayth: So forth with he teacheth in the captayne of an hundred menne, that the waye vnto health, was not stopped from the Gentiles, so that they haue fayth mete and worthy for the ghospell. For whan he was entred into Capernaum, whiche is a towne not farre from the poole of Genesareth in the borders of Zabulon and Neptalim, there came vnto hym a certayne captayne, the whiche kynde of men, the Iewes abhorred for two causes. First because they be vncircumcyled for the moste parte, and alienes from Moyses lawe: secondlye because that kynd of lyfe is defamed commonly. But the good Iesus whiche came to heale all men, turneth not hym awaye neyther. The captayne maketh requeste vnto hym, saying: Lorde I haue a seruaunt at home, whom I loue entierly, for that he is faythfull and profitable in seruice: He nowe wholy vnprofitable, lyeth vpon his bedde, diseased with the palseye: and he is not

Lorde my seruaunte lyeth at home sicke of the palsey, &c.

onely

onelye vnprofitable vnto me, but also he is sore vexed with the rage of his dis- And is sore vexed, &c.
ease, being now at deathes dore. And this kynde of disease, lyke as it is daun-
gerouse and greuous: so is it not lyghtlye cured by the arte of Phisitians.

Jesus delightyng in the fayth of the man (whiche doubted not but that with a worde he was hable to heale his seruaunte beyng absent) to thintente he might declare vnto all menne, the fayth and truste of the man joyned wyth greate humilitie of harte, aunswered: I wyll come, and I wyll heale hym.

Whereunto (quod the Capitayne) Lorde I am no Jewe, I am a cap-
tayne to be abhorred of the Jewes, for twoe causes, and therefore muche
vnworthye, that thou shouldeste enter into my house and be defyled wyth my
companye. There is no nede of thy bodelye presence: Onelye saye the worde,
and (suche is thy power and myght) furthwith my seruaunte shall be healed.
Thou haste aungels and messengers to whome thou mayeste commit suche
dulines. I knowe by my selfe, I haue a ruler to whome I am subiecte, I am
obediente to his commaundementes, neyther is it nedefull for him to do all
thynges. It is sufficiente for hym to committe his matters wyth authoritie.
Agayne I haue souldiers vnder my rule, by whome I doo those thynges
whyche be not meete for me. Onelye I geue my commaundemente, and
they obey thesame: I commaund one to goe some whither, and he goeth.
I commaund another to cum, and he cummeth: Agayne vnto myne owne
priuate seruaunte I saye, do this or do that, and he spedely doeth what he is
commaunded. If my seruauntes obeye me beeyng a sinner and an abiecte:
howe muche more oughte youres to be obediente vnto youre commaunde-
mentes. Jesus hearyng these thynges merueyled, not for that he was ig-
norante of the mannes faythe, but because he would cause all men to mer-
uayle at it, and turnyng vnto the Jewes whiche folowed hym, and as it
were castyng theym in the teeth with their vnbeleefe, sayed: This I assure
you, hitherto haue I not founde so greate faythe in my people of Israell, as
I haue founde in this straunger: whiche neyther knowethe the Prophetes,
neyther hath receyued my doctryne, nor hath seen my miracles.

Ye standе in your owne conceyte, because ye be the children of the patriar-
ches, whome god loueth, because ye are the peculiare people of god to whome
this healthe and saluacion is promysed. But this I assure you: the tyme
shalbe, that many shall come on euery syde from the vttermoste partes of
the worlde, whom ye do lothe and abhorre as straungers and alyens, whiche
shall enter in by fayth, and sytte in the kyngdome of heauen wyth Abraham,
Isaac, and Jacob: and your fathers shall acknowledge them for theyr
euangelicall faythe, as theyr lefull children, and shall take them to theyr
table to be partakers of the euerlastynge felicitie. Contrarye wyse the chyl-
dren of the kyngdome, whiche touchynge the fleshly kynrede, cummeth of the
stocke of Abraham, Isaac, and Jacob, for theyr vnbeleefe, shall not onelye
not be receyued to that goodlye and happye feaste, but they shall bee thruste
out into the outwarde darkenes, because they wouldе not see before, the There shalbe weping & gnaschynge of teeth.
lighte that was offered them. There shall they be punished for theyr
vnbeleefe, wepyng and gnaschyng wyth teeth: hauyng intelligence nowe
of late from what greate felicitie they be fallen by theyr malyce: and enuye
shall make theyr sorowe the more, what tyme they shall se straungers & aliens
to be receyued to the felicitie and honoure, whyche was promysed vnto them.

When

When Jesus had spoken these thynges vnto the Jewes, to the intente they shoulde geue the more credite vnto his saying through the miracle, he turnyng vnto the captayne, sayeth: Go thy waye, and as thou haste beleued, so be it done vnto the. Clerelye declaryng that helth is not geuen, neyther to the stocke and kinred, neyther to the other merites, but to fayth onely whiche he required, and founde lacke of, in moste parte of the Jewes. And as he sayed, so the thyng folowed. For it was tried that the selfe same time the Capitaynes seruaunte was sodeynlye delyuered from his disease, that no manne shoulde suspecte that it was done by chaunce, or by the helpe of Phisicians. For as no man is sodeinly delyuered from the lepry after the course of nature: so the palsey forsaketh no man sodenly.

¶ And when Jesus was cum into Peters house, he sawe his wyues mother lyinge in bed, and sycke of a feuer. And he touched her hande, and the feuer lefte her: and she arose and ministred vnto them. When the euen drewe nere, they brought him many that were possessed with diuels. And he caste out the spirites with a worde, and healed all that were sicke, that that might be fulfilled, whiche was spoken by Esai the prophete, when he sayeth: he toke on him our infirmities, and bare our syckues.

The texte.

And he touched her hande & the feuer lefte her,

When he had shewed furth these and certayne other myracles, he withdrewe himselfe for a tyme from the multitude, and wente into a house that was common to Symon Peter and Andrewe his brother. There folowed on James and John. There he knewe that Peters mother in lawe hadde so greate a feuer, that she kepte her bed: and he beyng desyred to heale her tarved not but toke her by the hande and lyfte her vp, and forthwith her whole feuer wente awaye, lyuelines and cherefulnes returned, in somuche as she ministred and serued theim of meate: so clerelye was she delyuered from all grudgyng of the Ague. Truely no parte of the feuer remained, where as they whiche be healed by the arte of phisicians bee troubled longe tyme after their disease with feblenes and lothsumnes. Nowe whan night drewe on, a greate multitude cummethe thycke and swarmethe at the doores: lokyng that after his meate, he woulde retourne agayne vnto hys well doynge. As he came furthe, they offered vnto hym a meruayloule number that were vexed wyth diuerse diseases, and also demoniakes whyche were possessed wyth deuylles, he castynge oute the spirites, and puttinge awaye the diseases, healed them all: wherein also he did agreablye vnto his name. There was none so fowle and so horrible kynde of diseases, whyche Jesus woulde lothe and turne away from. There was none so vehemente or incurable, whyche furthewyth at his commaundemente dyd not forsake the man.

And healed all that were sicke,

Wyth a worde he healed all, freely he healed all, doyng nowe the selfe same thyng in takyng away indifferently the diseases of the bodye, whiche he went aboute to doe in takynge awaye synnes, whiche be the more fyerce diseases of the myndes. Truely for this he came into the worlde: and this was it, that Esay prophecied of him many yeres paste: he toke our infirmities wyllyngly vpon himselfe, and he dyd beare our diseases.

The texte.

¶ When Jesus sawe muche people aboute him, he commaunded them to go vnto the other syde of the water. And a certayne Scribe came, and sayed vnto him: Maister I wyll folowe the whither soeuer thou goeste. And Jesus sayethe vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the soonne of man hath not where to reste hys heade.

dead. And another of the number of his disciples sayed vnto him: o master, suffer me first to go and bury my father. But Jesus sayed vnto hym. Folowe me, and lette the dead bury theyr dead.

And when Jesus sawe that the multitude wouldе not departe, thoughe he had healed all the sycke and diseased, and thoughe nyght were at hande, for nowe the sunne was gone to glade, but that they came thicke aboute hym on euery syde more and more: he commaunded his disciples to prepare him a ship to goe ouer the water, that by that meanes he myght bee delyuered from the multitude. This once heard, certayne of them departed home. But a certayne importunate Scribe folowed Jesus vnto the water syde, delyryng to bee receyued into the numbre of his disciples: whom he had seen so magnified of the people for his power in shewyng of miracles: not to thintent he would folowe his doctrine and lyfe, but that he might get him renoune and lucre of his miracles. He therfore cumming vnto Jesus, sayde: Master I will folowe the whither soeuer thou goest. It was a woorde mete for him that should haue been a disciple, yf the woorde and the harte had agreed. He put forth himselfe of his owne accorde, and offered hymselfe vnto all thynges, nor made no pretense of tarying. But Jesus neyther repelled the mannes importunitie, neyther layed vnto his charge his corrupte mynde, but secretely monyshed hym that he was no mete disciple for hym. nor himselfe lyke wyse no mete maister: for whosoeuer loketh after the commodities of this woorlde, ioyneth himselfe vnto hym but folyshly, whiche neyther had nor soughte for, neyther riches, nor glory, nor kyngdome in this woorlde: but inhearced extreme pouertie, ignominy and affliction: in so muche as he had not those thynges whyche the byrdes and beastes lacketh not. The fores (ye) although they haue no houses, yet haue they holowe dennes to hyde them in. The byrdes flyyng and wauoryng in the ayer, in the stede of houses haue nestes to rest them in. But the sonne of man so is destitute of all succours of this woorlde, that he hath no place to laye his head in. yf any manne delyre lucher? Master, yf he will, let him folowe me: but with harte and affectiō, and not onely with the steppes of the feete. So the Scribe knowyng his owne conscience, dyd forbeare to folowe hym.

The fores haue holes

But the sonne of mā hath not wher to rest his head.

Agayne one of them whiche began to be in the noumbre of his disciples, moued by frayltie and weakenes, when he heard of the extreme pouertie of Christe, tryed an occasion by sum colourе to slippe awaye from the disciples of Jesus: Lorde (ye) before I folowe the wholly, whither soeuer thou goest, suffer me first to returne home and burye my father. The rauke to the apperaūce semed godly, but Jesus willing to breathe that all thynges should be set a part in the matter of eternal lyfe healthe, and that herein all tarying and lingering is daūgerouse: suffered not the yonge man beyng of a good mynde, but yet feble and weake, to be intangled with bulynes of testamentes of the dead, vnder the pretence of goodlynes, and whiche he prouideth for the vile inheritaunce of the woorlde, to fall from the inheritaunce of heauen. Nay (ye) thou shalt not nede to bring home to doe with thy dead father, whiche hast forsaken thy selfe to the heauenly life, there will be ynow to burye thy father. Suffer the dead to burye theyr dead, and lette them put them in the yearthe, whiche loue yearthe thynges, let them burye him whiche is dead in the yearth, whiche beyng a-

Let ꝑ dead burye theyr dead.

lyue

lyue be both dead and also buried. They be alyue to men, they be dead to God. Be thou carefull to lyue, and departe from the companye of the dead, yf thou wilt lyue in dede.

The texte. And whan he entred into a shippe, his disciples folowed him. And beholde there arose a great tempest in the sea, in so muche that the ship was coucred with waues, and he was a slepe, and his disciples came vnto him, and waked him, saying: Lorde saue vs, we perishe: and he saythe vnto them: why are ye fearefull, ye of litle fayth? Than he arose, and rebuked the wyndes, and the sea, and there folowed a great caulme. And the men meruayled, saying: What maner of man is this, that bothe wyndes and sea obey hym?

Therefore when Jesus had sent awaye the multitude, and was entred into the ship, his disciples wayting vpon him, as he rowed, sodainly there rose a tempeste, and the water was so moued, that the waues ouerwhelmed the ship. Jesus in the meane season slept vpon a pillowe, signifiyng as it were by a figure, what perill there is in thynges here in the worlde, as often as they slepe beyng delighted with cõmodities and pleasures of this worlde, whiche haue taken vpon them to be in stede of Christ. But in these tempestes & troubles the disciples do shewe where we shoulde seke for succour. For they beyng amased in feare, pluche at Christe, and wake him out of his slepe. Lord (y they) saue vs, we be lost. For yet they beleued he was but only man, and that they Lorde saue vs
coulde not be safe, vnlesse that he were awake. Therefore Jesus inyoyning to make them bolde and without feare, and conquerours against al assaultes of the most sore and vehement troubles, rebukyng their great feare: why feare ye (y he) ye men of litle fayth? Ye whiche haue seen so manye miracles, & haue hearde my doctryne, ought to be put in feare with nothyng, as though the helpe of God woulde fayle you in any place, if so bee that fayth and trust neuer fayle you, whiche as yet I se not in you so muche as ought to bee. After that Jesus had thus monished his disciples, he rose, and to thintent to shewe hym selfe the Lorde of all the elementes, he rebuked the wyndes, and the sea, and furthwith the tempest ceased, and there folowed a meruelous caulme, because it myght the more appere, that it was doen, not by the strength of manne, but by the power of God. For there is nothyng more disobedient or vnruly, than the sea once troubled, and yet at the Lordes commaundement it was sodainly turned into a great calme. Further the disciples and other whiche were in the shippe, muche mulyng at so meruelous a matter, sayde: what maner man is this? for vtterly he semeth to be more than man, for not onely diseases and deuils, but also windes and the sea obey his commaundementes. And by this example, Jesus our very good Lorde hath taughte vs, that as often as the stormes of tẽptacions and persecucions rage against vs, that we shoulde seke for helpe no nother where but of hym. Euery tumult and trouble shalbe made caulme and quiete, if that he awake in vs.

The texte. ¶ And whan he was come to the other side of the water, into the countrey of the Gergesites, there met him two possessed with deuils, comming out of the graues, and they were out of measure fierce, so that no man might go by that waye. And beholde they cried and saying: O Jesu the sonne of God, what haue we to do with the? Art thou come hyther to tormente vs before our tyme? And there was a good waye of from them an hearde of many swyne feeding. And the deuils besought him, saying: if thou cast vs out, suffer vs to go into the heard of swyne. And he sayde to them: go your waye. And they goyng out went into the heard of swyne, and the whole heard of swyne ranne violently headyng into the see, and perished in the waters. Than they that kept the sheep fled, and went their waye into the citie and tolde all thinges, and what had happened vnto the demoniackes. And beholde the whole citie

citie came furth to meete Jesus. And whan they sawe hym, they besought him to departe oute of theyr coastes.

Therfore when Jesus had passed ouer the water, he came into the countrey of the Gergesites, and beholde there was offered a matter and an occasion of a greater wonder. There met him two men, which of long time had been possessed with the wurst kynde of deuilles, which eyther wandered in the wildernesse, or els hid themselues in dead mennes graues, whiche were wont to be made and set vp by the highe waye. Theyr rage was so great, that no cheynes coulde holde them, but breakyng all theyr bondes ranne vpon the waye goers, so that no man could safely passe that waye. No man durste bring them vnto Jesus, as I haue tolde you how they did with dyuers other, but the secret might of Jesus drewe them against their wylles. The wicked spirites wer sore vexed, and could not abide the diuine power, in so muche that beyng giltie in themselues, they felte a certayne newe and a secrete torment, yea before that Jesus spake vnto them, they feared lest the daye were nowe at hande in the whiche they should be sent into the dungeon of hel, there to be punished eternally, and not to be suffered hereafter to molest and trouble men. Therfore torment and feare forced them agaynst their willes, to speake and to beare witnes of the diuine power in Christ. They cryed out therfore by the mouthes of the miserable men. Jesu the sonne of God (q they) what hast thou to do with vs? Arte thou come hither to torment vs before our tyme? we know what misery and wretchednes abydeth for vs according to our merites, but suffer vs for a tyme. That daye shall come to vs to soone. We desyre delaye and not to be deliuered. Not farre frō the place where these thynges were doen, there was an heard of hogges feding, than the deuils feling themselues to be sore vexed by the power of God, lest they shoulde departe without any hurte doing (so great was their malice) they made this petition vnto Jesus: If inno case thou wilt suffer vs to dwell and abyde in this house, suffer vs at the lest, that we maye departe hence and enter into the hogges, a beast bothe filthye and abhominable.

O Jesu the sone of god what haue we to doo with the?

As soone as Jesus had geuen them this libertie, which thought it sufficient to prouide for the helth and saluacion of man, the multitude of diuels went furthwith into the heard of hogges. And behold furthwith the whole heard, driuen into a fury, ranne downe hedlong from the hill into the water, and there perished in the water. This suffered Jesus both to shewe the notable malice of the deuils, and to geue occasion that this myracle might be hated abrode. For the swynehardes seyng this horrible sight, ranne away for feare, and went into the citie of Gadera, and tolde the citezens what they had seen, and what had happened to the Demoniakes, now commonly knowen, to whom it chaunced to be healed, and what had happened to the heard of hogges. The whole citie of ỹ Gaderenes being amased at this tidinges, went forth to meete Jesus, fearing lest he should come to them. They saw theyr hogges kylled. They saw the two men that were naked, now appareled, they sawe them healed of theyr frenesy and quiet out of theyr rage, insomuch that they sat at Jesus feete knowlegyng hym to be the autor and cause of theyr helth. But because the Gaderenes were grosse and euill, they feared more the mighte of Jesus, than they loued his goodnes, and they regarded more the losse of theyr swyne, than the healthy of men.

They went vnto Jesus and desyred him to depart from theyr coastes: who if they had throughly knowen him, they would haue desyred him instantly that he would haue vouched safe to come into the coastes of theyr countrey, to do the same thyng in theyr hartes, which he did in the two Demoniakes. For the hogges declare what was theyr lyke, the which ỳ deuilles desyred to possesse in the stede of men. Therfore Jesus taughte them nothyng, content onely to put them in feare: notwithstandyng he hath taught vs by this exaumple, that there is no pestilence, nor poyson of the mynde so sore, that we should despayre of health, yf we chaunce to come to Jesus. For there be certayne desyres so vnbrydeled, so behement, and so wilde, that they driue and force hym that hath them, vnto witchecraft, manslaughter, to slaughter of his dearest frendes, and to other wicked dedes not to be named, and sumtyme they dryue hym vnto suche madnes, that he killeth hymselfe. No meanes of man can heale and helpe these thynges, onelye Jesus can geue healthe if he wyll vouchesafe to come vnto them. There is no despayre, he wyll vouchesafe yf they agayne wyll come to hym.

The.ix.Chapiter.

The texte. And entering into a shippe he passed ouer, and came into his owne citie. And beholde they broughte to hym a man sicke of the palsey, lying in a bed. And whan Jesus sawe the faythe of them, he sayd vnto the sicke of the palsey: sonne be of good chere, thy synnes be forgeuen thee. And beholde certayne of the scribes sayde within themselues: This man blasphemeth. And whan Jesus sawe their thought he sayde: wherfore thynke ye euyll in your hartes. For whether is it easyer to saye: thy synnes be forgeuen the, or to saye, aryse and walke? But that ye maye knowe that the sonne of man hath power to forgeue sinnes in yearth: than sayeth he to the sicke of the palsey: arise, take vp thy bed and go home: and he arose and went home. Wat the people that sawe it, marueyled and glorified God, who had geuen suche power vnto men.

Jesus therfore not minding to geue that that is holye vnto dogges, nor to cast precious stones vnto swine, entred into the shyp, and went ouer the water agayne, returnyng into his citie called Capernaũ, for there he had a house at that tyme. And when he was entred into the house, many gathered about hym, emong whom wer also doctours of the lawe, that came from Galile, Jewry, and Hierusalem, and as he sat, (the Scribes and the doctours sitting by him) he taught them. And when there came about hym so great a number of men, that the house was no we to litle, nor the entrye was not hable to receyue so greate a multitude, certayne there were whiche broughte vnto hym a certayne man greued and vexed with so behement a palseye, that he was carried of foure men bed and all, whiche was rather a karkas of a man, then a man. Who when they knewe that Jesus was within, and that they coulde not entre for the multitude, they clymed vp vpon the house top, and remouyng the tiles of the house, let down by ropes through a hole the bed with the sicke man, before the feete of Jesus. Jesus not offended, nor greued with this importunitie of the seruauntes, but rather allowing the feruencie of their faith, and albeit the faithe of the sicke man ought to be no lesse, which eyther commaunded that he should be let down, or els willyngly suffred it: turning vnto the manne bedred, to thintent

They brought vnto him a mã sicke of the palsey.

thintēt that he might cōmēde his fayth very muche to thē that stode about: be of good courage my sonne (q he) thy synnes be forgeuen the: first deliuering that parte of the man from disease, frō whence the disease of the body came: and yet meruelouse gently he calleth hym sonne, beyng a man wretched and miserable both in body and soule, priuely casting the phariseis and Scribes in the teeth with theyr pryde and arrogancie. The multitude keping silence and marueling, certayne of the Scribes whiche remembred that God sayth in the holy scripture: It is I that put awaye the sinnes of men, wherag in suche a great resort of the fauourers of Jesus they durst not openlye murmur agaynst hym, they spake secretely with themselues: this is a blasphemer of God, whiche beyng but man, taketh vpon him the power of God. This man blaspheme.

But Jesus whiche had somewhat declared his godly power vnto the phariseis in forgeuing of sinnes, declareth the same also by a speciall signe, openyng and shewyng that it is not hyd from him, what euery man doth thinke.

Therfore makyng aunswere vnto those thynges, whiche they spake with themselues in their secret thought, sayeth: Why do ye enuy at well doynges thinking ill in your hartes? Suppose ye because the disease of the minde is not seen with bodely iyes, lyke as the health also, that I take vpon me vntruly, and promise vnto other that I cannot performe? But whether thinke ye more easy to saye to hym that is in sinne, as I sayed euen now, thy sinnes be forgeuen thee: or els to saye vnto the man diseased with the palsey, whom ye see wholy bound with diseases, aryse and walke? Therfore to thintent that by the reason of thinges that ye see, ye may also beleue the thinges true that ye see not, and that bothe are indifferently easye to the sonne of manne, with a worde to take awaye the disease, and to pardon the sinnes, I wyll geue you a signe and a token manifeste and open to euery mannes sense & vnderstanding. And in case ye shall see these wordes whiche I shall speake nowe not to be vayne, but to haue theyr present efficacie and strength, doubt not but that the sonne of man hath power in yearth to forgeue sinnes, and that not by sacrifices, or by holocaustes, but by simple and plaine woorde. And therewith turnyng to the diseased of the palsey, sayed: Aryse, take vp thy couche and departe into thy house, that they whiche haue knowen the sicke, and despayred of thy health, maye see and perceyue that thou art sodēly made whole and strong, insomuche that thou art not onely hable to go vpon thy feete, whiche a litle before wast borne of .iiii. portes, but also, the course of thynges now chaunged, thou art hable to beare the bed, which hitherto hath borne thee. And furthwith as he spake, the thyng came to passe, the diseased of the palsey ryseth vp, and layng the bed vpon his shoulders, departeth into his house after an other manner of fashyon and pompe, than he was caryed a litle before. When the multitude sawe this euident and manifest myracle, and playnly perceyued that it was a thyng not of the power of man, but of God, they glorifyed God whiche gaue suche power vnto men in yearth, saying that they neuer sawe suche a thyng doen of them, whiche are counted the chiefe and the moste excellent men emong the Jewes. But the Scribes were so put to silence, that they were the more styrred and exasperate with enuye, because they sought more theyr owne glorye then the glorye of God: by the whiche increasyng and shynyng furth dayly through Jesus, they sawe themselues to bee diminished and darkened. For like as Arise take vp thy bed & go home.

the sunne darkeneth the candle: so the glory of God darkeneth, and causeth to vanishe awaye the vayne glory of men. But the envy of these men prophyted to none other ende, but through resistaunce, to make the glory of Christ more manifest and notable. For god can vse the malice of men, vnto his glory and renoume. Therfore Jesus to geue place to the envy of the Scribes, departed thence, and returned vnto the meere and poole, where he taughte the multitude gathering about on euery syde.

The texte.

¶ And as Jesus passed furth from thence, he sawe a man named Matthewe, sitting at the receyte of custome, and he sayeth vnto him: Folowe me. And he arose and folowed him. And it came to passe as Jesus sate at meate in his house, behold many Publicanes also, & sinners that came, sate down with Jesus and his disciples. And whan the Phariseis sawe it, they sayd vnto his disciples: Why eateth your maister with publicanes and sinners? But whan Jesus heard that, he sayed vnto them: They that be strong, nede not the phisicion, but they that are sicke. Go ye rather and learne what that meaneth: I wyll haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentaunce.

Further as he passed by the custome house, he espyed sitting there a certayne Publicane called Matthewe, whiche also was named Leuy the sone of Alpheus. And this kynde of men because of their filthy gayne and great extorcion, be defamed and slaundered many wayes, especiallye emong the Jewes. But Jesus whiche heretofore called vnto him Simon & Andrewe, John and James, from an homely & a meane kinde of gayne, but yet honest and lawfull, now to declare openly that he despiseth vtterlye no kynde of men, so that they repent and turne them to the better: called vnto him Matthewe, and commaunded him to folowe. He without any tarrying, leauyng his accomptes vnperfecte, leauyng his lucre and gayne, beganne to folowe Jesus: and sodenly became of a Publicane, a disciple. For the voyce of Jesus, had a certayne wonderfull efficacie and strength, and a certayne secrete power & maiestie shining in his countenaunce, whereby whom he would, he allured & drewe vnto him, euen lyke as the stone called Magnes, draweth yron. After that, Matthewe desyred Jesus, that he would voucheſake to feast in his house. Which thing Jesus did without any grieke, to teache his disciples that they shoulde not forsake the cumpanye of wicked men, if there be any hope that they wyll be the better by theyr cumpany. Matthewe of suche thynges as he had than, made a bountifull and a great feast, vnto the whiche he brought many of his sorte of men, both Publicanes and sinners, whom by his example and communicacion, he allured vnto admiracion, and loue of Jesus. Therfore whē the Phariseis sawe Jesus and his disciples sitting at meat with them, seking for matter on euery syde of blame and reproke, they dare not speake vnto him leste they might heare that whiche they would not, but indeuoure to withdrawe his disciples from him. Why (q they) doth your maister (whome ye folowe as one notably holye) feast with Publicanes and sinners, whome we forbeare as filthye and abhominable? But lyke do soone flocke with the like: and commonly we become suche as they be, with whome we lyue. When that Jesus heard this communicaciō, he taketh vpon hym to defende his disciples, beyng yet but weake: teaching that the preachers of the gospel be not defiled with the cumpany of sinners, with whom they cumpany for no nother intent, but to allure them to goodnes. But the Phariseis do shunne and flee from the Publicanes, whiche cōmonly be counted sinners, not because they would not be defiled with their sinfulnes, but to thintent that they themselues beyng worse than the Publicanes,

And it came to passe. &c

Beholde manye Publicanes. &c

And whan the Phariseis sawe it &c.

canes, may be counted holy among men: but they that be indued with the holines of the ghospell, do not desire the cumpany of sinners, to the entent that they would take any lucre or hauntage from them, but to enrich them with godlines, and they enter into their houses for no nother purpose, than the good physicions enter into the houses of sicke men. For it becumeth a faithfull physicion, to bee more often in no place, than among them which haue nede of the helpe of physicions. Therfore he turnyng vnto the Phariseis, whiche thought themselues iuste men, whereas in dede they were infected with muche wurse vice, sayeth vnto them: I cumpanye with the Publicanes and sinners, because I am the physicion of the soules, & thyrste for the helth of men. To what purpose is it to cumpany with the iust, as ye suppose your selues to be, sith they nede no physicion? They nede a phisicō that be ill at ease, and the phisicion is profitable vnto thē, which knowlage their disease, and be willing to be healed. Therfore to lothe and despise thē, it is no holines but pride: and to succoure them, it is a sacrifice muche more acceptable to god, then any kind of sacrifice whiche is offered in the temple. ye which know the scriptures, ought not to be ignorant in this, where god speaketh thus: I wyll mercye rather than sacrifice. Agayn in Esai, he refuseth your offeringes, but the worke of mercy, he neuer refuseth. If ye haue not yet marked this thing, go and learne what this worde of god meaneth, and than if ye thinke good, reproue my doyng, which is not cōtrary to your lawe, but agreable to the wil of god. And why should I refuse the cumpany of sinners, whiche came purposely to stirre and prouoke suche maner of men to repentaunce of their former life? Many thinke themselues iust: if I withdrawe my self from them, they ought not to be greued, for they haue no nede of my helpe. And it were a vayn thing, and but a rebuke to cal them to repētance, whiche haue nothyng to repēt. With this talking Jesus touched and in maner skorned the arrogant pride of the Phariseis, whiche thought themselues to be iust, and were not.

Go ye rather & learn what that meaneth.

Than came the disciples of John vnto him saying: why dooe we and the Phariseis fast often, but thy disciples faste not? And Jesus sayed vnto them: Can the bridegromes children mourne as long as the bridegrome is with them? but the dayes wyll cum, when the bridegrome shalbe taken from them, and then shal they faste. No man putteth a piece of newe clothe in an olde garmente. For than taketh he away a piece from the garment, and the rent is made wurse. Neyther do men put newe wyne into olde bottels, for then the bottels breake, and the wyne runneth out, and the bottels perishe. But they put newe wyne into newe bottels, and both are saued together. The texte.

After these thynges, certain disciples of John, which by the reasō of a certain carnall affection, dyd enuye Jesus, magnifyng John their maister, as one more excellent than Jesus, ioynyng them selues with the Phariseis, go vnto Jesus, and feare not falsely to blame him to his face, because he vsed his disciples ouer delicately, and brought thē not vp so hardly as John did his, whiche semed to promise a more hard and straite discipline. The Phariseis sought for a fame & an opinyon of holynesse among the people by two waies chiefly; that is by fasting and praier. Wherfore they demaund of Jesus, why do we the disciples of John and the Phariseis fast so often, & pray after the ordinance of our auncetors, whiche haue taught that prayer should be commended and set forthe by fastyng, and thy disciples vse not like fastyng? Unto this manifest and false reproche, because it touched hym, & not his dys-

And Jesus sayed vnto them: Can the bryde-gromes.&c

ciples, Jesus answered very gentely, so that he neither reproued the ordinaunce of John, neither plainly condemned the fastynges of other men. But only shewed that the gentlenes, which he vsed towardes his disciples, was not of negligence, but of policie, whereby he brought them by lytle and litle to greater thinges, euen as when a wyse and skylful teacher of youth doeth not furthwith feare the tender age with harde thynges, but with inticementes allureth it to thynges of difficultie, and taketh occasion to answere, by ꝑ reason of the witnes that John bare. For heteſtifiyng of Jesus before thē that thought that John was Christ: he that hath a spouse (ꝙ he) is a spouse, and his frende standeth by and reioyseth muche because he heareth the voice of the spouse, meanyng Jesus to bee the spouse whom the prophecye in the psalme did promise should cum lyke a bridegrome out of his chaumbre: and he hymselfe nothing els but the frend of the spouse. Jesus therfore putting them in remembraunce of the saiyng of John, saieth: Can the childrē whiche be in the chambre of the new spouse, where as al thinges ought to be ioyful be troubled and greued with the Jewish and lowryng fast, chiefly seing the spouse is present? Enuy them not for this ioye whiche wyl not long indure. Suffer them to be led with this tēdernes gently and swetely vnto thinges of more perfectiō. Now they haue their spouse, and they be holy set on hym, they haue no leysure now to faste: and they be so tendre, that they cannot awaye with it. In the meane season they shall growe and were, and the tyme shall cum, when their spouse shalbe taken from them, than they beyng stronger, shal not onely fast of their owne accord, but also they shalbe able to sufferr sharper showres. The Jewes put the chiefest point of their religiō in often fastinges, and lōg praiers: These thinges as they be not to be reproued. yf they be not doen for vayneglory but for godlines: so the doctrine of ꝑ gospel hath an eye and regarde vnto strōger thinges, & matter of more weight, vnto the whiche thynges I frame and fashion my scholers by litle and litle. Therfore my manner of teachyng agreeth not with John. It is newe that I teach, and my doctrine is new, and a new maner of teaching is most semely for a newe kynde of doctrine. It behoueth not a scholemayster to bee ouer hasty: the thing shal declare it self in time, whose scholers be better brought vp and taught. Old thynges must not be mengled with newe. For no manne soweth a patche of new and rawe cloth in an old garment. For by this way, the hole of the olde garmente is not onelye not mended, but also the hole is made greater and more ill fauored, because the newe cloth agreeth not with the olde. And they that be wyse and polytike menne, put not newe wyne into olde vesselles. For than a double inconuenience foloweth, whilest both the wyne runneth out, and the vessels be broken and vtterly lost. But rather put newe wyne into newe vesselles, whiche maye beare the strength of the wyne, nor start a sūder with the boiling and worcking of the wyne. So both the vesselles be saued, and also the wine. I wil my disciples to be al newe, and so I fashion them for me by lyttell and lyttell, that in tyme to cum they maye bee strong and styffe to beare the myghte of the doctrine euangelycall. John durst put no nother than olde wyne in olde vesselles, as fastyng & such other, which be far frō those thinges that men of the gospel must perfourm. I doe not commit the swete wyne of my doctrine but vnto newe vesselles.

Neither do me put newe wyne into olde bottelles.

The texte.

Whyle he thus spake vnto them, beholde there came a certayne ruler, and worshypped

hym

him, saying: my doughter is euen now deceassed, but cum, and laye thy hande vpon her, and she shall liue: and Jesus arose and folowed hym, and his disciples also. And behold a woman diseased with an issue of bloud twelue yeres, came behynde hym, and touched the hem of his garment. For she said within her self, if I may touche but his vesture onely, I shalbe whole. But Jesus turned him, and whan he sawe her, said: doughter be of good cõfort, thy faith hath made the safe: And the woman was made whole euen the same tyme. And whan Jesus came into the rulers house, and sawe the minstrels and the people makyng a noyse, he said vnto them: get ye hence, for the maide is not deade, but sleapeth: and they laughed him to skorne. But whan the people were put forth, he went in and toke her by the hande, and the damosell arose. And this rumor went abrode into all the lande.

Jesus speaking these thinges, there came vnto him a certain warde of the Synagoge called Jairus, & falling hũbly vpõ his knees worshipped hym, and with vehement praier & beseechyng, said: my only daughter twelue yere of age, was at the poynt of death, whan I came frõ home, and I am afeard leste that she be now deade. Cum I pray you, and lay your hande vpon her, that she may recouer and liue. Jesus (as he was ready to do good to al men whiche asked with plaine trust and confidence, whether they were pore or rich, Jewes or strãgers) forthwith arose vp & folowed Jairus, whiche made haste home if perhappes he myght fynde his daughter yet alyue. The disciples & the thicke multitude folowed Jesus. And behold as he was goyng, there befell an occasion of an other miracle. There was amõg the great multytude, of people a certayne woman, whiche had been diseased with the bluddy flixe for the space of twelue yeres, and had spent her whole substãce vpon phisicions, and yet founde she none that coulde heale her disease. Therfore was she in double miserie, for that pouertie was ioyned with her sickenesse. This woman when she had conceyued in her hart a great truste and cõfidẽce in Jesus, because of the filthines of her disease, she durst not speake vnto Jesus before so many witnesses. Therfore as though she would steal a benefite secretely, she came priuely behynd his backe, and touched the hem of his garment. For thus she perswaded her self: if I touche but the vttermost part of his garmente I shall be whole, and by and by his garment once touched the flyxe stayed, & the woman perceiued that the helth of her body was restored. But Jesus willyng suche a notable exaumple of faythe not to bee hid, and teachyng withall that the glory of God ought not to be conceled: to thentent he would haue the benefite to be confessed, he turneth vnto ỹ multitude saying, who touched me? whan all denied it: yet sum body touched me (q he:) For I feele a power goyng out from me. Here Peter and the other disciples, not knowyng what Jesus mente, saye: Lord thou seest the thicke multitude thrusting the on euery side, & doest thou aske who touched the, sith so many touche the? But whan Jesus, as ignorant who had touched him, loked about hym as seking for the priuie toucher, the womã being onely priuy of the thing, perceiuing that she could not be hid frõ Jesus, al shamefastnes set apart, fearing and trembling, fell downe at Jesus feete, and confessed al the matter as it was, & what disease she had, & how many yeres she had been sicke, and how she had spent al her substance in vain vpon phisicios and how that she perswaded her selfe, that by the onely touching of the skirt of his garment, she myght be healed, and howe by and by after the touchyng she felt perfit health of her body. It was the wil of Christ that these thiges should be declared before the multitude, not to put the womã to shame, neither to purchase him self prayse of men: but by this exaumple to teach all mẽ,

And Jesus arose & folowed him. &c

For she said within her selfe: yf I may. &c.

And whãe saw her, &c.

what ſure confidence and truſt is hable to do, and by the example of the woman to eſtabliſhe the faith of the warden of the Synagogue, which he perceyued ſumwhat wauerynge, and withall to reproue the Phariſeis for their vnbeleſe. Therfore Jeſus, leſt he ſhould ſeme to be angry, and to take away his benefite againe, comforted the woman trembling for feare, and ſaid: my doughter be of good comfort. Thy faith hath obtained thee health. Depart in peace with a quiet and a careles mynde. My wil is that this benefite ſhal continue with the, though thou haſt ſtollen it from me.

Thy faithe hath ſaued the.

As Jeſus was ſpeaking theſe thynges, certayne came from the wardens of the Synagoges houſe, and tolde him that his doughter was dead, & that there was no cauſe why to trouble Jeſus. For they toke Jeſ⁹ to be nothing els, but ſum notable phiſicion, whiche was hable by his facultie to reſtore health to them that were alyue, but not to reſtore the dead to lyfe. And therfore they thoughte it but vayne to call a phiſicion, bee he neuer ſo excellente, to a dead mā. Jeſus perceiuyng that the father of the maide was muche amaſed with this tidinges, comforted him, ſaying: Feare not, only haue faith and truſt that the maide ſhalbe whole, and ſhe ſhall be whole. It is in thee, that thy doughter may be whole. And now whan they wer cum to the warden of the Synagoges houſe, Jeſus ſuffered not the multitude to enter in, nor the other diſciples, beſyde Peter, James, and John, and the father and mother of the mayden. But al her kinſemen and frendes did wepe, and after the countrey maner, they beate their bodies, bewailing her, and cryng out, and ſuch other thinges as men be wonte to do very folyſhely in the funerals of ryche men and greate men. Jeſus bad them ceaſe from their wailing, for the mayden was not deade, but a ſlepe. Meanyng thereby that the mayden was dead, to them whiche coulde not rayſe her, but vnto him ſhe ſlept only, to whō it was more eaſy to raiſe her from death, than to other to rayſe her from ſlepe. Whan the familiars and frendes of the warden perceyued not theſe thinges, they laughed Jeſus to ſcorne, becauſe they knew certainly that ſhe was dead, ſeing her whā ſhe died: Therfore after that he had thruſt forth from the funerals the mourning multitude, he taking the father and the mother of the maiden, entred into the parler, where as the corps of the mayden dyd lye. And Jeſus takyng the virgin by the hande, ſaid: Maidē aryſe. And furthwith whan at the word the mayden roſe, ſhe walked alſo, that ẏ fayth of the miracle might be the more certain. For he did not onely reſtore lyfe ſodainly, but alſo ſtrength and cherefulnes. And whē the parentes of the maiden were greatly amaſed, he gaue thē in commaūdement, and deſyred them inſtantly to tell no body what was doen: both that he myght auoid the ſuſpicion of vayne glory, (for this chiefly ought to be doen with the heades of the Synagoge, which did al thinges poſſible to obtaine the praiſe of men:) and alſo that they myght ſhew furth with greater faith, and credite ẏ thyng that was doen, if they commaunded to kepe ſilence, yet would nedes tel the thinges that they had ſeen doen, to the Phariſeis and to the Prelates of the Synagoge. For he knewe the diſpoſition of man, which he minded to vſe to the profite of others. And whan he departed, he badde them geue the maidē meate, beyng the part of a phiſiciō, making as though it had been no myracle, whiche thyng eſtabliſhed the fayth of the miracle the more.

For the mayde is not deade, but ſlepeth.

The texte.

And whan Jeſus departed thence, two blynde men folowed him cryng, and ſaying: O thou

thou sonne of Dauid haue mercy on vs. And whan he was cum into the house, the blynde came to hym, and Jesus sayeth vnto thē: beleue ye that I am hable to do this? They said vnto hym: Lord, we beleue. Then touched he their yes, saiyng: accordyng to your faithe, be it vnto you. And their yes were opened. And Jesus charged them, saiyng: see that no manne knowe of it. But they when they were departed, spred abrode his name in al that lande.

Now whan Jesus left the house of the warden of the Sinagoge and returned to his owne house: two blinde men folowed hym, whiche had heard the fame of his miracles, and therof conceyued an hope to obtain health, especially hearing of his goodnes towardes al men, wer they neuer so meane. But when they coulde neither see Jesus, nor cum vnto him, yet with a loud crie for loue of health, and for feruentnes of faith, farre of they crie vpō Jesus, with gentle prater, saiyng: O sōne of Dauid haue mercie vpon vs. Jesus in the way aunswered them nothing, differring his benefite, that the miracle might be the more manifest: endeuouring alway to allure ỳ Jewes to faith, and by the very thynges many wayes to reproue ỳ Phariseis vnbeleefe. The captain had faith & trust, the woman had faith and trust, they that caried the man sicke of the palsey, did beleue and trust, the Jewes and Phariseys dyd distrust, and wer also full of malice & enuy. But wha Jesus was cum home, the blynde men were receiued into his house, who with stiffe hope folowed hym. Than Jesus geuyng exaumple vnto others, firste demaunded them of theyr faith: Beleue ye (q he) that I am hable to perfourme your requestes. And they without any delay, sayde: Lord we beleue. Than Jesus touching their yes with his hande, sayed: As ye beleue so be it to you, not chalēging to hym self the restoryng of the sight, but imputyng it to theyr fayth & trust, declaryng that chiefely vnbelefe made vs vnmeete for the bountyfulnesse of God, whiche is prest and ready for all men. Assone as Jesus had spoken, the yes of the blynd wer open, so that they saw clerely. Here Jesus willing to warne vs couertly, that although glory of it self foloweth the good dede yet we muste flee it rather then desire it: he charged the blynde menne verye earnestly, that no man should knowe this dede. But the ioying of their newe felicitie, spred the fame of Jesus the more through out the whole countrey: emong all them that knewe of their olde blindnes.

Beleue ye that I am hable to do this?

As they went oute, behold they brought to hym a dumme man possessed of a deuill, and whan the deuill was caste out, the dumme spake: and the people maruelled, saiyng: It was neuer so seene in Israel. But the Phariseis said: He casteth out deuils through the prince of deuils. And Jesus went about all cities and townes teachyng in their Synagogues, & preachynge the glad tidynges of the kyngdome, and healyng euery sickenes & euery disease among the people.

The texte.

Whan the blynde were departed, there was an other miserable manne offered vnto hym, who was vexed with a deuill, whiche toke awaye the vse of his tonge, that the man neither was wel in his wit to wishe for helth, nor had no tonge to aske for it. He therfore because he had neede of an other mannes fayth, was offered vnto Jesus. Whiche withoute any tarryng cast out the deuil, and furthwith the dumme spake. The multitude marueiling at so great spedines of miracles, ready in all kynde of diseases, beyng neuer so incurable, sayed among them selues. There was neuer manne emong the Israelites, that wrought so many miracles so easily. Cōtrariwise ỳ Phariseis blynded daylye with malyce more and more, where as the thynges that were doen in the sight of all menne could not be denyed, yet to the entēte they myght withdrawe from hym the myndes of the people that had hym in

He casteth oute deuels through the prince of deuils.

veneracion, they falsely slaūder him, that he casteth out deuils not by the power of god, but by the myght of Belzebub the prince of deuils. Thā which vntrue slaūder, what could be a more mad thing? As who should say one deuill driueth out an other, or as who should say, Belzebub the enemy of mankynd, gaue lyfe to the dead, health to the sicke, sight to the blynde, speche to the dum. These illes cum from them oftentimes, which Jesus of his goodnes hauing cōpassion vpon mē toke away, with suche corporall benefites, as might sēsibly be perceiued, preparing them for the capacitie of spiritual benefites. But most meke Jesus was not offēded wt suche malicious reproch, but deuised more for the health of all men, because he sawe the Pharisеis, (to whome it apperteyned to see for the healthe of the people) so lyttell to helpe and succour, that also they enuyed the commodities of others. Jesus therfore as a good shepeherde walked thorough al cities and stretes, laboring to heale both the soules and bodies of all men, teachyng in their cōgregacions, and preaching the kingdome of heauen (into the whiche none bee receyued, but suche as be poyd of all diseases of the soule) and healing also al kyndes of diseases and sickenesses.

The texte. But when he sawe the people, he was moued with compassion on them, because they were destitute and scattered abrode as shepe hauyng no shepeherd. Then saieth he vnto his disciples: the harueſt is plenteous, but the labourers are fewe. Pray ye therfore the lorde of the harueſte, that he wyll send labourers into his harueſt.

Further whan Jesus sawe the multitude swarming on euery syde, and euery day more thicke, and now gredy of health and sincere doctrine, and cōsidered withall, that the Priestes, Pharisеis, and Scribes, vpon whō the people hitherto did hang, to do any thing rather then to preserue the people, and that they were whole geuen not to the glory of God, but to their owne glory, to their owne lucre, to theyr own bely, and to their own pleasures, in whō if there wer any religiō it was but coloured and counterfaited, so that it was very noysome vnto true religion: and considered also that the people was but rude and grosse, and yet in the way of amendment, for they lokyng to be healed in their bodies, folowed with a simple and plaine faithe, & glorified god: and although yet they vnderstode not the doctrine of the gospel, yet they did not reiect the same. Contrariwise whan he cōsidered the Pharisеis and the Scribes, where as they had the Prophetes and the law, yet to be blinded with worldly desires, and also to resist the doctrine of ỹ gospel: the good shepeherde was moued with pitie and compassion, because he saw them lyke vnto wanderyng shepe, shatered a sunder and destitute of a shepherd, and rumming vnaduisedly hither and thither. Jesus therfore cōsideryng that in the Pharisеis, whiche played the wolues rather than the shepherds, the flocke had no hope, & that the people thorough miracles was nowe sumwhat prepared to receiue the doctrine of the gospell, he sayd vnto his disciples, whom he had now well gathered together: I see a great harueste, but very few labourers. The fame of ỹ gospel is spred abrode euerywhere. The feruencie of many is stirred vp, whiche seme ripe and redy to heare the wisedome of the gospel. But where be they that wil take vpon them to preache & teache? where be they that will teache purely and sincerely, neyther seekyng after glory of man nor after gayne and lucre, but teachyng so sincerely as ye see me teache?

He was moued with cōpassion on them.

The harueſt is plenteous but the labourers ar fewe.

Truely

Truly suche a cumpany of men must not be neglected, beyng kindeled with the desire of the heauenly doctrine. What is than to be done, but to desyre and require the lord of the haruest, to thruste into his haruest the ydle and vnwilling labozers. For the occasiō is now, and lingerynge is daungerous. I knowe that it is moze pleasaunt for you to bewith me, but the tyme is at hand, that ye must shewe some pzofe of your selues, and that ye must begin to shew forth for the saluacion of other, that whiche ye haue receiued of me.

The. x. Chapter.

¶ And when his twelue disciples were called vnto hym, he gaue them power against vncleane spirites, and to caste them oute, and to heale all maner of sickenesse, and all manner of disease. The names of the twelue Apostles, are these. The first Simon, whiche is called Peter, and Andrewe his brother. James the sonne of Zebedee, and John his brother, Philip and Bartholomew, and Thomas and Matthew, which had ben a Publican, James the sōne of Alphe, and Lebbeus, whose syrname was Taddeus, Simon of Canaan, and Judas Iscariot, which also betrayed him. The texte.

THerfore Jesus going vp vpon the hill, commaunded his disciples which specially folowed him, to cum vnto him. Of these he ordeyned twelue to be chiefe, vnto whom as to the better learned and moze stroōg, he committeth with authozitie, the office of teachyng, that accordyng to ther ausmple that they sawe in theyr maister, they should teach the people, eche in sondry places. And leste the doctrine of fishers, vnlearned and abiecte men, should foorthwith be dispised, he gaue them also power against all vncleane spirites, to cast them out with the worde, and to heale all kyndes of diseases, and all faultes of the bodye, that whatsoeuer Christ did before them in the fathers name and his owne, that they should do in the name of Jesus Christ, in whose rowme they were. For so Jesus entred, that through healing of greuous and incurable diseases, (whiche benefite semeth vnto men most godly) he myght allure the rude and the simple to the thynges of the soule. But leste any manne should take false Apostles for the true, these be the names of the twelue whom Christ himselfe dyd ordein. First Simon the sonne of John, whiche also was called Peter, and his brother Andrewe: For these were the fyrste that Christ called. Secōdly James the sonne of zebedei with John his brother: Thirdly Philip and Bartilmew. Fourthly Thomas whose surname was Didimus, and Matthew the Publicane. Fifthlye James the sonne of Alphe, with Judas the sonne of James, whiche also was called Lebbeus or Thaddeus. Sixtly Simon the Cananite, whiche was also called zelotes, and Judas Iscarioth, whiche afterward betraied his maister. By such maner ambassadoures beyng poore men, rude, abiect, fishers, sinners and men not knowen, and of no reputacion, Christ went about to tourn and renue the whole worlde vnto the wisedome of the gospell: leste in this prayse the worlde myghte attribute any thyng vnto it selfe, yf he had begonne this heauenlye pourpose by menne of learnyng, of power, of ryches, or of nobilitie. He gaue the power against vncleane spyrites.

¶ Jesus sente forth these twelue in numbre, whom he commaunded, saying: Goe not into the waye of the Gentyles, and into the citie of the Samaritanes, enter ye not: but go rather The texte.

to the

to the lost shepe of the house of Israell. Goe and preache, saying: the kingdome of heauen is at hande. Heale the sicke, cleanse the lepers, rayse the deade, caste out deuils. Freely ye haue receiued, geue freely: Possesse not golde, nor siluer, nor brasse in your purses, nor yet scrippe towardes your iourney, neyther two coates, neyther shoes, nor yet a rodde: For the workman is worthy of his meate.

Now it is worthy the hearyng, to heare what he commaunded them, and how he furnished these ambassadours in theyr iourney. And firste of all he appointeth them the coastes and limittes of preachyng, & forbiddeth thē to go out of Jewry, and forbiddeth them to go eyther to the people that were next, or vnto the cities of the Samaritanes, whom the Jewes did abhorre, not that Jesus did count any kynd of men to be abhorred, but leste he should seme to be offended with the iniuries of the Phariseis, and for reuēging of him selfe, to send his disciples vnto straungers: or leste he might geue occasion vnto the Jewes, to excuse themselfes, and saye that they wer despised, and that the Gentiles and Samaritanes were preferred before thē. Againe because he knew that the Jewes chiefly would rebell against the gospel, he would leaue them no maner of excuse, but that it should appeare vnto al me that they were put from the kingdome of god, by their owne frowardnesse, and that the Gentiles were receyued by their own plain and simple sayth. Therfore (sayth he) forbeare them for a tyme, and go rather to the lost shepe of the nacion of Israel, that they may repent to be saued. For they be not all of the Phariseis malice, there be shepe emong them, erryng by simplicitie and ignorannce, whiche being monished and taught will sone repent, & heare the voyce of the good shepeheard. And ye shall beginne your preachyng thus, lyke as ye saw me do. For it is not mete nor expedient forthwith to disclose the secret misteries vnto ỹ rude people: they muste be made in a readines before, that they may be hable to receiue the heauēly doctrine. First of al therfore preache nothyng els, but that the kingdome of heauen is at hande, that they retournyng from their olde life, may prepare themselues to a new lyfe. For the first degree of righteousnes, is to abstayne from sinne. And the first degree to health, is to knowledge the disease. Furthermore left the teachers being men of no reputacion, and teaching newe thinges, should not bee beleued, make them beleue your doctrine by miracles, lyke as ye saw me doe. Heale the sicke, rayse the dead, cleanse the lepros, caste oute deuils. These thinges though they be very great, yet ye shall haue them of me, & they shall get you fauour and authoritie with all men. For first the weake muste be allured. Take you hede onely that ye do not abuse these thynges eyther to payne glorye, or to lucre. Lyke as ye haue freely receyued of me, so freely geue. Defyle not the euangelical function, no not with the least suspicion of glory or lucre. Thus men shall esteme you greate in dede, yf they shall see you of so great might and power, and yet not to be haut nor proude, nor desirous of lucre, but stoutly to dispise those thynges, for the which the comō sort of men, do & suffre all that they may. I will haue you light and ready to do this message, and to be laded with no burdens, to be encombred with no carefulnesse, that ye may wholly ye apply the office committed vnto you. Ye teache heauenly thynges, set not your care vpon worldly thynges, ye haue preparatiō mete for your preaching, which teacheth no meane thing. Wherfore when you take your iourney burdeyn not your purses with golde nor syluer. No carrye not so muche as a bagge about with you to put your

But go rather to the lost shepe of the house of Israel,

Woe and preach saying: the kingdōe of heauē is at hande.

Freely ye haue receyued, geue freely.

victayles

vitayles in, neyther .ii. coates, nor shooes nor staffe. He is wel armed which is gyrded with the sweard of the worde of the gospell. Nor ye shall not nede to be carefull, how ye beyng naked shall come by necessaryes. Onely be carefull in your office committed vnto you, and all these shalbe geuen you from your heauenly father. It is his matter that ye haue in hande. He wyll not suffer his workemen to be defrauded of theyr hyer. For them that lyue from daye to daye, and according to nature, necessaries be soone prepared. And there wyll be ynowe whiche of themselues wyll geue to you, doyng and teachyng suche thynges. So shall it come to passe, that neyther ye shall be troubled with suche cares whiche maye diminishe youre auctoritie, and make you to be suspected, nor they whome ye teache, shall be vnkynde towarde you, of whome they receyue farre greater thynges. For the worke man. &c.

¶ But to whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. And whan ye come into the house, salute the same: and if the house be worthy, let your peace come vpon it: but if it be not worthy let your peace returne to you again. And whosoeuer shall not receyue you, nor wil heare your preachyng, whan ye departe out of that house or citie, shake of the dust of your feet. Verely I saye vnto you: It shall be easyer for the lande of Zodoma and Gomorra in the daye of iudgement, than for that Citie. The texte.

And ye shall be grieuouse to no man with begging, nor no man shall caste you in the teeth with his benefit, because he hath made a chaunge for better thinges rather than geuen any thing. For it shall not be nedefull for you to tourne into common innes, but into what citie or strete you entre into, firste enquyre yf there be any honest man there, desyrouse of the heauenlye kyngdome, and wery of the worlde, whiche with godlye desyres sygheth nowe and than after Messias that was promysed, whiche sheweth a greate hope of greater increase, by simplicitie and innocencie of lyfe, by liberalitie towarde the poore. For suche one will be a very mete hoste for you, and again ye shall be mekte gestes for him. Whan ye haue founde suche an one, turne into his house, and chaunge not your inne, vntyll youre busines aboute the gospell, causeth you to remoue into another citie. For it shall not be nedeful neyther comely for you, oftentimes to chaunge your host, as light persons, or persons desyrouse of more deynty fare. Euery house, euery fare, oughte to suffyse for men of the gospell. Be ye curteous & gentill of manners, that ye appere neither proude, nor flatterers. Whan ye enter into the house, speake fyrste and saye: Peace be in this house. youre prayer shall not bee in vayne. For yf the house be worthy this prayer, by and by without delaye it wyll receyue it: but yf it refuse it, your salutacion shall not be loste. For that whiche they despise shall returne vnto you. And truely I wouldе not haue you bowyng, and becking, or flatteryng any man for your necessities, that yf any house thinke muche to receyue you, or yf anye citie thinke muche to haue you as geastes, and wyll not of theyr owne accorde receyue the salutacion of the ghospell offred vnto them, I will that ye shall leaue the house whiche ye saluted, and leaue the citie whereunto ye entred, and go into the stretes and shake of the dust from your feete, declaryng openly that ye hunt for none of theyr worldly commodities, who caste of the ghospell of God, insomuche that ye shall not be caste in the teeth with the vile duste that sticketh vpon your feete. Here haue in remembraunce, that an holy thyng must not be geuen to dogges, nor precious margarites caste vnto hogges. And there abide tyl ye go thence.

Onely see that ye laye this to the vnkynde, wyll they, nyll they, that the kyngdome

kyngdom of god is at hande to the greate commoditie of them that receiue it, and to the great hurte of them that refuse it. Iuyse them whiche receyue the worde of the gospell. Wo be to that citie, wherein none shalbe founde, that doeth repent him of his yll lyfe, and desyreth not to be amended. This I assure you, that the countrey of Sodom and Gomorre shal be more gently handled in the daye of iudgement, than that citie, though it be a citie of Israel. The more that the clemency of god is to prouoke them to penaunce, by so many myracles, and so many benefites, the more grieuously shall they be punished, yf they reiect it.

The texte. Beholde I sende you furth as shepe among wolues, be ye therfore wyse as serpentes, and innocent as doues. But beware of those men, for they shall deliuer you vp to the counsels, and shall scourge you in their Synagoges. And ye shall be brought to the head rulers & kynges for my sake, in witnes to them and to the Gentyles. But whan they deliuer you vp, take you no thought how or what ye shall speake, for it shall be geuen you euen in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father which speaketh in you. Whe brother shall deliuer the brother to death: and the father the same, and the children shall aryse against their fathers and mothers, and shall put them to death: and ye shalbe hated of al men for my names sake: But he that endureth to the ende shall be saued.

But leue ye the punishment of them to god, be ye meke and patient against all iniuries, and so endeuour to profite all good men, that whan ye be prouoked of yll men, ye requite not iniuries. It is sufficient for you to bee garnished with those thinges, wherewith ye maye do good to all men. Against the iniuries of men I wyll haue you vtterly without weapon, and to ouercome with none other defence but with sufferaunce. Otherwise I could make you terrible and to be feared, but it is not expedient for the gospell. For violence doeth not extinguishe violence, nor iniury iniury, nor pryde pryde, but rather soulnes, gentilnes, and quietnes. I know that the pharisees, and men that be stoute with the fauoure of this worlde, will go about to do you sore displeasures. But against all these there is none other bucheler but patience. Nor there is no cause to feare, ye be sent lyke shepe without weapon, simple, innocent, in the middes of wolues, but ye be sent of me. I would not that ye beyng prouoked by their naughtines, should be turned into wolues, but to go about this by all meanes, that the wolues assuaged by your gentylnes, maye be turned into shepe. It is no great matter to reuenge yll men, but to turne their hertes to good, is a verye great & an harde matter. Therfore ye must couple two certayne thinges together, the policy of the serpente, and the simplicitie of the doue. The simplicitie of the doue shall cause you to desire to do good to al men, and to hurt no man, no though ye be prouoked. The policy of the serpente, shall cause you to geue none occasion, whereby your doctrine might be reproued. This is the chiefe point of your ambassade, that the gospell maye entre into all mennes hartes.

Beholde I sende you furth.

but beware of those men. Therfore ye must do vtterly nothyng, which by any probable colour might withdrawe any mans harte from the doctrine of the gospell. your doctrine shall make great stirres and tumultes in the worlde, the more therfore ye must beware, leste any busynesse aryse through your defaulte. Whiche can not be, yf ye communicate your benefites freely vnto all men, and kepe patience also towardes the yll men, and desyre to do them good.

Therfore with suche maner of men, yea wolues rather, ye muste worke warely

warelye, and nowe prepare your mynde agaynst all kyndes of yll, that nothyng may trouble you, whan it shall happen. For the tyme shall come that they will plucke you as ill doers into theyr counsels and conuentycles, and beate you with whippes like vngracious men, and subuerters of publique weale, ye shall be brought before rulers and kinges, not for your desertes, but for my sake, & though I may let them, yet wil I suffer all these thynges to be doen, that it maye be witnessed and open to all men, that they perysshe through theyr owne default, which beyng moued and prouoked by so many myracles, by so many benefites, by so ready doctrine, by youre simplenes & gentilnes, so spitefully reiect saluacion offered vnto them. Therfore whan so fewe shal be brought furthe to so many, so weake & vnarmed to so mighty, so vnlettered to so learned, be not carefull howe ye shall pleade your cause, though ye be rude, and not skilfull of iudgementes, of lawes, and of the lawe place. Also I would not ye should run to suche ayde and succour, by the whiche the common sorte of men be wont to haue the higher hand in iudgementes. They take vnto them a cunning and a well tonged aduocate, they flatter the iudges, they fall downe humblye vpon theyr knees, they get fauour with money. Medle ye with none of these. Do ye this onely, go furth whan ye be called, answere whan ye be commaunded, that they haue no iust cause of cõtumacy and stubbernes against you: but answere playnly and boldly, not with a deuised and a prepared oracion, but with suche one as hath boldnes ioyned with wisedome and mildnes. Like as vitayle shall be ready for you in euery place: so speche shalbe geuen vnto you, vpõ which carefully to muse, appertayneth not to hym that dependeth wholly vpon the helpe of god. Yea speche shalbe geuen vnto them in season whiche muse nothyng vpon it, not garnished nor gaye, but wyse and effectuall, and meete for the gospel. It is not mannes matters that ye haue in hand, but goddes, wherof ye be not authours, but instrumentes. For it is not ye that shall speake there, but the spirite of your father speaketh by your mouthes. Trusting therfore vpon his helpe, ye must be moued by no stormes of aduersitie. For the worlde will aryse against my doctrine with suche tumulte and busines, that the brother forgetting his brotherly loue, will bryng his brother to death: ỹ the father forgetting his naturall loue, wyl putte his sonne in daungier of death: that the sonne all honoure and dutie set aparte, will ryse against the father, and mother, and put them to death, of whome he had the beginning of his lyfe. Briefly ye shall be hated of all men, for the hatred they beare to my name. For this worlde beyng so corrupte on euerye side with ambicion, pryde, auarice, lechery and other worldly desyres, wyl not beare the heauenly doctrine contrarie to his appetite and desyre. And it shall be a greater offence to be a Christian man, than to be a murtherer of a sorcerer. These hurly burlyes the deuill shall rayse agaynste the gospel, but distrust not, godly wysdome shall ouercome the wyles of the deuil, and the malice of man: do ye the busines cõmitted vnto you with a bolde and cheerefull courage. For whoso among these ylles doeth perseuer and continue vnto the ende, he shall be saued. For ye must not beyng discouraged with feare, leaue of the busines of the gospell.

For it shall be geuē you &c.

But he that endureth to the ende shall be saued.

¶ But whan they persecute you in this citie flye into another. For verelye I saye vnto you: ye shall not go through all the cities of Israel, vntyll the sonne of man be come. The disciple is not aboue his teacher, nor the seruaunt aboue his master: It is ynough for the disciple

The .xx. te.

ciple to be as his teacher, and the seruaunt to be as his mayster: If they haue called the good man of the house Belzebub, how muche more his householde seruauntes? Feare them not therefore. For there is nothyng kept close, that shall not be opened, and nothyng hid that shal not be knowen. What I tell you in darkenes, that speake ye in light. And what ye heare in the eare, that preache ye on the house toppes.

There is no peryll vnles a stomacke meete and worthy for the ghospell saye you. But lyke as ye ought not to prouoke the crueltie of yll menne, nor to stirre vp persecucion, nor resist it with might and power, so whilest the preachyng of the gospell is but newe and young, I graunt you libertie to auoyde daunger and peryll by flying and running awaye, not onelye that ye maye be in safetie youre selfe, but also that by this occasion the fame of the ghospell maye be spred the further abrode. Therfore yf they persecute you in one citie, geue place to their madnes and flee into another, so that in no wise at a litle iniurie of persecucion, ye cease from your labour in the ghospell. This onely is to be doen now, that the fame of the ghospell maye be spred throughout all Palestine. And in this the persecutor shall do you good, because he shall not suffre you to tarry long in one place. The tyme shall come whan ye shall not auoyde persecucion with flight. Nowe the tyme is shorte, and haste muste be made. For the kyndome of god is at hande. This I assure you, before that ye haue goen ouer all the cities of Jewry, the sonne of man will shewe himselfe, and will helpe you beyng in daunger. In exaumple shal be shewed you in hym how great aduersities the preachers of the ghospell muste suffre. The whiche all ought to seme vnto you the more tollerable for this, that ye se that I haue suffred al maner of reproches and afflictions. The scholer is not better than his maister, nor the seruaunt better than his lorde. This sufficeth to the scholer yf he bee equall with his mayster: This ought to suffice the seruaunte, yf he be equall with his lorde. If they haue so vnworthely checked me the father of the house, insomuche that in moste vile reproche they called me Belzebub, and named the sonne of God by the name of an vncleane deuill: what meruaile is it, if they be bolde vpon the seruaunters of the house? I knowe that infamy semeth a great ill, and almoste more greuous than death: but it is a prayse and no infamye, whiche cummeth of wicked men for the gospell sake. They will saye that ye be witches, yll doers, and seditious, but this ignominy and shame afterwarde shalbe turned into glory. Your sinceritie and innocencie at length shall appere vnto the worlde, whiche synceritie all men shall prayse, cursing them whiche haue dishonested you with false reporte. Prayse long suppressed, breaketh out commonly with greater light. There is nothyng couered but time will vncouer it, and nothing is hid, but it once will come to light. Endeuoure this onely, that ye do thynges worthy prayse, and not seke after prayse. There is nothing therfore, why ye should be troubled with feare of infamy, and not freely preache the gospel of the kyngdome. It hath no dishonest thyng, nor nothyng to be kept close. Yea yf ye heare any thyng of me in darkenes, preache ye it in the cleare light. And if I haue tolde any thing secretely, preache it openly. Our doctrine is without any colouring. It desireth to come furth before all men; and it is afrayde to be knowen of no man

The disciple is not aboue his maister. &c

Feare them not therfore

For there is nothyng. &c

The texte, ¶ And feare ye not them that kyll the bodye, but are not able to kyll the soule. But feare rather hym whiche is able to destroye both soule and body in hell. Are not two litle sparowes solde for a minare? one of them shall not fall to the grounde without youre father. Yea and

and all the heares of your head be nombred: Feare ye not therfore; ye be of more value than many sparowes. Euery one therfore that shal confesse me before men, him will I confesse also before my father which is in heauen. But whosoeuer denieth me before men, him will I also deny before my father whiche is in heauen.

But there shall be some perchaunce, whiche will lytle passe upon my name, and other ylles, but who can despise and set lytle by death? It were mete you should feare them, yf they could kyll the whole man: but ye that knowe that the body is the vilest parte of man, and that the soule which is the chiefe parte of man cannot be hurte of them, be they neuer so sauage and cruell: ye (I say) nede not to feare them. They should hurte you more yf they dyd not slay you folowyng their myndes, than yf they kill you not regardyng them. I will shewe you who is more to be feared. Feare him, who like as he made the whole man, so he is able to condemne him to euerlastyng death, and to deliuer him into hell fyre.

Yet the body whiche the tiranne doeth kyll for a tyme, doth not vtterly perysshe. For the selfe same at the resurrection shall be restored in far better wise. Hitherto therfore onely the body is in daunger, yf in case ye be killed constantly obeying my commaundementes. But yf ye obey their commaundementes, and leaue the businesse of the ghospell, nowe not onely the body doth perysshe, whiche yf no man kill it, yet by the comuon lawe of nature it must nedes dye, but also the soule shall be deliuered to euerlastyng fier. And what matter is it, whether the persecutor, or disease, or any other chaunce take awaye the lyfe? Truely more glorious it is to die for the ghospell sake, whiche death though it be violent and sore, yet it shall not come before the daye, whan soeuer it cummeth it shall not come without the prouidence of God. And by this it cummeth to passe, that yf ye endeuour to anoyde it, ye cannot. God will not suffer you to be slayne but when it shall be very expedient for you to die. Wherfore put out of your myndes all this feare. God also will prouide for this, to whome it were not hard to geue you immortalitie, but that it is a greater thyng to despise death, than to escape it. What is of lesse value than sparowes? of the whiche two be bought for a farthing, a very lytle coyne? And the nombre of sparowes is great in euery place, and yet not so much as one of them is loste in the yearth, but by the wyll and sufferaunce of your father. Doe ye feare than leste he will suffre you, whom emong all he hath chosen to this businesse, to perisshe before your tyme, whom he doeth not neglecte, insomuche that he keepeth the nombre of all the heares of your head? Seyng that ye be of more estimacion to the father than innumerable sparowes, there is no cause why ye should feare, leste men be able to do any thyng against you, otherwise than shall be thought to hym, who hath continuall care ouer you. Wherfore leaue the care of your lyfe and death vnto hym, and be not ye driuen from the open profession of my name, be it neuer so hated of the worlde, by any feare of displeasures that men can doe vnto men. For whosoeuer litle regarding the rebukes of men, doe professe me in this lyfe to bee his Lorde and maister, hym will I acknowlege to bee my seruaunt and disciple, before my heauenly father. Contrary wyse whosoeuer wyll be ashamed of me before men and deny me, hym will I deny before my father whiche is in heauen. And this is no dayntie ouse and delicate profession, for he doeth not profesle me vnles he doeth declare by his lyfe that he doth beleue my sayinges.

And he hath denied me whiche so lyueth that he setteth by any thyng more than by me. What winning therfore can it bee, yf a manne lese that noble and euerlastyng prayse with the father and his angels, for feare of a false slaunder here, which neither lasteth long, nor is no slaunder in dede but with ignorant and folyshe menne, and before God very true glory. It is a great gayne lytle to passe vpon these thynges, and to make haste to the euerlastyng rewarde: whiche shalbe geuen in due tyme to them that haue deserued it: in the meane season a good conscience is a great piece of the rewarde.

The texte. Thynke not that I am come to sende peace into the yearth. I came not to sende peace but a swearde, for I am come to set a man at variaunce with his father, and the doughter with her mother, & the doughter in lawe with the mother in lawe. And a mans foes shall be they that are of his household. He that loueth father or mother more than me, is not worthy of me, and he that loueth sonne or doughter more than me, is not worthy of me. And he that taketh not his crosse and followeth me, is not worthy of me. He that findeth his lyfe, shall loose it, and he that looseth his lyfe for my sake, shall fynde it.

The profession of the ghospell is no wretche nor lyght thyng. Truely the rewardes be great, but ye must come vnto them with vehement and continuall desyres of the mynde: they chaunce not vnto vll menne and lingerers: they must be obteyned by strength and violence. Thinke ye that I am cumme to sowe peace in the yearth emong men? It is farre otherwyse. Nay I am not come to sowe peace and concorde, but warre and swerde and warre, and that inwarde and domesticall warre, and not ciuille warre onely.

For where as the doctryne of the ghospell shall be hated of the moste parte, and sith it requireth so feruente a desyre to warde it, that all the affections of men be they neuer so great and vnruly, must geue place: it cannot be but great stryfe and dissencion must aryse emong the that be most nere & frendely: whyles they that dote vpon the worlde wyll rage rather agaynst their derest beloued, than forsake their vices, wherevnto they be accustomed: and whoso is once touched with the great feruencye of the euangelicall charitie, he wyll not suffre hymselfe by no maner of affections to be pluckt awaye from the thing, whiche he hath begoonne to embrace and make muche of. But happy is that stryfe and dissencion whiche doeth auaunce sincere and good thynges, and cutteth awaye rotten thynges: happy is that swearde whiche pareth awaye from the soule all noysome lustes and desyres. Lette this tumulte and hurlyburly be layed vnto me, and not to you, whiche haue geuen a medicine & troubled all the body: but so, that they that stryue against their beloued, that is to saye their nereste kinsfolkes, for the hatred of my name, ought to impute it to themselues and not to me. For they myght folowe them whome they persecute. I offer helth and saluacion to all men, whyche yf all men do embrace, there shall be no stryfe nor dissencion. Truly the ghospell of it selfe is a thyng of peace, and of quietnes, but sedicion is rayled by the faulte of others: Lyke as the medicine is a holsome thyng of it selfe, but in the body it maketh a trumbling and trouble, whiles it prouideth that all the membres may be in quiet. But it is expediente that the noysome thynges be pared away, that true and holy concorde may be established the more emong the pure & cleane. This swearde therfore I bring into the earth to breake concorde betwixt the sonne and the father, to deuide the sure and streight bande of nature betwene the

For I am come. &c.

doughter

doughter and the mother, to discouer the loue and concorde betwene the mother and daughter in lawe. There is no knot of nature or amitie so sure, which this swerde is not able to breake. Whom domesticall acquaintaunce hath made louers and very nere frendes, them the swerde of the gospell shall set in sundre. But so ferre and no ferther shall this battayle extende, and so farre shall this warre go, that they whiche be of our syde shall onely despise their enemies, but not hurte them, and as muche as in them lyeth, saue them also yf they can. And thus farre shall this despising goe, not to disdayne them and abhorre them, but soberly to make them an aunswere, and not to obey their wicked commaundementes. Ye must take hede by all meanes that the common state of the publique weale be not troubled by you. Be not slacke in the duty which by the law of nature the sonne oweth to the father, the daughter to the mother the brother to the brother, the husbande to the wyfe, the cosen to the cosen, the frende to the frende, and the familiar to his familiar, and acquaintaunce. For I do not abrogate and put awaye the lawe of nature, but make it perfecte. Ye must be obediente in all thynges vnto the publique magistrates and ministers, vnlesse they prescribe and commaunde wicked thinges. They call you to the lawe, ye must go: they require an accompte, ye must make it: but yf they commaunde you to do honour and sacrifice to ymages and pictures, yf they commaunde you to cease from preachyng of my name, ye ought not to obey them. And yet they must not be stirred with checkes & railinges, but they must be aunswered soberly, why it is more mete to obey God the prynce ouer all, than the power of man. For it is reason that the commaundementes of God should be preferred before the cõmaũdementes of men. And yf they prescribe vniust thinges which yet do not make menne wicked yf they obey them, they must be suffered, leste they beyng stirred they fall into a rage. As for an exaumple, if they take away vniustly thy garment or money: if they cast thee into prison: if they scourge thee with whippes. For these thynges do not take awaye godlines, but rather by occasion, increase & set furth the vertue of the gospell. Lykewyse the duetie of the naturall loue must be performed to the parent yf he haue nede, though he be an heathen, and alienate from the ghospell. But yf the authoritie of the parent withdrawe from the ghospell, the heauenly father ought more to be obeyed, than the yerthly father. And yet the father must not be churlishly despised, but gently & reuerently monished, not to repyng against God. In lyke maner also we must do with other, vnto whom we owe the dutie of humanitie, either of nature or els of curtesy. Some will say, it is heard to master suche affections, which nature hath inwardly graffed in vs. But suche stronge and manly menne, the profession of the ghospel doth require, and such as wyll be moued from the heauenly busynes by none affections. Ye shall see me go this waye: he must nedes folowe in the same which will be taken in the numbre of my disciples. The sonne that loueth the father or the mother more than me, is not mete for me. Agayne the father whiche loueth the sonne or the doughter more than me is not mete for me. And he loueth him more than me, yf in doyng hym pleasures, he neglecteth my commaũdementes. It is wicked loue so to tendre thy parentes being but men, that thou offende thy parent being God. And leste it should seme to be muche to set more by the wyll of God than all mennes affections, where as nothing is more deare to man than life, except he despise this also for the ghospell sake, and be alwaies in a redines to

He that loueth father or mother, &c.

all kyndes of death and punishmente, and take vp his crosse and folowe me dayly, he is no mete disciple to haue me to his maister. For lyke as the disordered loue of the parent or childe, is hatred rather than loue, sith it is noysome vnto both: so the disordered care to preserue the lyfe, is a verye destruccion of the life. He hath preserued his life, that loste it well, he hath loste it, which hath kept it naughtily. He that by forsakyng the ghospel, and denying me, hath pacified the iudge, hath escaped prison, hath escaped hāging, hath escaped death, whereas he semeth to men to haue wonne his life, he hath loste his life in dede. Agayne he that constauntly stickyng vnto the ghospell putteth furth hymselfe boldely to all daungers & deathes, he semeth vnto men to loose his lyfe, where in dede he winneth his lyfe. The lyfe doth not perishe when it is taken awaye for professyng of the ghospell, but is preserued euerlastyngly: It doth perishe in dede, if it bargayne to haue a shorte tarrying in the bodye with vngodlines: and yet it liueth not than in the body, whiche liueth in the hatred of God.

He that findeth his life. &c.

And he that loseth his lyfe. &c.

The texte. ¶ He that receyueth you receyueth me, and he that receyueth me receyueth hym that sent me. He that receyueth a Prophete in the name of a Prophete, shall receyue a Prophetes reward. And he that receiueth a iust mā in the name of a iust mā, shall receiue a iust mans reward. And whosoeuer shall geue to one of these litle ones to drinke, a cup of cold water, only in the name of a disciple, verely I say vnto you, he shall not loose his reward.

Neyther is there any daunger leste if it chaunce you to be forsaken of your parentes, kynnesfolkes, aliaunce, and frendes, that there shoulde bee none to geue you houserowme and vittayle. The gyftes wherewith I doe adorne you, and your innocencye, shall purchase you euery where, houses, parentes, chyldren, kinnesfolkes, and frendes. For ye shall haue so many chyldren, as ye shall haue disciples. Lyke as there shall be euer some which wil despise you and persecute you: so there shalbe euer some which will comforte you with an entiere and pure affeccion. And as, albeit ye reuenge them not, but wishe them well, God in time to come wil greuously punishe them, because he taketh him selfe to be despised when ye be despised: so to the others he will rendre a great reward for your sake, albeit ye requyte them not. For God willeth not that it shoulde be imputed to you, but vnto hymselfe, yf any Gentilnes hathe been bestowed vpon you for the gospels sake. For whosoeuer receiueth you, receyueth me, in whose name ye be ambassadours: and he that receyueth me, receyueth my father, from whom I am sent, and whose matter I haue in hāde.

He that receiueth you receyueth me.

He therfore like as he is riche and liberall, so will he rendre a very great reward for euery litle benefite whiche is bestowed vpon you, that meane shall not loose theyr benefite vpon you, but haue a great auantage therby: ye muche more ought he to rendre thankes whiche gaue the benefite, than he that receyued it. For truely it is a great gayne to exchaunge a corporall benefite indurying but a whyle, for spirituall and euerlastyng ryches. Whoso receyueth the Prophete or the preacher for no nother cōsideracion but that he is a Prophete or a preacher, and that he beyng sent from me preacheth the will & promises of God, he shall receyue the rewarde of a Prophete, and become a Prophete himselfe. And whoso receyueth the iust man not because he is his kinnesman, or for any other worldely affeccion, but for this cause onely that he is a iust and a good man, liuing after the rule of the ghospell, he shall receyue the rewarde of the iust, & become a iust man himselfe. Hath not he made an happy

chaunge

chaunge, whiche hath vsed hospitalitie, and wonne innocencye. Pouertie can withdrawe no manne from this gayne. For here the good wyll of the geuer is counted the gyfte, and not the value of the gyfte. In somuche that whoso geueth but a cup of colde water, I saye not vnto me, but vnto any of the leaste of these, onely because he is my disciple, I saye vnto you, certenly he shall not leese his rewarde: for he also shall become my disciple. And who is so poore and bare whiche is not hable to geue a cuppe of colde water to the thirstye. And as it skilleth not howe great the thyng is that is geuen, but with what affection and in whose name it is geuen: so it skilleth not howe great he be, vpon whom this gentilnes is bestowed: this is sufficient that he is my disciple, that I may excepte and take it for a great benefite.

¶ The. xi. Chapiter.

¶ And it came to passe that whan Iesus had made an ende of commaunding his twelue disciples, he departed thence to teache and preache in theyr cities. The texte.

After that Iesus had instructed & furnyshed his disciples with these commaundementes, and commissions to preache the gospell, he lefte them: that they beeyng aparte from theyr maister, myght make a triall of themselues, and proue what they could doe: and went from the hill, that he for his part might preache the ghospell in the cities of the Iewes.

Whan Iohn beyng in pryson harde the workes of Christe, he sent two of his disciples, and saied vnto him: Art thou he that shall come, or do we loke for an other? Iesus answered and sayed vnto them: go and shewe Iohn agayne what ye haue heard and sene. The blind receyue theyr sight, the lame walke, the lepros are clensed, the deafe heare, the dead are raysed vp, and the poore receyue the glad tydinges of the ghospell. And happy is he that is not offended by me. The texte.

And at what tyme the fame of Iesus, by the reason of his miracles which he wrought in many places, and by the reason of his wonderfull doctrine, did increase daylye more and more throughout all Iewry, and in the countreyes nere vnto Iordane, where Iohn before had preached and baptised Iesus: the disciples of Iohn somewhat nowe enuying the glory of Iesus, of whom as yet they had no great opinion, whereas of Iohn they thought that he was somewhat more than manne: they tolde vnto Iohn beeyng in pryson, what good successe and fortune came of all thinges which were doen by him, whom a lytle before he had baptised in Iordane, and with whom he dyd beare witnesse vnto the people.

Further Iohn a man of perfecte holynes, reioysing that it nowe came to passe whiche he spake before, that the name and opinion of hymselfe, whiche was greater than it was in dede, did decrease and diminishe, and the fame and opinion of Iesus did dayly increase and spreade abrode, perceyuing also the enuious affectiõs of his disciples, to the intent that he might heale theyr weake-

nes and abandone them from hym and deliuer them to Jesus: he chose out two of them & sent them to Jesus, to say vnto him in his name these wordes: Arte thou that Messias, whiche was sayed should come, or arte thou not he whom I spake of before, and do we yet loke for an other? Thus dyd Iohn, not that he was in doubt, but to confirme and establyche the myndes of hys disciples, and throughly to abolyche and put awaye the ouer great suspicion that they had of hymselfe, supposing him to be Christe. For yf he should haue denied that he was Christe and should haue repeted that whiche he had often spoken before that Jesus is Messias, his disciples woulde haue imputed it vnto humilitie: and the more he should haue humbled hymselfe, the greater opinion would they haue had of hym. But he knewe that Jesus hymselfe coulde best heale and cure this theyr weakenes. They go vnto Jesus and tell hym what Iohn commaunded them. Jesus knowyng that the testimonye whiche is gathered of dedes, is more certayne than that whiche spryngeth of woordes, chiefly yf a man testifieth with himselfe, made none aunswere at the first, but euen before theyr face worcking many wonders, both newe, & which haue not been heard of, healyng the sicke, chasing awaye the vncleane spirites, restoryng the lame, geuing sight to the blinde, sayeth vnto them: It nedeth not for me to shewe what I am. Onely goe and shewe vnto Iohn what ye haue seen with your iyes, and what ye haue heard with your eares. The blynde receyueth syght, the lame walketh, the lepers bee clensed, the deafe heareth, the demoniackes whiche be troubled with deuils, be deliuered, the dead ryse againe: Finally according to the prophecy of Esay, the poore and humble doth embrace the ioyfull tidinges of euerlastyng lyfe, whiche the stoute and arrogant do despise. These workes do declare sufficiently what I am. And blessed is he, vnto whose mynde suche great successe of the ghospell geueth not occasion of yll. Jesus spake this also, notyng modestly the enuy of Iohn hys disciples, but in suche wyse that they should not be putte to shame before the multitude, but should knowe theyr faute secretely with themselues: temperyng his answere by all meanes, both that he myght auoyde suspicion of arrogancy, and that the disciples myght beleue hym the better, and also that he myght rather heale theyr affeccion, than openly to reproue them.

Go & shewe Iohn againe what ye haue heard and seen.

The texte.

And as they departed, Jesus began to speake vnto the people concerning Iohn. What went ye out into the wildernes to see a reede that is shaken with the winde? go to, what went ye out to see a man clothed in soft rayment? beholde they that weare soft clothyng, are in kinges houses. But what went ye out to see a Prophete? verely I say vnto you, and more than a Prophete. For this is he of whom it is written: Beholde I sende my messenger before thy face, who shall prepare thy waye before thee. Verely I say vnto you: among them that be borne of women arose not a greater than Iohn the baptist. Yet he that is lesse in the kingdom of heauen, is greater than he. From the dayes of Iohn Baptist vntill this day, the kingdom of heauen suffereth violence, and the violent plucke it vnto them. For all the Prophetes, and the lawe it selfe prophecied vnto Iohn. And yf ye will receyue it, this is Helias, whiche was for to come. He that hath eares to heare, let him heare.

Then when they were departed, Jesus turnyng vnto the multitude, leste they shoulde surmyse any thyng of Iohn otherwyse than were conuenyent, supposyng that he demaunded these thynges as though he had been in doubt himselfe, and not rather to heale the weakenes of his disciples: he beganne to setfurth the prayses of Iohn very largely, but yet in suche wyse that he woulde not geue hym the prayse of Messias, but the nexte prayse onely,

and

and yet he wouldde that John his testimony concernyng hym, shoulde be of weyght. For it is expedient that the people shoulde haue a very good opinion of John, whiche had testified so notably of Jesus, that he was the sonne of God, that he was the lambe whiche shoulde take awaye the synnes of the worlde, that it was he that shoulde baptise in fier and spirite. For neither vanitie nor lying coulde be suspected in suche a manne, as though he had falsely so praysed Christe before: nor waueryng or inconstancye, as though beeyng chaunged afterwarde he shoulde haue begonne to doubte of Christe. Let no man (yf he) suspecte John of inconstancie.

For yf ye thynke hym suche a one that he wyll chaunge his minde after the maner of mutable men, and doubte of that thyng whiche he before affirmed, for what cause dyd ye lately flocke together in wildernes to gase and lobe on? To see a reede shaken with the windes? For suche maner of manne should he be, yf he would nowe swarue and dissente from hymselfe, and should become much vnlike vnto himselfe. But the continuall hardnes of his whole lyfe, doth lightly deliuer him from this suspicion. What I saye, came ye together in to wildernes for to see? A manne gayly appareled with silkes? This was a sight nothyng mete for wildernes. For they that be clothed with fine lynnen and silkes, be in kynges palaces, vnto whom doth agree excesse and riot, and delicate lyuyng. And emong them inconstancye and flattery hath place. He that liueth with locustes and wylde honye, he that is clothed with Camels heare, he that is gyrded with a letheren gyrdle, is not thus suspected nor misdemed: And the familiaritie of the kynges courte coulde not alter his ordre. The prylon doeth declare and shewe that he coulde not flatter. But it must nedes be some great spectacle and sight whiche drewe you so thicke into the desserte. Therfore what came ye to beholde? Any Prophete? for they be commonly wunte to leade theyr lyues in desserte.

What went ye out into wylderne to see? &c.

Beholde they that weare softe clothing. &c

Here truly ye be not frustrate of your hope: For ye haue not seen onely a Prophete, but a more excellent thing than a Prophete. For it is he of whom Malachias once prophecied, that he should come before Messias as beeyng nowe at hande, that he should not onely by his oracle and true saying, promise him to come long after, but also poynte hym with his finger to be at hande. Thus is the prophecie: Lo sayeth he, I sende my Aungell before thy face to prepare thy waye for thy cummyng at hande. This I assure you, so great is the excellencie of John, that none is greater than he, emong them all that hath been borne of a woman: Yet he whiche is at this present esteemed lesse of many in preaching of the gholpell, onely is greater than he: for he promised not with doubtfull prophecies, that Messias once shoulde come, but he shewed him, & appointed him nowe cumming, and preached that the kyngdome of heauen was nowe at hande. Hitherto the heauenly doctryne was looked for, whiche the figures of the Patryarkes, whiche also the oracles of the Prophetes, had darkely promised. Nowe John so excited and stirred the hartes of many to the desire of euangelicall doctryne, that from the begynnyng of his preachyng vnto this daye, they breake in vnto it through the violence of fayth, both sinners and heathen people, and wyll we, nill we, they plucke it, and rauishe it violently. They wyll no longer be excluded, they wyll no longer be detayned in shadowes & darke riddles of the olde lawe, perceiuing that the light of the euangelicall trueth is at hand, and that the thyng is nowe present,

I for: vnto you. &c.

From the dayes of. &c

whiche was shewed and signified in the former bokes, perceyuyng also that none other prophecie ought to be loked for, touchyng Messias that shoulde come. For all figures, by the whiche the lawe poynted Messias to come, and all prophecies of the Prophetes, which promysed that Messias should come, as soone as Jhon came, left of to promyse the thyng to come. For it is folishnes to loke for the thing that is presente, as though it were to come.

For all the Prophetes &c.

There is no more to do, but feruently and gredely to teache, and take that which agreably to the true sayinges of the Prophetes is nowe presently offered. And to the intente that ye maye playnly se that hereafter there is none other Prophete which shall shewe you of Messias to come, this is that John, whome Malachias vnder Helias name (whome he folowed in austeritie and hardenes of lyuyng, and apparell, whome he folowed also in franke reprouing of kinges) prophetied before should come before that Christe did come. Wherfore yf ye receyue hym, beleue ye that Messias so long loked for, is nowe at hande: ye haue seene his lyfe, ye haue hearde his testimony, ye heare also what I will saye vnto you. Yf any haue eares to receyue the trueth, let hym heare: yf any wyll stop his eares, let hym thanke hymselfe of his owne madoyng. There is nothyng omitted of vs that may moue the hartes of all menne.

The texte.

¶ But whereunto shall I lyken this generacion: It is lyke vnto children whiche sitte in the market places, and call vnto theyr felowes, and saye: We haue pyped vnto you, and ye haue not daunced, we haue mourned vnto you, & ye haue not lamented. For John came neyther eating nor drinkyng, and they saye he hath a deuyll. The sonne of manne came eatyng and drynkyng, and they saye: beholde the glutton, and the wyne bibber, a frende to the publicanes, and to the synners. And wysedome is iustified of her children.

And yet I see many so obstinately vnbeleuyng, that neyther afrayed by the austeritie of John, nor allured by my curtesye and well doyng, wyll receyue the thyng whiche they haue loked for nowe so long tyme, by the promyse of the Prophetes. What maner of generacion shall I call this? Or by what comparison may I set it furth? It is lyke vnto children syttyng in the market place, whiche with a common song crye thus to theyr felowes a farre of: we haue song you pleasaunt thinges vpon our pypes, and ye haue not daunced: we haue song you sorowfull thinges, and ye haue not wayled. We haue proued & allayed one thing, but diuers waies. Neither waie hath been profitable vnto the vnbeleuers, lower and vntractable. John minding to stirre vp this nacion vnto penaunce, (as it were with a sorowfull song) came furth with great austeritie & hardnes of lyfe, fasting, abstayning from all delicate meates, forbearyng wyne, and drynkyng water. And some lette not to saye that he is possessed with the deuill, so farre they be from folowyng of hym. The sonne of man came furth minding to stirre vp this nacion to the loue of the heauenly doctryne, as it were with a more merye song of the pypes: and that he myght allure them the more with his gentilnes, he hideth not himselfe in deserte places, nor weareth no notable rough garment, nor vseth no notable sower meates, but framing himselfe to all men, and despising the cumpanye of no man, eateth all maner of meates, and drinketh whatsoeuer is set before hym: and ingayne they picke quarels, falsely to reproue hym, saying: Beholde the great eater, the wyne bibber, the frende of the publicanes and synners. They that be not moued with austeritie and roughnes, be wont to be wonne by fayre speakyng

The sonne of man. &c.

ting and gentilnes. But this nacion by euery occasion is made wurse, & turneth euery remedy and medicine into a matter of greater disease and sickenes. But by the moe wayes they be prouoked to health and saluacion, the more euident it shall be to all men, that they perishe through theyr owne malice: and the wysedome of God, by whose councell all these thynges be doen, shall haue the prayse of righteousenesse emong her children, when they shall see them that appered great menne and iust menne before the world, to be repelled from the kyngdome of heauen for theyr vnbeleefe: contrarywyse when they shall see sinners, Publycans, harlottes, heathen people, humble and abiect, to be receiued into euerlastyng saluacion for the redines of theyr fayth.

Than began he to vpbrayde the cities, in whiche moste of his miracles were doen: because they repented not of their sinnes. Woe vnto thee Chorazin. Woe vnto thee Bethsaida. For yf the miracles whiche were shewed to you had been doen in the citie of Tyre or Sydon, they had repented of theyr synnes long agone in sacke clothe and ashes. But I say vnto you: it shalbe better with Tyre and Sydon in the daye of iudgement, than with you. And thou Capernaum whiche art lift vp vnto heauen, shalt be brought downe to hell. For yf the miracles whiche haue been doen in thee, had been shewed in Sodome, they had remayned vntyll this daye. But I saye vnto you, that it shall better with Sodome in the daye of iudgement, than with thee. The texte.

Here Iesus musyng in maner at the inuincible malyce of certayne people, for the feare and exsample of others, began to rebuke the cities, whiche where as he had shewed many miracles, and healed men, & taught so many thynges: yet they were not stirred to repentaunce of theyr former lyfe, saying: Woe be to the Chorazin: woe be to the Bethsaida: for yf the wonders which haue been shewed in you, had been seen in Tyre & Sydon, whiche cities ye abhorre as heathen and wycked, long ago they beeyng contryte would haue doen penaunce in heere clothes and ashes. And in the meane time ye stand in your owne conceyte, because ye be of the stocke of Israel, because ye sacrifyce not vnto Idolles, because ye be not geuen to riot and excesse so openly and loosely, because ye worshyp one God, because ye be the children of Abraham, because ye haue the lawe and the Prophetes: but vnlesse ye repente you, all these thynges shall turne into the heape of your damnacion. For this I assure you, in the daye of goddes iudgement when euery man shalbe iudged of God, not after opinion and heare saye, but according to his desert: Tyrus and Sydon shall be more gently handled than you. They shalbe the more easely punyshed, because they were not stirred to repentaunce as ye be. And thou, o Capernaum, which nowe standyng in thyne owne conceyte, art in courage as high as heauen: shalt than be plucked downe to hell. Thou reioycest with thy selfe as though thou were righteous and doest abhorre the Sodomites of Sodome whiche in tyme paste were horribly punished for theyr synnes: but in the daye of iudgement theyr damnacion shal be more easy than thine. For if those miracles had been wrought in Sodome whiche haue been shewed in thee, they would haue satisfied by penaunce, God that was offended with them, and theyr cities had stande vnto this daye. Woe be to the Chorazin. Woe be to thee Bethsaida. But I saye vnto you. &c.

At that tyme Iesus answered, and sayed: I thanke the o father, o Lorde of heauen and yearth, because thou hast hyd these thynges from the wise and prudent, and hast reuealed them vnto babes. Merely father so it was thy good will. All thynges are deliuered vnto me of my father. And no man knoweth the sonne, but the father: nor no man knoweth the father, but the sonne, and to whomsoeuer the sonne will reuele hym. The texte.

And when the disciples were returned vnto Jesus from their preachyng, and told him cherfully that the matter came well to passe, he teachyng vs that whatsoeuer we do prayse worthy ought to be ascribed vnto God, lifting hys eyes vp to heauen, saide: I thanke thee, o father, which art Lord of heauen and yerth, and by whose wysedome all thynges be gouerned, because thou haste hyd this heauenly philosophie from them that be high mynded and puffed vp with pryde, through an opinion of their worldely wysedome and polycie: and haste opened it to the litle ones, & to the meke, and to fooles after the worldes iudgemente. Truly so it is father, for so it is thought best vnto thy gentilnes: to teache that thou art not pleased with the stout, and such as trust vnto their owne iustice and wisedome: and that they be great with the, for the simplicitie of fayth, whom the worlde taketh for fooles and abiectes. So it pleased thy godly wysedome, to condemne the wisedome of man, and to drawe vnto thee good meme by the humilitie of the doctryne euangelicall. And by and by turnyng to them that stoode aboute him, sayed: My father is the author and the cause of all these good thynges, who hath deliuered all vnto me. To knowe hym and me, is the very true felicitie. And he doeth not bowe hymselfe but to quiet and meke myndes. This is a certayne secrete Philosophie and not knowen vnto the worlde. No manne knoweth the sonne but the father: no manne knoweth the father but the sonne, and to whom the sonne wyll manifest hym: and he doth not manifest him to the proude and high minded. The doctryne auayleth nothyng, the miracles auayleth nothyng, without the secrete inspiracion. But none be worthy of this, but they whiche distrustyng their owne helpes commit themselfe wholy to the goodnes of God. They that thynke themselues wyse, be not worthy for this wysedome. They that thynke themselfes ryche, be not receyued to these ryches. They that thynke themselfes noble and myghtie, be not receyued to these preferrynges. They that thynke themselfes iuste, be not mete to receyue the iustice of God.

Verely father so it was. &c.

The texte. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me: For I am meke and lowely in hearte, and ye shall finde rest vnto your soules. For my yoke is easy, and my burden is lyght.

Here Jesus considerynge in his mynde the great miserye and calamitie of mankynde, some to be oppressed with powertie, agayne some more greuously to be tormented with care for riches, some to be greued with diseases, some with olde age, some to be vexed with loue, and some more greuously troubled with hatred, many to wander and wauer in fundry mazes of false opinions, many to be afflicted and greued inwardly with the consciences of their synnes, and that there was none, whiche played the parte of a faythfull and effectuall pastour, whereas there were innumerable whiche take vpon them to be preestes in countenaunce and hawtie behauioure, whiche magnified themselfes by the name of maister & Rabby, and whiche dyd easte their tithes: moued with pitie and compassion doeth inuite and call vnto hym all men, promisyng of his owne accorde vnto all menne, comforte and remedy, so that with a synple and syncere harte, they cumme vnto hym, and shakyng of the moste miserable and moste greuous yoke of the worlde, take vpon them the yoke of the doctryne euangelicall.

Cumme:

Cumme vnto me (sayeth he) as many of you as bee greued with afflictions, cares, or with conscience of your synnes, and as many as be oppressed with the burden of aduersitie, I will refreshe you, I will geue you solace and comforte agaynste all kyndes of displeasures. Neyther ryches, nor honours, nor pleasures of this worlde, bryngeth the true tranquillitie & quietnes of mynde: nor the wysedome of this worlde, nor the religion of the Pharisees deliuereth from greuouse carefulnes. The worlde hath his yoke, at the firste apperaunce pleasaunte, but in dede greuouse and sharpe. Firste of all shake it of, and cumme vnto me gladly, and bowe your neckes cherefully vnder my yoke. Learne of me what thyng onely and truly doeth pacifye and ease the mynde, and of what fountayne this whole tumulte and trouble of menne doeth spryng. Truely this is the hawte and fyerce mynde trusting to it selfe, and trustyng lytle to God. Out of this spryngeth Ambicion, desyre of money, lust to reuenge, debate, enuy, warre, sedicion, wickednes agaynste God: than the which thynges what canne be more tumultuous or troublesome. So that yf ye will be once deliuered from all illes, take awaye the fountayne of these euyls, receyue my doctryne, and folowe my lyfe. Learne of me howe that I am meke and of no hawte herte. I haue declared by miracles what I canne doe, and yet I desyre neyther ryches, nor honour, and I am ambicouse and gredy vtterly vpon nothyng whiche semeth to the worlde great and goodly. I disdayne none be he neuer so vile or sinfull. I geue not taunte for taunte: I curse not them that wyshe me yll: I stryke not hym agayne, that stryketh me: I depende wholy of the commaundemente of my father. He wyll punishe the yll doers: he wyll rewarde the good dedes: to hym I render the whole glorye: to hym I committe all my care. I obey simply and playnly in all thynges his will: and as muche as in me is, I study to do for all men, and to hurte no manne. yf ye learne onely this of me, ye shall fele and perceyue these miserable tumultes and troubles to be asswaged, wherwith nowe ye be tossed and turmoyled without any ende, and ye shall gette rest and quietnes to your myndes: whiche shall folowe you and be with you in the mid tempestes of aduersities which trouble you on euery syde. A meke and a colde mynde is the fountayne of all mannes tranquillitie and quietnes. Onely hauyng confidence bowe downe your neckes. There is no cause why ye should feare my yoke. It semeth harde and heuy vnto the vnbeleuers, but vnto them which with all theyr harte trust vnto the goodnes of God, whiche haue receyued the fyer of the euangelicall charitie, my yoke is softe and easye, and my burden is lyght. For the certen and sure hope of rewardes, maketh the yoke pleasaut: and the ineffable loue towardes God, maketh the burden light. For what is not swete and pleasaunte to him that hath a loue to it? yf the mynde haue a good conscience and be voyde of all care, yf it haue a certayne trust of the rewardes of euerlastyng lyfe, what shall spryng or ryse whiche canne trouble or moue suche a mynde?

And I will ease you.

For I am meke & lowly of herte.

¶ The.xii.Chapter.

The texte. At that tyme, Jesus went on the Sabboth dayes through the corne, and his disciples were an hungred, and began to plucke the eares of the corne, and to eate. But whan the Pharisees sawe it, they sayed vnto hym: beholde thy disciples do that whiche is not lawfull to do vpō the Sabboth day. But he sayd vnto them: haue ye not red what Dauid did whan he was an hungred, and they that were with hym: howe he entred into the house of God, and dyd eate the shewe breaddes, which were not lawfull for him to eate, neither for them whiche were with him, but onely for the priestes? Or haue ye not red in the lawe howe that on the Sabboth dayes the priestes in the temple breake the Sabboth, and are blameles? But I saye vnto you: that in this place is one greater than the temple. Wherfore yf ye wist what this meaneth, I will mercye, and not sacrifice: ye would not haue condemned innocentes. For the sonne of man is Lorde also of the Sabboth daye.

AND vpon a certayne daye as Jesus went by the corne, and his Disciples stirred with hunger and goyng before hym, plucked the eares of the corne, and rubbyng them with theyr handes, eate the corne: the Phariseis takyng occasion on euery syde falsely to blame them, sayed vnto him: Seest thou not what thy disciples do breaking the Sabboth daye? Why than doest thou not forbid them sith they do vpon the Sabboth daye, that whiche is not lawfull? Here Jesus so defended his disciples, that they coulde not blame hym, as the aucthour of breakyng of the Sabboth day, & teacheth them withall, that suche maner ordinaunces ought to cease as often as necessitie or some notable profite chaunceth. For the Sabboth daye, fastinges, and suche lyke constitutions were not ordeyned for mans hurte and vndoyng, but for his preseruacion and health. Therfore he doth obiect against the Phariseis beyng skilfull in the lawe, an exaumple out of the lawe, and that of a man not of the common sorte, but of him whom they counted chiefly to be an honest man and blameles. Why (sayd he) doe ye falsely blame my disciples for that they asswage theyr hunger with a smale thing, and easie to be gotten? Haue ye not red how that holy Dauid cōstrained by necessitie, enterprised a greater thyng. Who fleyng from Saule, when he came to the citie of Nobe, dyd eate the loaues, whiche they called the loaues set furth to be shewed, and not only he, but also his folowers and seruauntes? It is vnlawfull for any man sauing only priestes and Leuites, to eate of these loaues: but when he was in daunger for hunger, neyther the priestes feared to shewe hym these loues, nor Dauid feared not to touche and eate them, as though they had been prophane and not holy. Yf ye alowe the doyng of the priest Albimaleth: if ye disalow not the doyng of the Prophete Dauid: why do ye reproue my disciples for a thing muche lesse to be regarded? For what a smale worke is this to pluche vp the eares of corne being at hand, & to eate the corne rubbed out with your hādes? Besides this the lawe it selfe cōmaundeth the Sabboth to be broken. For the priestes in the temple killing ỳ beastes on the Sabboth day, & exercising the bucherly office, gathering together a pile of wood and setting it a fier, plucking of the skinne, cuttyng them in pieces, and sethyng them, breake not they the Sabboth day? the lawe suffereth no worke

Haue ye not redde what Dauid did? &c.

Or haue ye not red in the lawe? &c.

to

to be doen, and yet the sacrate prieſtes doe exercise & vſe theſe fowle woꝛkes in any holy place vpon the ſabboth day. Ye knowe that theſe thinges be doen, and ye doe allowe them foꝛ this, becauſe they make foꝛ the vſe of the temple. If the authoꝛitie of the temple be ſo great, that the woꝛke which is beſtowed vpon it doeth not breake the Sabboth daye, this I ſaye vnto you: Heare is one of greater authoꝛitie than the temple. They that doe ſeruice vnto hym, ought moꝛe to be excuſed from the blame of breakyng of the Sabboth daye. If they breake not the Sabboth day which labour in the ſacrifices of Moyſes: muche moꝛe ought they to bee excuſed that ſerue and wayte vpon the ghoſpell, whiche is a ſacrifice moſte acceptable to God. He that did oꝛdayne the Sabboth daye may alſo take awaye the Sabboth: and he that oꝛdeyned the Sabboth daye, dyd oꝛdayne it foꝛ mans ſake, and contrarywiſe he made not man becauſe of the Sabboth daye. It is mete theꝛfoꝛe that the kepyng of the Sabboth daye geue place to the pꝛofite and commoditie of man, and not man to periſhe becauſe of the Sabboth daye. If ſacrifice be made ſo muche of, that whoſo attendeth vpon it, may blameleſſe breake the Sabboth daye, why holde ye not hym excuſed, whiche by a neceſſarie benefyte helpeth his neyghbour vpon the Sabboth daye? Foꝛ God confeſſeth that he eſteemeth moꝛe this kinde of ſacrifice, than yf a man offer vpt to him a beaſt. Foꝛ he ſayeth by his Pꝛophete Oſee. I deſyꝛe mercye and not ſacryfice: And the knowledge of God, moꝛe than bꝛente ſacrifice. Ye take vpon you to be learned in the lawe, and yet this is wꝛytten in the lawe, whiche yf ye truely vnderſtoode, ye would neuer haue blamed them that be blameleſſe, foꝛ a lyght matter, & noyſome to no manne. Foꝛ there be certayne oꝛdinaunces, not that they be good oꝛ yll of themſelfes, but that by ſome meanes they be pꝛofitable towardes godlines, and do rather ſignifie, than bꝛing oꝛ geue holines: as be kindes of meate, the colour oꝛ faſhion of garmentes, oꝛ the ſtuffe that they muſte be made of, faſting, and holy dayes. Theſe thinges we muſt not ſo ſuperſticiouſly obſerue and kepe, that foꝛ them we omitte and let paſſe thinges that be of themſelues and euer good, oꝛ doe thoſe thynges whiche be of themſelues and euer yll.

But I ſaye vnto you. &c

Wherfore pꝛye wiſe what this meaneth. &c.

Aduoutrye, homicide, backbytyng and enuye, bee euer yll and wicked: And yet they that bee of the phariſaicall religion, doe leſſe abhoꝛre from theſe thynges, than from the breakyng of the Sabboth daye. To helpe thy nedye neyghbour is euer godlye and holy, and yet the Phariſeis vnder the colour of kepyng of the Sabboth daye, ſuffre theyꝛ neyghbour to be greued and vexed.

The texte.

But he departed thence, and went into theyꝛ Synagogue. And beholde there was a man hauyng a withered hand. And they aſked him, ſaying: Is it lawfull to heale vpon the Sabboth dayes? That they myght accuſe him. And he ſayed vnto them: who emong you ſhall haue a ſheepe, and if it fall into a pit on the Sabboth daies, will he not take it and life it out? Than howe muche better is a man than a ſheepe? Wherfoꝛe it is lefull to do a good dede on the Sabboth dayes. Than ſayeth he to the man: ſtretch furth thy hande. And he ſtretched it furth. And it was reſtoꝛed vnto healthy lyke as the other.

This daungerous ſuperſtition, Jeſus Chriſte ſtudied clerely to plucke out of the myndes of his diſciples. Theꝛfoꝛe to the intent he myght beate the ſame into the myndes of all men by a moꝛe manifeſt example, departing from this place, he returned into theyꝛ Synagogue, myndyng to take them to witneſſe, whom he knew to be chiefly infected with this diſeaſe. And behold, furthwith

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there was geuen hym occasion of a miracle. For there was one in the multi-
And behold there was a mãne hauyng a wi-thered hãd tude whiche had a lame and a withered ryght hande. Nowe the Pharisees le-kyng after an honest quarell to accuse Jesus, marked him whether he would heale the man vpon the sabboth day, which a litle before defended thapostles where as they were blamed for breakyng of the sabboth daye. But Jesus myndyng to declare vnto all men that their accusemente came not of religion but of enuy, commaunded the man with the lame hande to come furth before them, that the faulte myght appere vnto them all, to the intent they myght be moued with pitie toward the miserable man, whiche had that membre dead
And they asked him. &c. and vnprofitable, that is moste necessary for a poore manne. But before he healed the man not ignorannte what the Pharisees thought, he demaunded of them this question. Is it lefull to heale a manne on the sabboth daye? And whether is it more tollerable emong you to doe good to a man or to do yll, to saue a manne or to destroy hym? For he destroyeth hym, who whan he maye saue hym, doth not saue hym. But they all helde theyr peace leste the people should thynke them cruell, yf they should saye, it were not lawfull to helpe and succour a miserable manne on the sabboth daye, or leste they should lese theyr occasion to blame Jesus, yf they had answered it had been lawfull.
Who emong you shall haue a shepe. They therfore saying nothyng, Jesus hymselfe bryngyng furth an example leused the knot of the question. Whiche emong you (sayd he) shall be founde so religious and deuoute a keper of the sabboth day, that yf it chaunce one of his shepe to be in daunger, by fallyng into the dyke on the sabboth daye, wyll he not put to his hande furthwith to plucke her out? If auarice can do so muche with you, that ye had rather breake the sabboth daye, than to diminyshe your substaunce by one shepe: howe muche more ought charitie to preuayle, and obtayne of you, to helpe your neyghbour on the sabboth day, whiche is farre better than a shepe? It is manifest therfore (I reporte me to you) to be lawfull to helpe your neyghbour with a good turne vpon the sabboth daye.
Than saieth he to the manne. But whan Jesus perceyued that theyr enuy woulde not be mitigated neyther by these woordes, nor by the syght of the miserable man, and that they would not be moued by so euident and playne reason, casting his eyes about, taking it greuously, and beyng sory for suche great blindnes of theyr hearte, he turned vnto hym that had the drye and withered hande, and sayed: Put furth thyne hande: and at that woorde he put furth his hande as plyaunt and nimble, as the other was.

The texte. Than the Pharisees went out, and helde a counsayle agaynst hym, howe they myght destroye him. But Jesus whan he knewe it, departed thence, and muche people folowed hym, and he healed them all, and charged them that they shoulde not vtter hym: that it might be fulfilled which was spoken by Esay the Prophete, who sayeth. Behold my sonne whome I haue chosen: my beloued in whome my soule hath muche delyght. I will put my spirite in him, and he shall shewe iudgement vnto the Gentyles. He shall not stryue nor crye, neyther shall any man heare his voyce in the stretes. He shall not breake the brosed reede, and he shall not quenche the smokyng flaxe, tyll he sende furth iudgement vnto victory, and the Gentyles shall trust in his name.

The Pharisees driuen into a rage by this so notable an acte, when they perceyued that they had loste an occasion to accuse Jesus, departyng out of the Synagoge, & leauyng the multitude whom they perceyued to beare a good mynde vnto Jesus, consulted secretly with the Herodians, whiche also had

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to do with Iohn his diſciples, which enuyed ẏ glozy of Ieſus, by what meanes they myght rydde Ieſus out of the waye. They had nowe a will toward murder, and nothyng lacked but a meete occaſion. But Ieſus not ignozaunte what they intended, withdrewe himſelfe from that place, leſte he myght ſeme to haue geuen ſome occaſion of extreme delyng to the rageyng and furyous men. He myght haue ſpytefully repreſte them, he myght haue ouerwhelmed them with miracles, he might haue deſtroyed the alſo, but myndyng to ſhewe the euangelicall mekenes, he gaue place to theyr rage & fury, ẏ perhaps they would relent and repent: and thus farre he gaue place vnto them, that neuertheles in other places he diſtributed his heauelydoctrine vnto the multitude, which folowed him thicke and thikefold, and as many ſicke men, oz otherwiſe myſerable, as were brought vnto hym, he healed them. Foz his tyme was not yet come: the gholpell was not yet ſufficiently ſpred abzode. Wherfoze he gaue place to them, not to prouyde foz hymſelfe, but to take from them the occaſion of a wicked dede, & to teache withall, that the wyſdome of the gholpell ought not to be defended againſt the diſobedient with threatnynges, wyth checkes oz contencions, but with mildenes & mekenes. Therfoze he cõmaunded the multitude ẏ folowed hym, that they ſhould not diſcloſe hym, leſte the tumour ſpreadyng abzode, the Phariſeis myght bee ſtirred moze and moze. Neyther was this thyng doen by chaunce, but it was prophecied nowe long before by the Prophete Eſay that it ſhould ſo come to paſſe: In ẏ wrytinges of the whiche Prophete the father doeth deſcryde and ſet furth the victozye of his ſonne obteyned thozowe mekenes, and the ſaluacion of the gholpell, tranſlated to the Gentyles, foz the pertinacye and ſtubbernelſe of the Iewes, ſufficiently knowen to all men. Behold (ſayeth he) my ſonne whom I haue choſen before other: behold my dere beloued, in whom my ſoule is delited. I will geue vnto hym my meke and gentle ſpirite, by thinſpiracion wherof, he ſhall ſhewe iudgement, not onely to the people of Iſrael, but alſo to all nacions. He ſhall not doe this tumultuouſly oz violently. Foz he ſhall not chyde noz ſhall not crye out againſt them that be contenciouſe. No man ſhall heare his voyce in the ſtretes, as they be wonte that warre with the tong. He ſhall geue place to the muincible malice, but he ſhall endeuour to bryng all vnto ſaluacion. He ſhall geue none occaſion to the ẏ of theyr incurable deſtruction, but he ſhall ſeme all, ẏ by any meanes they can turne themſelues vnto the better. He wyll not deſpiſe the weake, he wyll not deſpyſe the fedle, in whome there ſhall remayne any good hope: he wyll cheryſhe them, rather than oppreſſe them. He wyll not breake the browſed reede, and he wyll not quenche out the ſmokyng flaxe, vntyll the trueth of it ſelfe, by the proceſſe of time, haue the hygher hand and vntyll the madneſſe of the wicked through theyr owne default breake out ſo farre, that all men maye pereeyue, that they be worthely repelled and caſt awaye. Than the Gentyles ſhall embrace his doctryne, whiche the Iewes deſpiſed, and put theyr truſt in hym, whom the Iewes refuſed to truſt.

And the people folowed hym he healed them all.

And charged thẏ &c.

That it myght bee fulfilled which was ſpoken by Eſay. &c.

¶ Than was brought vnto hym a blynde and dumme man, vexed with a deuyll: and he healed hym, inſomuche that the blynde and dumme both ſpake and ſawe. And all the people were amazed, & ſayed: Is not this that ſonne of Dauid? But whã the Phariſeis heard it, they ſayed: This felowe dryueth not out deuils but by the help of Belzebub the prynce of deuils. But whan Ieſus knew their thoughtes, he ſayed vnto them: Euery kyngdom deuided againſt it ſelfe ſhalbe brought to naught. And euery citie oz houſe deuided againſt it ſelfe

The texte.

selfe shall not stand. And if Sathan cast out Sathã, he is deuided against himselfe. How than shal his kingdom endure? And if I cast out deuils by the help of Belzebub, by whose help do your children cast them out? Therfore they shall be your iudges. But yf I cast out deuils by the spirite of God, than is the kingdom of God come vnto you. Or els how can one enter into a strong mans house and spoyle his iewels except he first binde the strong man, and than spoyle his house.

This feller driueth out deuils, &c.

It chaunced in the meane tyme that emong many whome he healed, they offered vnto Iesus one that was possessed with a deuyll, whiche had taken from the wretched man both his yes and his toung. Iesus commaunded the deuill to departe: he departed, and forthwith the moste miserable manne was wholy restored in such wyse that both he sawe and spake. The multitude was amased at that so great a matter, and nowe suspectyng hym to bee Messias, they spake among themselues. Is this that sonne of Dauid, whom the Prophetes dyd promyse? When the Phariseis heard this voyce of the people, they set not vpon Iesus hymselfe, of whom alwayes they had the worse, but they endeuour to withdrawe the hartes of the multitude from the honorying and veneration of him. It cannot be (sy they) that this is that sonne of Dauid as ye suppose, for he shall come borne vp and mayntayned by the power of God. He casteth not out deuils by the helpe of God, sith he is wicked and a breaker of the Sabboth daye, a glotton, and a dronkard, and a companion of the Publicanes, but by the helpe of Belzebub the prynce of deuils. Now Iesus although he heard not their voyce, yet knowing both what they thought, and what they spake to others, turnyng vnto the Phariseis, so ordereth his answer, that by manifest reason he repreueth their madde railing and rebuke, and yet he rayseth not on them agayne, but rather prouoketh them louingly to embrace their health and saluacion. Euery kyngdome (sy he) deuided with inwarde deuision and discorde, muste nedes come to naught. And euery house stryuyng with it selfe, with inwarde disagreing must nedes fall. And yf Sathan driueth out Sathan, and yf one deuyll driueth out an other, howe shall his kyngdome endure? And howe is it lykely and greable, all deuilles beyng enemyes of mennes, desiryng nothyng but the hurte and destruccion of them, whose health miserably they doe enuy, that nowe they fauour so greatly their health, that for this cause one deuyll stryueth fighteth with an other? Nowe yf I cast out deuils by the power and helpe of Belzebub, these me disciples your children, whom ye knowe, by whose helpe cast they out deuils? for they also cast out deuils, and yet ye repreue not them, but only me ye falsely blame: and yet they haue might of me to cast them out. Therfore it cãnot be that they should chase awaye deuils in the power of God, and I in the might of Belzebub, sith they doe it in my name. And therfore men vnlettered and vnlearned be able to doe so great thynges, because they beleue simply that by the power of God I chase awaye deuils. Therfore their godly beleefe shall condẽne your vnbeleefe, because you desyre rather vniustly to repreue, whereas ye might be godly folowers. And if the thyng it selfe declare that I doe cast out deuils not by the helpe of ỹ deuill, but by the might of God, ye ought not to doubte any more, but that the sõne of Dauid is come, and the kyngdom of God, sith ye see that the strength of the aduersaryes decth banyshe awaye, whan they whiche profesle the ghospell call vpon my name. Therfore lyke as there is a concorde and agrement emong the deuils themselues to destroye all men: so I whiche

But whan Iesus knew their thoughtes &c.

And yf I cast out deuils, &c.

Therfore they shalbe your iudges.

am

am cum to saue all men, haue no concorde nor agrement with them, but deadly dissencion and disagremente. Hitherto Beelzebub hath exercised hys tyrannye vpon sinfull men geuen vnto fylthie desyres: I takyng away the synnes of men doe confounde and destroy Beelzebub the Prynce wyth hys whole garde, and I doe restore vnto god through innocencye, whom he did possesse throughe vnrighteousnes. The thyng is done by force, not by any agremente betwene me and the deuils. They feele, and confesse that there is a present power wherunto they be forced to geue place. Or els howe maye it be that any man myght enter into the tower of a myghty man, and take away his stuffe, vnlesse fyrst he ouercum the myghty man, and lay him in bandes. Than he once kept vnder which was hable to resyste, he wyl spoyle the whole house, and as it were carye awaye hys pray. The worlde is the house of Beelzebub. In thys he claimed to hym a certeyne kyngdome, because the whole worlde was geuen to ambicion, excesse, fylthy lustes, auarice, anger, enuy, and other noysom desyres, by the whiche he is made myghty. I as a man of more power and valiantnes, haue entred into his kyngdome, and ouercōming him haue wunne againe to the true prince, that whiche he vntustly did possesse. Therfore there is no agrement betwene vs: the prynces be diuers, the kingdomes be diuerse, by no bande or leage to be reconciled and made at one.

The texte. He that is not with me, is against me: and he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of synne and blasphemy shalbe forgeuen men, but the blasphemye agaynst the spirite, shall not be forgeuen men. And whosoeuer speaketh a woord against the sonne of man, it shalbe forgeuen him. But whosoeuer speaketh against ꝑ holy goste, it shal not be forgeuen hym, neyther in thys worlde, nor in the worlde to cumme. Eyther make the tree good, and hys fruite good, or els make the tree euyll, and hys fruite euyl. For the tree is knowen by hys fruite. O generacyon of vypers, howe canne ye speake good thinges, whā ye your selues are euil, for out of the aboūdaunce of the hart, the mouth speaketh. A good man out of the good treasure of the harte, bryngeth furth good thynges, And an euill man out of the ill treasure bryngeth furth euil thynges. But I saye vnto you, that of euery ydle worde that men shall haue spoken, they shall geue account in the day of iudgement. For of thy woordes thou shalte be iustyfyed, and of thy woordes thou shalt bee condemned.

He that wyl be grafte in the kyngdome of god, muste withdrawe hymselfe from the kyngdome of Beelzebub, and muste fight agaynst hym in my tentes. No man can be at peace wyth God, vnlesse he be at war with the deuyll. I take goddes parte, and not Beelzebubs. Therfore whoso is not in my tentes, is my enemye, and aduersarye. And whoso healpeth not me in gatheryng together, is agaynst me in scatteryng abrode. See that ye ioyne youre selfe to the better parte. It is better to obteyne health in the kyngdome of God, than euerlasting deathe in the kyngdome of the deuil. Ceasse from seruyng of synne, and the deuil shall haue no power ouer you. God wyll receiue them to hys kyngdome that run from hym, and wyll not impute the synnes of the former lyfe, bee they neuer so outragious, vnto such as be penitent. Thys onely is to bee obserued, that no manne blynded with enuye, and peruerted wyth malice, withstande the glorye of god agaynste hys owne conscience: and where as he seeth with hys eyes the diuyne power by manifeste sygnes and wonders, to be opened to the worlde, that he attribute it not to the spirite of Beelzebub. Wherfore thys I assure you, whatsoeuer is done by woorde or dede, shall bee remitted vnto men, so that they repente them. God doeth easyly forgeue that whiche by anye meanes is venyall and pardonable by the reason of frayltye of mannes nature.

But yf any man speake blasphemye against the spirite of God, whose manifest power he seeth of hys playne woorkes, he shall scarcely fynde pardonne and forgeuenes. And whoso speaketh blasphemy agaynst the sonne of man, whom he despyseth for the weakenesse of hys flesshe, he shall bee pardoned, because errour and ignorannce mixte wyth hys doopng, dothe exclude peruerse and set malice. But whoso speaketh blasphemy agaynst the holye ghost, shall vneth obteyne pardonne and forgeuenes eyther in this woorlde, or in the woorlde to come. This thyng spake Jesus to thyntente he woulde feare the Phariseis from theyr obstinate frowardnes, because whan they sawe and perceyued that those thynges whiche he dydde, coulde not bee doene but by the spirite and the myght of God, yet they moued with enuy resisted the glory of god, and ascrybed his miracles vnto Beelzebub, whose spirite they saide wroughte in Christe.

Eyther make tye treye good & hys fruite good &c.

Whan after common reason (saieth he) the tree is knowen of the fruite, why do ye blame the tree, sythe ye cannot but allowe and commende the fruite? The miracles whyche I woorke, ease and releue the miseries of menne: they hurt no man, they be not done for vayne ostentacion and glory, or for gaine and lucre, but to do good and to healpe. No man can deny but thys is good, freely to doe for them that be in affliction. Why therfore saye ye that that which is good of it selfe, cummeth from Beelzebub, who by your owne iudgement is al naught? If ye wyll hyde the blindenesse of your myndes, ye muste speake thynges that may stande together, nowe the thynges whiche ye speake, agree not together after the common iudgemente of menne. Therfore eyther make the tree good and his fruite good, or els make the tree ill and his fruite ill. Either graūt that I am moued wyth a good spirite, wheras ye graunte that my woorkes bee good, or els saye that my woorkes be ill, that your saiyng may appere probable, where ye saye that I haue the spirite of wicked Beelzebub. And yf my doynges be suche that ye muste nedes cōfesse that they be good, ascrybe not good thinges to an ill authour. Ye kinred of vipers, yll men springyng of yll parentes, coniecture and iudge ye by your selues: Do ye not speake euen as ye be, and doos not your woorkes declare what spirite ye haue? Ye enuy the glorye of god, and falsely blame his spirite. From whence cummeth so pestilente fruyte, but of an euill tree? For as it can not bee that a wylde tree shoulde bryng furth gentil fruite, and that a tree of poysoned iuyce shoulde bryng furth holsom appulles: euen so how can ye speake well syth ye be yll? For as the fruite taketh hys taste and verdoure of the iuyce of the roote: so communycacion ryseth of that whiche is hyd in the harte, lyke as a good manne bryngeth furthe good thynges oute of the good tresure of his harte: so the yll man bryngeth furthe yll thynges out of the euyll tresure of hys harte. Whose harte is replenished with godlines and charitie, they speake woordes whiche sauour of that that is in the harte. Whose harte is replenished wyth enuy, pryde, and auarice, they vse suche communycacion, whyche by the mouthe doeth vtter the affeccion of the harte. Menne shall be esteined before god not onely of theyr dedes, but also of theyr woordes. An ill thought is pestiferouse and noysome onely vnto the thynker, but yl talking doeth powre out the poyson of the harte emongest many. The tonge therfore muste bee refrapned, not onely from outragiouse blasphemies, from skolding, chiding, and backbityng, and vncleanly communication, but vtterly from all thinges wherof cummeth none honeste profite or commoditie. Yea I saye vnto you, that man shall render a count in the day of iudgement not onely for filthy

talkyng,

talkyng, but also for euery vayne,idle,and vnprofitable worde,that they shall speake.For theyr wordes also,shalbe taken and accounted for dedes. Of thy wordes eyther thou shalte be iudged good,yf good woordes issue out of a good harte,or thou shalte be condemned as vniuste,yf yll woordes issue out of an yll harte.And here vnderstande ye the perfecte iustyce of the kyngdome of heauen, far passyng the iustice of Moyses lawe.For that lawe punysheth onely the manifest blasphemye agaynste god: here shall be punyshed also anye reuilyng or taunte agaynste thy neyghbour,and not only the noysome and perilouse sayeing,but also the idle and vaine woorde.For that whiche is vnprofitable on the tree, is the burden of the tree and not the frupte:and therfore it is noysome,because it occupieth the time and the eares of the hearer,without any fruite or profite,whereas the tounge is geuen for this intent,that therwith we should profite our selues and our neyghboure,andethat with this member we should celebrate and magnifye the glory of God.

Than certayne of the Scribes and Phariseis asked hym saiyng:mayster we will see a sygne of the:but he aunswered and sayde vnto them:The euyll and aduoutrous generacion seketh a sygne,and there shall no sygne be geuen to them,but the signe of the prophete Jonas. For as Jonas was three dayes and three nyghtes in the whales belly:so shall the sonne of man be three dayes and three nyghtes in the harte of the yearth. The men of Ninyue shall arise in the iudgement with this nacion,and condemne it,because they amended at the preachyng of Jonas:Beholde here is one greatter than Jonas. The quene of the south shall ryse in the iudgement with this generacion,and shal condemne it. For she came from the vtmoste partes of the worlde,to heare the wisedome of Salomon.And behold in thys place is one greater than Salomon. The texte.

Certayne of the scrybes and phariseys whan they had hearde these thinges, dissemblyng the rage of theyr myndes,go vnto Jesus with more gentyl woordes,as though they woulde nowe beleue him,yf for theyr sake he wouldе shewe sum miracle worthye and meete for them and also for hym,who chalenged to hym the spirite of god,and had alwayes in his mouthe the heauenlye father. Mayster(q they)we whiche bee not of the common sorte,but learned men,desyre of you to see sum notable sygne from heauen,whiche maye declare that ye be derely beloued of god,and that ye doe that thyng whiche ye do by his power and myght.But Jesus knowyng theyr subtill thoughte and obstinate malice, whiche required a sygne for none other intent, but to take a newe occasion thereby falsely to accuse hym,chiefly sithe it is more easye to pycke a quarell at those thynges whiche bee shewed from heauen, than at those thynges whiche appeare before the iyes,bee heарde wyth eares,and touched wyth handes:not bearyng so greate frowardnes,but in maner turning from them,and taking it angrely(as it were)wyth hymselfe,made answere,saiyng: O naughtye and counterfeit nacion, whiche doethe glorye that they haue god to theyr father, whiche doeth crake of her progenitoure Abraham,where as it foloweth rather them whiche forsakynge God, wurshypped the golden calfe: whyche styrred sedicion agaynste Moyses: whyche murmured in the deserte: whyche kylled the Prophetes:whereas it declareth that it hathe Beelzebub to her father, with whose spirite beyng replenyshed,it doeth rebell agaynste the spirite of God. The euyll and aduoutrous &c.

But it shall haue no sygne geuen from heauen,whiche it maye calumniate and reproue,and whiche it is vnworthye to haue, for as muche as it is

wholly sette and geuen to the yearthe, but once there shalbe a sygne geuen to it out of the yearth, whereby it maye be ouercum and vtterly perysshe, yf it wyll not conuerte. This nacion meruayled at the miracle of the Prophete Jonas, whyche swallowed vp of a beaste in the sea, was restored againe aliue after thre dayes. Thys shalbe a sufficient sygne for them, yf they maye see hym reuyue agayne by the deuine power, whome by theyr malice they haue slayne. Thys myracle shortly shalbe shewed vnto them, whiche they wyll falsly slaunder.

For as Jonas was thre dayes &c.

For lyke as Jonas wyllyngly deliuered hymselfe to deathe, and was receyued of the beast of the sea, and was in her belly three dayes, and three nyghtes, and beyng paste hope of all menne, byandby through the healpe of God was restored alyue: so the sonne of manne shall bee deade in the harte of the yearthe three dayes and three nyghtes. By thys sygure and darke exaumple, Jesus syginfieth hys deathe and buriall, and furthwith hys rysyng from death. And he added. As Jonas was to the Niniuites, so am I to you. He tolde them that the vengeaunce of god, and the destruccion of theyr citye was at hande, vnlesse they would repent: I declare the same vnto you all. But the Niniuites whome ye despyse as heathen and idolaters in comparison of you, shall ryse in the iudgemente of God, and shall declare you worthelye to be damned in comparison of them. For they although they were synfull, yet beyng a feardе at the threatenynges of the Prophete, humbled themselues vnto penaunce. And beholde: here is one greatter than Jonas, whyche preacheth to you in vayne.

The men of Niniue shal ryse, &c.

The Niniuites were people farre from the wurshyppynge of God, Jonas vnknowen, and symple, and meke came vnto them. No man commended hym, or tolde before of hys cummyng, he shewed no miracles, he allured vnto hym no bodye with benefite, he promysed no great thyng. Onely he threatned vndoyng and destruccion, and he preached no lenger than three dayes. I beyng promysed by thoracles of the Prophetes, so often commended by the testimonye of John, by the testimonte of the father, beyng your countreman, beyng cumme also of the same parentes of whome ye glorye and crake: haue taught you nowe so long tyme, testifyng by so manye miracles, that my doctryne is not vayne: haue holpe so manye wyth my free benefites, and doe not thunder fore threatenynges, but of myne owne accorde promyse forgeuenes of all synnes: I offer euerlastyng felicitie of the heauenly kyngdome: yet it is sayed that I haue the spirite of Beelzebub: I am layed at with deadlye deceptes, so farre ye bee from bendyng and bowyng to true penaunce. Furthermore, the quene of Saba shall ryse in the iudgement, to the reproche and condemnacion of this generacion, because that she by the reason of tidynges brought far of, leuing her kingdome and her countreye, toke a longe iourneye vnto Salomon, not moued by any feare, but only for the desyre of wisedome. And she did not only cum to Salomon, but also she brought with her great gyftes. And beholde, there is one in thys place greater than Salomon. For what lyke thyng dyd Salomon to the thynges whiche ye see me do: or what lyke thyng taught Salomon: And yet ye put me to al kynde of rebukes, whyche of myne owne accorde bryng vnto you the doctryne of the gospell, wherby ye maye be saued: furthermore also, ye go about to do me more grieuoule displeasures whych am beneficiall vnto you. But the greatter the wonders and benefites be whereby ye bee prouoked vnto penaunce: the greuouler shall your punyshemente bee, vnlesse ye repent in tyme.

The quene of the south shal rise. &c.

¶ Whan the vncleane spirite is gone out of a man, he walketh thrugh dry places seking rest, and findeth none. Than he saieth: I wyl returne into my house, from whence I came. And whan he is cum, he fyndeth it empty, and swept and garnyshed. Than he goeth and taketh vnto hym seuen other spirites worse than hymselfe, and so entreth in, and dwelleth there. And the ende of that man is worse than the begynnyng. So shall it bee also vnto this frowarde generation: The texte

Further what thyng shoulde chaunce vnto them, and into what blyndnesse the people of Israell shoulde cum, and howe miserably it should be handled of the prynces of Rome, and how it should be banished thrughout the worlde, reiected and despised of all nacions, Iesus had rather to signifie by a certayne darcke exaumple, than to declare it manifestlye. And he taketh a similitude of a man whyche was possessed of a deuyll, who whereas he was once deliuered and restored to hys ryght mynde, afterwardes by his owne defaulte receyuyng the deuill agayne, was more grieuously vexed, than he was before. Whan an vncleane spirite (q he) goeth out from a man, beyng banyshed from his olde hospitall, he walketh in dry and baren places, seking rest and fyndeth none. Than sayeth he wyth himselfe. I will returne into the house from whence I went, where when he cummeth, he fyndethe it decked and clensed, but without anye geast. Than he seyng that there is a place and not occupied of anye other, not beyng contente to returne thyther hymselfe alone, he taketh vnto hym seuen other spirites worse than hymselfe, whyche entryng into the house together, make theyr dwellyng there. And it cummeth to passe, that the man is more grieuously vexed than he was before. So shall it happen to this vngracious nacion. By thys similitude Iesus noted the obstinate and wylfull malice of the pople of Israell, falling backe oftentimes to theyr olde maners. In tymes paste they serued and followed the deuilish vices and desyres. It was sumwhat deliuered by the lawe and the Prophetes, but returned often agayne to her own manner and disposicion. It retourned to Idolles, it did sacrifice in the woodes, it kylled the Prophetes. It was redressed and amended thrugh afflictions by Pharao in Egypte, by Nabuchodonoser in Babilon, and by diuerse other calamities and miseries. Finally prouoked of the sonne of god so many waies, hathe not onely renewed, but also farre exceded al the wickednesse of her forefathers, not only arayyng the harmelesse and the well doer wyth al kynde of spitefulnes, but also dryuyng him vnto the crosse and passion with false accusementes. Whereof a certayne monstruous blyndenes, and seuen tymes more miserable than the blindnes of theyr fathers, hath possessed theyr hartes, and therfore they shall be more cruelly handled and destroyed than they haue been hytherto.

¶ And when he yet talked to the people, beholde hys mother and brethren stoode without desyryng to speaak wyth him. And one saied vnto him. Behold thy mother and thy brethren stande without desyring to speake with the. But he answered and saied vnto him that had tolde him. Who is my mother, or who be my brethren, and he put furth hys hand towarde hys disciples, saying: Beholde my mother and my brethren. For whoso doeth the wyll of my father whyche is in heauen, the same is my brother, and sister, and mother. The texte.

As Iesus spake these thynges to the people, there came the mother of Iesus, wyth certayne of hys cosens whyche desyred to speake wyth hym. But when they coulde not cumme vnto hym for the multitude beyng so thycke, and standyng aboute the doores of the house, a voyce passyng ouer from

one to another, a certayne man interrupted the communication of Jesus, and tolde hym that hys mother and hys brethren were at the doore whiche desyred to speake with hym. But Jesus offended wyth this importunitie and troublesumnes, and wyllyng also to teache that such affections should be passed litle vpon, as often as the matter of the gospel is in hande, and that the kinred of the myndes oughte more to be regarded than the kynred of the bodies, whyche is gotten by vertue and not by the nerenes of bloud, the whych also is more large than the other, he aunswereth him whych interrupted him. Who is my mother and who are my brethren: I being occupied about the heauenly busines knowledge no mother nor brethren ioyned by carnall affinitie: wherof sum bee fat of perchaunce in hartes. And holdyng out his hand towardes his disciples, which syttyng nere receyued gredely in silence his wholsome doctryne, if ye wil know (sayd he) my very true kinsfolkes which be moste dere vnto me, these be my mother my sisters, and my brethren. Here is no difference of kinde or age, no respecte of kinred. Whosoeuer doth obey the wyl of my father whyche is in heaurn, he is my mother, he is my sister, he is my brother. I esteme hyghely the spirituall and not the bodily affinitie. This affinitie euery man may come by. Euery mā like as he is moste obedient vnto my fathers wyl, so he is moste nere and moste dere vnto me.

The .xiii. Chapter.

The texte. The same day Jesus went out of the house, and sate by the sea syde, and much people were gathered vnto hym, insomuche that he went and sate in a shyp, and the people stood on the shoore, And he spake many thynges to them by symylitudes, saiyng: Behold the sowyer went forth to sowe. And as he sowed, some sedes fel by the way syde, and the foules came and deuoured them vp. And some fel vpon stony places where they had not much yearthe, and anon they sprong vp, because they had no depenes of yearth. And when the sunne was vp, they caught heate, and because they had no roote, they wytherred away. Agayne some fell emong the thornes and the thornes sprong vp and choked them. But some fel into good ground and brought forth fruite, some an hundred folde, some sixty folde, & some thyrty folde: Whosoeuer hath eares to heare, let hym heare.

T the same tyme whan Jesus sawe that the place was not able to receiue suche a multitude, he went oute of the house to the water syde. And whan he came thyther, he satte vpon the banke, teachyng the people whiche gaped after his doctryne insaciablye. Further when he sawe the multitude so great and thicke, that they thruste hym, and prested hym: and to thintente he myght bee at more libertye from the people, he entred into a shyp, and spake out of that as out of a pulpit, to the people standyng vpon the banke. For so he myght be both better seene and better heard of manye, because the sande of the bancke and the brincke of the bancke, made as though it were a rounde auditory.

And he spake to the many thynges in similitudes,

And because in that multitude euery man had not one mynde, he shewed and sette furthe manye thynges vnto them by darke similitudes, eyther because thys maner of speakyng is familiar and commonlye vsed of the prophetes, or because it is moste meete and conuenient for to teache and to moue the myndes of the people, because that comparison taken of thynges that bee well knowen and perceyued also of them that be vnlearned, by and by toutheth and moueth euerye one: or because by this feate and pleasaunte manner of speakyng, thynges that bee spoken bothe creepeth into mennes myndes more pleasauntlye and

lye, and sticketh more surely: or els because that thys manner of monicion slaũdering no manne, but secretly by similitude touchyng euery mannes conscience, is wont commonly lesse to offende. And fyrste of all he setteth furthe a parable, signifiyng that many on euery syde come runnyng to the preachyng of the gospell, and yet fruite springeth not in them all: whiche chaunceth not by the faulte of the teacher, but by the faulte of the hearers. Nor lyke fruite springeth not in all the hearers, but accordyng as euery manne bryngeth a mynde voyde from worldlye cares and desyres: so is the fruite of the woorde that is heard of hym greatest. Therfore exhortyng to geue audience, he putteth furth thys parable, saiyng: The sowyer went furth to sowe his sede, and as he caste his sede abroode certayne cornes fell by the waye syde, and because they were bare and vncouered, the birdes came fliyng and eate them vp. Agayne other summe fell in the rough and stony places, which when they were not depely couered with yearthe, because of stones that letted them, nor coulde not take roote depely ynoughe, they sprang vp shortelye and before theyr tyme, throughe the warmnes of the sunne, because there was not muche yearthe to kepe them couered vnto theyr tyme, nor no deepe roote to minister humoure and moysture. Agayne other sum fell into the thorny grounde, and by the reason of increase of thornes, they were kepte downe and choked, and coulde not tyke nor spryng vp at theyr libertye. Further other sum fel vpon a good and a fruitful grounde, and springyng vp luckely brought furth fruite, yet not al alyke but accordyng to the goodnesse of the grounde: sum an hundred folde, sum three score folde, some thyrtye folde as muche: so that of one sede sprang an eare that bare an hundred cornes: of another that bare three score, of another that bare thyrty. Jesus speakyng these thynges did not as than explicate and declare the darke riddel and similitude, but leaueth it to euery manne to coniecture and thinke vpon in hys mynde. Onely he made an exhortacion that thei that had meete eares shoulde heare the parable diligently.

And the disciples came and saide vnto him: Why speakest thou to them by parables? he aun- The xiii. verse
swering sayed vnto them. It is geuen vnto you to knowe the misteries of the kyngdome of heauen, but vnto them it is not geuen. For whosoeuer hath, to him shalbe geuen, and he shalbe made more aboundaunt. But whosoeuer hathe not, from hym shalbe taken, that also whiche he hath.

But another tyme when the disciples hadde Jesus alone, they wente vnto him and asked hym why he spake vnto the people by darke and obscure similitudes. Vnto whome Jesus aunswered on thys wyse: because as yet they yelde not themselues mete to haue the truethe opened vnto them, by the whiche certayne of them emonge the multitude bee not onely not the better, but also bee pricked and stirred to be the worse. Wherfore I vtter vnto them lyke manner of preachyng as they bryng hartes to heare. They wil not vnderstand thinges that be moste manifeste. I doe inuolue and wrappe my language wyth darknes, that by suche meanes I maye prouoke them to the desyre of learnyng and searchyng. But ye whiche receyue symplye and desirouslye the thyng that is geuen, ye are worthye to bee partakers of the more secrete thynges concernyng the wisedome of the gospell. For vnto hym that hath, it shall bee geuen, that he maye haue aboundantlye, but vnto hym that hath nothyng, nothyng shall bee added, insomuche that he shall bee also spoyled of that whyche he semed for to haue. In other thynges it is a cruell thyng to spoyle hym that is nedy: Here because powerty cummeth throughe the defaulte of the nedy, it is mete and ryght

to take from the vnkinde manne. We bring and offer freely certaine principles of heauenly Philosophy, and that accordyng to the capacitie and simplicitie of the myndes, as castyng certaine seedes, whyche whoso receyueth desirously, truly he prouoketh vs to commit no thynges vnto hym. Contrarywise, whoso despiseth and reiecteth that whiche is geuen frely, and turneth it to occasion of more yll, is he not worthy to be spoyled of that whiche he had vnworthely?

The texte. Therfore speake I to them by similitudes, because they seyng, se not, and thei hearing, heare not: and vnderstande not, And ꝑ prophecie of Esay is fulfilled in them, whyche sayeth: Ye shal heare wyth your eares, and shal not vnderstand: and seyng ye shal se, & shall not se. For the harte of thys people is waxed grosse, and they're eares be dul of hearyng, and thei haue shut they're yes, lest at any tyme they should see with they're yes, and heare with their eares, and vnderstand with they're harte, and be conuerted, and I heale them.

For thys cause I speake to them in darke parables because they will heare the manifest trueth eyther with no profit, or els to they're owne hurt. For it cũmeth to passe through their frowardnes, that where as thei haue yes and se manifest tokens, yet beyng blynded with enuye, they see not that whyche they see. And whete as they haue eares and heare the trueth that cannot be confuted, yet thei heare not that that they heare, nor vnderstande not ꝑ which they heare although they vnderstande. Truely the saiyng of Esaie is fulfylled in these men: Ye shal heare wyth your eares and not vnderstande, and ye shall see with your yes, & yet not se. For the harte of thys people is hardened, and they be dul of hearyng, and they haue closed they're yes, lest they myght se with they're yes, and heare with their eares, and vnderstande with they're harte, and at laste tourne vnto me, and I make them whole. Truely these men therfore be infortunate, but not to be pitied though they be very miserable, whyche wittingly and willingly seeke they're owne destruction, and reiect their owne health.

The texte. But blessed be your yes, for they see, and your eares, for they heare. For verily I say vnto you, that many Prophetes, & righteouse men desyred to se those thynges whithe ye se, and they haue not sene: and to heare those thynges whiche ye heare, and they haue not hearde.

Contrariwise youre yes are blessed, because they see the thinges that we doe: your eares are blessed, because they heare the thinges ꝑ we speake: Your hartes are blessed, because they vnderstande the wil of my father. This is no meane nor common felicitie, truely many prophetes, and many iust and holy men, haue desyred to see ꝑ thinges which ye se, and happened not to see them: and to heare the thynges which ye heare, and they had not the gifte to heare them. And they truly as in a dreame, gessed at the thyng that should cum, which ye se before you, and also heare.

The texte. Heare ye therfore the similytude of the sowier. Whan one heareth the worde of the kingdom, and vnderstandeth it not, than cummeth that cupi one and taketh away that whiche was sowen in his harte: this is he which was sowen by the wayes syde. But he that receiued the sede whyche was cast in stony places, the same is he that heareth the worde, and anon with ioye receiueth it, yet hath he no roote in hymself, but dureth for a season: for whā tribulacion or persecution happeth because of the worde, by and by he falleth. He also that receyueth sede into thornes, is he that heareth the worde, and the care of this worlde, and deceitfulnes of ryches choke vp the worde, and so is he made vnfruitful. But he that receiueth sede into ꝑ good ground, is he that heareth the worde and vnderstandeth it, which also beareth fruite, and bringeth furth sum an hundreth folde, sum sixty folde, sum thyrty folde.

Therfore because your simplicitie and desyre of knowledge, deserueth thys, harkē ye what the parable doth meane, which I put furth of the sowier sowing his sede. There be thre sortes of men, in whom the sede of the woord of the gospel

either

eyther bringeth furth no fruite, or els bryngeth not to perfeccion, the fruit that is sprong vp. And the fyfte is moste baren of all. These be they whiche lightely and negligently heare the wordes of the heauenlye doctryne, and suffer them not to entre into theyr myndes, nor fasten them in their remembraunce, to thintente they maye be rooted there: but theyr myndes beyng compassed and fenced with no desyre nor care, beyng armed with no purposes agaynst the assaultes of vaine thoughtes, at euery lyghte occasion they suffer that that is sowen, to be spurned at and troden downe. That perceiuing the yll and naughtye one, whiche lieth in waite and enuieth good begynnynges, byandby sendeth into the mynde, certayne sleyng and wauerynge cares, whiche maye destroye the seede before that it sprynge vp in grasse, or haue any roote, that they be no better than yf they had not heard at all. These be signified by the seede that fel by the hye waye where go bothe menne and beastes, that is to saye, all maner of cares, affections of kynred and of affinitie, care for common offices, loue, hatred, suspicion, and suche other. These thinges chase awaye the woorde of the gospell oute of the mynde, welnere before it bee receyued. Agayne there is an other, whiche receyueth (as it were seede) the woorde of the gospel with hys eares, and gredely putteth it into hys harte, recordyng and deuising wyth hymselfe to frame hys life after the rewle therof: but because he pryncteth it not vtterlye in the inwardes of hys mynde, but after the fashion of men, he doth that he doth lightly with a certayne affeccion for a tyme, he nourysheth the seede that he hathe taken, vntil it be growen vp to a grasse, and sheweth a certayne hope of euangelicall godlines, abstynyng from greate sinnes, and flourishyng with meane vertues. But if any storme of persecution begyn to ryse, and yf for the gospell sake banishment be offered, or prison, punishement, deathe, & such other whiche require a stedfast strength of the mynde, than, as at the vehemente heate of the sunne, they wyther awaye, and vtterly fainte and decaye. A figure of this was the stonie ground, whiche receyued the sede, and brought it foorth into grasse, but it was not able to succour and defend it with humour agaynst the heate of the sunne, for throughe the stones it can haue no depe nor sure roote. Agayne there is an other whiche gredely heareth the woorde of the gospell, and setteth it depe ynoughe in hys mynde, and kepeth it long, but his mynde being intangled and choked with troublesum cares of this worlde, and especiall of ryches, as it were with certayne thicke thornes, he can not freely folowe that he loueth. Because he wyl not suffer these thornes, whiche cleaue together and be intãgled one with another emong themselues, to be cut away, the fruite of the seede that is sowen dothe vtterly perishe. This was signified by the similitude of the sede whiche was receiued in the grounde full of thornes and briers. Further the seede that was receiued in the good ground, signifieth them whiche bothe heare the woorde of the gospell and recorde it wyth themselues, and fasten it surelye in theyr remembraunce, and so doe powre it into thaffections of theyr mynde, that they will not swarue from it to dye therefore, who also do ryddе and deliuer themselues from affeccions and filthye cares of ryches, whiche suffer not the mynde to be free and at liberty, but geue themselues wholy to the heauenlye inspiracion. The seede of the doctryne of the gospell is not vnprofitable to suche myndes. But lyke as one kynde of wheate bringeth not furthe lyke fruit in all groundes, but it springeth with lesse or more increase accordinge to the goodnes of the grounde: So after the godly desyre and capacitie of them that

But he that receiued the seede. &c.

He also that receyued. &c.

Whiche also heareth; &c.

heare

heare the worde, the fruite of godlines cummeth forthe more aboundauntlye. By thys parable Jesus taught vs, with what studye and desyre the heauenlye doctryne ought to be receyued, yf we desyre that fruit should spring of it. These thynges Jesus dyd interprete and declare vnto hys disciples aparte.

The texte. Another similitude put he furth vnto them, saying: The kyngdom of heauen is likened vnto a manne, whyche sowed good seede in hys field. But whyle men slepte, hys enemye came and sowed tares emong the wheate, and went hys way. But whan the blade was sprong vp and had brought furth fruit, than appeared the tares also. And the seruauntes of the housholder came and sayed vnto hym: Syrd idest not thou sowe good seede in thy field? From whence than hath it tares? he said vnto them: The enuiouse man hath done thys. The seruauntes sayed vnto hym: Wilt thou than that we go and wede them vp? but he said: naye, leste whyle ye gather vp the tares, ye plucke vp also the wheat with them: Let both grow together vntil the harueste, and in tyme of harueste, I wyl saye to the reapers: gather ye first the tares: and bind them together in sheues to be brent: but gather the wheat into my barne.

But let vs retourne vnto the order of our former communication. The lorde Jesus proposed vnto them another parable, to shewe them also that there was another poyson and mischiefe to be taken hede of, if a man wil late vp pure and fine corne in hys barne. For the other ylles do onely hurt ȳ sede lately sowen, or springyng into grasse. This doeth corrupte the corne now sprong vp and well growen. Thys poyson is, whan Sathan, whiche coulde not choke and destroy the seede of the euangelicall doctrine with flying, wauering, and ydle thoughtes, nor with troublesome persecutions, nor with carefulnes of riches, honours and lyke thinges, wherewith mannes lyfe is entangled, goeth about to infecte it by false Apostles and wicked Bysshopes and Heritikes, whiche wresteth and wriethe by subtyl interpretacion, the heauenlye doctryne after theyr lustes and desyres, and myngle true thynges with false, and sincere and pure thynges wyth vicious and fawty. The parable is after this sorte. The kingdome of heauen (sayth he) is like vnto an housbandman, which being a good husband, sowed good seede in hys field. But his seruauntes being aslepe, there came priuely a certayne aduersarye, whiche bare the husbande manne no good wyl, and because he could not in the night take away the seede which was now layed safely in the ground: he vseth crafte and decepte to hurt it. He scattereth and mengeleth with the wheate that was sowen, the vnprofitable seede of cockelles, and thys doen he wente awaye. Fyrste no man perceyued thys deceite. But whan the seede was nowe sprong vp into grasse, and the stalkes were laden and burdened with eares, than at lengthe the cockels growyng vp together, (their vnlykenes vtterynge or shewyng them,) began to appere. Than the seruauntes merueylyng howe this shoulde cum to passe, go vnto the husbande man. Maister (sayth they) dyddeste not thou sowe good seede in the fielde, howe is it than that cokelles be mengled with them? But the mayster suspectyng who was authour of the shrewde turne, sayeth: Myne aduersary dydde thys whyche beareth me so cupl wyll, that he hathe a plasure to hurte me, thoughe he haue no profite hymselfe therby. Than spake the seruauntes: wyl ye than that we go and gather the cockelles and cleanse the corne? The maister sayeth: In no case, leste peraduenture as ye plucke vp the cockelles vnaduisedly, ye plucke vp also therwith the wheate that groweth nere by. Suffer the wheate to growe together with the cockelles vnto harueste tyme. Than wyll I committe thys matter to the haruest folkes, that before they mowe and cut downe, they shall fyrste gather the cockelles and bynde them together a parte in bundels for to feede the fyer, and afterwarde laye vp and couche the cleane wheat in my barne.

Another

Another parable put he furth vnto them saiyng: The kyngdowe of heauen is lyke to a grayne of mustarde seade, whiche a man toke and sowed in hys fielde, whiche is the leaste of al seades. But whan it is growen, it is the greatest emonge herbes, and is a tree, so þ the birdes of the ayer cum and make their nestes in the braunches therof. The texte

Agayne Jesus mindyng to shewe by a similitude howe that the philosophy of the gospell fyrste in apperaunce abiecte and homely through the ignomi-ny, and slaunder of the crosse, being as it were planted by a fewe vnlearned men should by litle and litle through the strength of the trueth, grow to such myghte and power, that it shoulde go ouer all the worlde, and shoulde embrace al kinde of men, proposed this tedell and similitude. The kyngdome of heauen (sayd he) is lyke vnto a mustarde seede, whiche a certayne man toke and sowed in hys field, which of it selfe is leaste among al pulse. But whan it is growne vp, it is greater than al kyndes of herbes and ryseth vp as bigge as a tree, insomuche that the birdes make their nestes in the bowes therof.

An other similitude spake he vnto them: The kingdom of heauen is like vnto leauen, which a woman taketh, and hideth in three peckes of meale til al be leauened. Al these thynges spake Jesus vnto the people by similitudes, and without a parable spake he nothing vnto them: that it myght be fulfilled which was spoken by the prophete, that sayeth: I will open my mouth in parables, I wyl speake furth thinges hidden frō the begynning of the worlde. The texte

Agayne Jesus dyd inculcate and beate in the selfe same thyng, doyng them to vnderstande by what meanes the strength and myght of the doctryne of the gospell secretly creppyng in, and dispersed and set abrode by a fewe apostles, should alter and transforme al the worlde into her nature: and whan it shall seme most to be consumed and extinct, than chiefly it shall set forth and shewe strength. The kyngdome of heauen (sayd he) is lyke vnto leauen, whych beyng but a litle quantitie, the woman put in three measures of meale, and there lefte it vntill the litle piece of leauen had changed by litle and litle the whole quantitie of the meale, & turned it into her owne nature. All these thynges Jesus declared vnto the people in riddelles, and cloudes of parables, and spake nothyng vnto them than without a parable: to thyntent that he might both excite and stirre their myndes with darke speakyng, and make them desirouse to learne, and yet geue them no holde, though they sought occasion busily, vniustly to reprone hym. And the soothe saiyng of the Prophete tolde of this before in time paste. I wyl open my mouthe in parables, I wyl shewe furth thynges which hath been hyd hytherto sith the worlde was made.

(When the people were sent away, Jesus came into the house, & his disciples came vnto hym saiyng. Expound vnto vs the parable of the tares of the field. He answered and said vnto them: He that soweth the good seed, is the sonne of man. The fielde is the worlde. And the children of the kyngdom, they are þ good seede. The tares are the children of that naughty one: The enemy þ soweth them is the Deuel. The harueste is the ende of the worlde. The reapers be the Aungels. As the tares therfore are gathered and brent in the fyer, so shal it be in the ende of thys worlde. The sonne of man shal send forthe hys Aungels, and they shal gather out of hys kyngdome al thynges that offende, and them whiche do iniquitye, and shal cast them into a fornace of fyer: There shalbe wailyng and gnashyng of teeth. Than shal the righteouse shyne as the sonne in the kyngdome of their father. Whosoeuer hath eares to heare, let hym heare. The texte

Than Jesus departyng from the multitude went home, and they folowed not, for that they vnderstoode not what he mente, and that none occasion was geuen of false reproke. Further whan he was at home alone, hys familiar disciples came vnto hym requiryng hym to expounde them the parable of the cockle mengled with wheate. For the parable of the seed diuersly sowen once declared,

declared, they gessed well of themselues what he mente by the mustard seede, and the leuen put in the meale. Jesus without any griefe declared it plainely. The good husband (q he) whiche sowed the good seede, is the heauenly father: the feilde in whyche he sowed, is the whole worlde and not onely Jewry. Further, the good wheat that sprang vp of the good seede bee they, whyche by the doctryne of the gospell behaue themselfe worthily for the kyngdom of heauen, agreeing to their profession in lyfe and dedes. The naughty cockels springyng of the yll seede mengled wyth these, bee yll men whyche professe not purely nor sincerely the doctryne of the gospell, And the aduersarye whiche mengled hys seede priuely in the nyghte, whereof springeth peruerse and yll doctryne, is the deuill. The seruauntes whiche would gather the cockel before the tyme, be they whyche thynke that the false apostelles and chiefe heretikes shoulde bee rydde out of the waye with sweorde and deathe, where as the good man of the houle willeth not that they shoulde bee killed, but suffered, yf happe bee that they repente, and be turned from cockelles into wheate. And that yf they repente not, they shoulde be kepte and preserued to their iudge, of whome once they shall be punished. The time of harueste is the ende of the worlde. The harueste folkes be the angels. In the meane season therfore the yll mengled with the good, must be suffered, when they be suffered with lesse daunger and peril, than they bee taken away. Further whan the last tyme shal cum, whan the good shal be seuered from the ill, when rewardes shall be geuen to euery manne for hys dedes: than the sonne of man the iudge ouer all, shall sende furthe hys angels to clense hys kyngdome, and they shall suffer none offence to remaine there, for than neither the good can profite the yll, nor the yll shall be suffered any more to trouble the good: but whosoeuer liuyng emong the good had rather molest and trouble them, than to be made better by theyr cumpany, he shall gather them together and shedde them from the others, and deliuer them to the fyer of hell. There shall they punyshed worlde without ende: for their shorte and false lustes and pleasures remoued from the flooze of the churche, and caste into a darke den of hel, that is to say, into the kyngdome of theyr father, where as nowe ouer late vnprofitable penaunce, shall force those mysserable people to wepe and to waile and to gnashe with theyr teeth. Further they that cum and springe furthe of the good seede and perseuer and continue vnto thende, although in the meane tyme they appere here vyle and abiecte, and be afflicted of the yll forte: than all vylenes of mortalitie set aparte, they shall shyne lyke the bryght sunne in their fathers kyngdome. These thinges because they be great and weighty thinges, of both partes ought not to be heard negligently. They perteine either to the euerlasting felicitie, or to the euerlasting destruction of al men. Wherfore whosoeuer hath an eare, neyther deafe nor stopped with the desyres of the worlde, let him heare, ꝙ he may auoide euerlastyng punishemētes, & obteine the like euerlasting.

The texte. Agayne the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, whych a man hath found and hyd, and for ioye therof goeth & selleth al that he hath, and bieth the fielde.

Beside these, to thyntent he myght the more kyndle and stirre the myndes of them that were hys, to the desyre of theuangelicall godlines, he added twoo other similitudes, whereby he teacheth that the profession of the gospell is a thyng not to bee desired lyghtly, or after the common maner, but that this onely thyng ought to be laboured for with great studye, all other thynges sette aparte and that thys excellent good thyng must be purchased and obteyned by

the

the losse of all your goodes. Whiche thyng thoughe it chaunce not easilye to euery man, yet whan it is once found it hath high felicitie. And althoughe in the meane season it be hyd emong men, and setteth not furth it selfe, yet he that hath it, reioiseth secretly wyth hymselfe, lokyng safely for that daye, in the whiche the felicitie that is nowe obscure and darcke shall after bee made manifeste and open. The kyngdome of heauen (sayth he) is lyke to a treasure hyd in the fielde, which if a man perchaunce do get, he blabbeth it not abrode to others, lest any take it from hym, but ioying secretly & reioysyng to hymselfe, he goeth to the lorde of the ground, and sellyng al that he hath and making asmuch monye, as he can, byeth the fyelde, in the whiche he knoweth the greate or precious treasure is hyd, and thynketh hymselfe happye, to loose all hys meane possessions, for to be enryched wyth one notable grounde, although he know it not.

The texte. Agayne, the kyngdome of heauen is lyke vnto a marchaunte man seekyng goodpearles, which (when he had found one precious pearle) went and solde al that he had, & bought it.

Agayne the kyngdome of heauen (sayth he) is lyke vnto a marchaunte manne, whiche deliteth in goodly Margarites. And when he hadde got a notable good one, byanby he solde all that he had, and bought it. And he thoughte not hymselfe the poorer, because he had now lefte him nothyng of hys olde ryches. Naye than at the length he thought hymselfe ryche, because he was priuie to hymself, that he had in secrete possession, a precious Margaritte, whiche though it were but litle, yet it passed the price and value of all the other possessions.

The texte. Agayne, the kyngdome of heauen is lyke vnto a nette that is caste into the sea, and gathereth of al kynde of fishes, whych whan it was ful, men drue it to lande, and sate downe and gathered the good into vessels, but caste the bad awaye. So shall it be at the ende of the worlde. The angels shall cum and seuer the bad from among the good, and shall cast them into a fornace of fyer, there shalbe waylyng and gnashyng of teeth.

Unto these he added also an other parable, not vnlyke vn to the parable of the wheate and cockels, exortyng hys disciples, whome of fyshers he made apostles, that is to saye, fyshers of men, that they shoulde studye and endeuor to allure and drawe manye to the professyon of the gospell, and that they shoulde not byanby caste awaye and destroye the yll mengled with the good, but saue them and kepe them to be punished of theyr iudge, yf after that al thinges were proued, they would not repente. Againe the kingdome of heauen (sayth he) is like a net caste into the sea, whiche beyng spred abrode, dothe take and embrace all kynde of fyshe. Whyche when they nowe perceyue to be full, than they drawe it to the banke, and nowe syttyng vpon the drye lande choose the good fyshes and put them in theyr vesselles, the yll and vnprofitable fishes they caste awaye. So shall it bee in thende of the worlde. The angels shall go furthe and loke aboute what the net of the gospell dothe take and drawe. They shall not suffer the good to be mengled with the yll any more in one net, but they shall esteme euerye man by his merites, not by hys profession. They shall seperate the yll from the cumpany of the good and shall lay vp the one safely for theyr maister, the other they shall caste into a burnyng fornace: there shalbe intollerable sorowe whiche shalbe testified by weppyng and gnashyng of teeth:

The texte. Jesus sayeth vnto them, haue ye vnderstande all these thynges? They saye vnto hym, yea lorde. Then sayde he vnto them: therfore euery Scribe whiche is taught vnto the kyngdome of heauen, is lyke vnto a man that is an housholder: Whiche bryngeth furth out of hys treasure thynges newe and olde.

Jesus to thyntente he myght the more surely fasten these sayenges in the myndes of his disciples: he asked of them whether they vnderstode these thynges well

well. When they made aunswere that they vnderstode them, he added yet an other parable, wherby he monished them that these and manye suche oughte to be learned, and surely remembred, to the intent that by and by vpon euery occasion, they myght redily take them furth: whether the hearer should be allured with rewardes, or ells put in feare, by the feare of punishemente. For the breste of the euangelicall preacher ought to be (as it were) a certayne store house and a ryche, and a plentiful treasure, from whence they maye easely take out diuers thynges, sumtyme out of the bookes of the olde testament, sumtime oute of the euangelicall Philosophy, as shalbe moste expedient for theyr hearers. For one thyng muste not be spoken at all tymes, nor after one fashyon, nor all men be not moued with all thinges. Therefore they haue nede of a certayne ryche treasure furnished with all kynde of learnyng. The parable is thus. The Scribes of the Iewes (sayth he) when thei bee consulted, make aunswer out of their bookes.

Therfore euery scribe. &c. But whosoeuer wil be a cunnyng Scribe in the kyngdome of heauen, it is not sufficient for hym to bryng furth olde thynges, vnles he bryng furth newe also, lyke a certayne riche householder whiche hath all thynges in hys treasure: whether a man desyre newe thynges, or whether he woulde haue olde thynges, to satisfie and contente all men.

The texte. And it came to passe that when Iesus had finished these simplitudes, he departed thence. And when he came into his owne countrey, he taught them in theyr synagogues, insomuch that they were astonied, and sayde: whence cummeth this wisedome and power vnto hym. Is not this the carpenters sonne? Is not his mother called Marie? & his brethren, Iames and Ioseph, and Simon, and Judas? and are not all hys sisters with vs? Whence hath he all these thynges? And they were offended at hym. Iesus sayd vnto them: A prophete is not without honor, saue in hys owne countrey, and in hys owne house. And he dyd not many myracles there, because of theyr vnbelefe.

When that Iesus had taught sufficiently with these diuers parables, both the people and hys disciples, he wente into his countrey, that is, to Nazareth: that by often chaungeing of the place, the doctrine of the gospel myght be the farther spred abrode. In the whiche countrey of hys, he beganne not hys preachyng, leste he shoulde seme any thyng to folowe mannes affeccion, and yet he woulde not passe it ouer, to teache that we ought to do good vnto all. Iesus therfore enteryng into theyr congregacion, began to teache them as he hadde taught other. Here that thyng hindred the matter of the gospel, whyche ought to haue furdered it, because the cõmon sorte of men had rather to enuy thinges that be knowen and familiar, than fauour them, whereas they make muche of straunge thynges, fondely and folishely, estemyng a thing therfore to be goodly because it cummeth farre of. Therfore whan Iesus was knowen here of certayne whyche knewe the lowenesse and symplenesse of hys stocke, and the pouertye of hys parentes, and also the arte whereby Ioseph (commonly thought to be hys father) founde and nourished his wife and her sonne, knowyng also that Iesus was of the same arte, and where as they neuer hearde saye that he was brought vp in learnyng, thus they mutter and murmoure among themselues: howe hathe he thys notable wisedome or fro whence hathe he power to shewe myracles? Is not thys Iesus the carpenter, Ioseph the carpenters sonne? Is not hys mother poore and a meanne womanne amonge vs, whiche is called Marie? Be not hys cosens with vs, Iames, Ioseph, Simon, and Judas? Do not as many as be hys nexte kinsfolkes dwell here with vs? Howe is it than that he sodaynly beyng made an other manne, retur-

neth

neth vnto vs preachyng, & myghty in myracles: Doth he thinke that he is vnknowen vnto vs? So the kinred and the poore estate of Jesus, dyd offend the, and made them to stumble, thynkyng as yet nothyng of hym but as of a man, and one of the common sorte of people, and for the olde poorenes and lowenes of hys lyfe, enuying the newe renoune and honour. But Jesus rebukyng theyr grosse and ouer rude iudgement, esteming a man not for his vertues, but for fortune and nobilitie of birthe, sayeth vnto them: A prophete is no where lesse set by than in his owne countrey and in his owne familye, and among his own kynsfolkes. And where in other places he was redely beleued, and shewed many miracles, here he dyd weorke none, but that with layyng on his handes, he healed a fewe that were sycke. Not because hys power was straighted or diminished, or hys will chaunged, but because theyr vnbelefe did let it. For like as a phisicion cannot profite the sicke yf he refecte his medicine: not because the arte of the phisician is not effectuall, but because the sicke man is in fault: so because it is the fayth vnto the which miracles be geuen, vnbelefe is a let to him to shewe them furth, whiche lacketh neyther power nor might, but that he was letted by the defaulte of others. Therfore Jesus reprouyng them for so greate malice, saied: This is no newe thyng that ye now do vnto me. The same chaunced in times past to the holy prophetes Hely and Helisee, whose tumbes ye haue nowe in veneracyon. For whan it rayned not three yeares and a halfe, and therfore a greate famyne was throughoute all that countreye: Helias beeyng in daunger for hunger, was commaunded to go to no mother wedow, wheras there were many in Jewry, but vnto the straunger in Sarepta, in the countrey of the Sidonians. Of this womã onely was he receiued, and found faith, & wrought a miracle. Further in the tyme of Helisee, there were manye lazares in the nacion of Israell, and yet for all thys there was none healed but onely Naaman a Syrian, whose fayth in a maner forced the Prophete to shewe a miracle.

A Prophete is not without fauoure saue in hys owne countrey.

The. xiiii. Chapter.

The texte.

AT that tyme Herode the tetrarche heard of the fame of Jesu, and saide vnto hys seruantes: This is Johñ the baptyste, he is rysen from the dead, and therfore are miracles wrought by hym. For Herode had taken Johñ and bounde him, and put hym in prison because of Herodias his brother Philips wife. For Johñ sayd vnto him: It is not lawful for the to haue her. And when he would haue put him to death, he feared the people, because they counted him as a prophete. But when Herodes birth day was kepte, the daughter of Herodias daunced before hym, and pleased Herode. Wherfore he promysed wyth an othe, that he would geue her what she would aske. And she being instruct of her mother before, sayd: geue me here Johñ Baptist head in a platter. And the kyng was sory, neuertheles for the othes sake, and them which sate also at the table, he commaunded it to be geuen her, and sent tormentours, and beheaded Johñ in the prison, and hys head was brought in a platter, and geuen to the damsell, and she brought it to her mother.

AT the meane tyme Herode the Tetrarche of Galile, the sonne of hym whyche hadde slayne the children of Bethleem, hearde the rumour and fame of the doctryne and myracles and wonders of Jesus: of whom when the multitude hadde diuerse opinions, sum saiyng that he was Helye, sum that he was Hieremye, and sum that he was one of thold prophetes, and there were that said

that he

that he was John, who restored again to lyfe, was becum nowe more myghty. Herode laughing them to skorne, sayd: I dyd cut of Johns head, & how thynke ye that he is aliue, and not only aliue, but also to bee myghtye wyth miracles. Furthwith when he was certifyed by diuers, of so manye and so notable wonders, that the rumour nowe coulde not appeare false, he said vnto his seruauntes. He of whome they tell suche greate wonders is not Jesus, whiche of late was kylled of my father in the noumbre of the chyldren of Bethleem, but it is John whiche is risen from deathe: and therfore he is nowe becum more diuine and godly, and is notable by myracles. For Herode had layed hãdes vpõ John Baptist, and cast hym into prison: although he had the man in estimacion, and did many thynges after hys aduyse and counsell. But this fauour of the tirãt was turned into hatred, for the vnchaste woman, whose fauoure and loue obteyned by fylthy seruyce, coulde doe more wyth the kyng, than the auctorite of John. For he hadde taken vnto hym for displeasure of hys brother that was alyue, Herodias his brother Philippes wyfe: by whome also Philippe hadde a doughter. John monished the kyng frankly and freely, and tolde hym that the mariage was vnlawfull, bothe because hys brother was alyue, and there was a doughter alyue also whiche his brother had by her. Further, Moyses lawe bade that the brother shoulde mary ỹ wyfe of the brother departed, if it chaunced hym to dye without children. Herode, louyng the woman the more outragiously, the lesse it was lawefull for hym to loue her, was greatelye offended with this lyberty, insomuche that he woulde haue slayne hym but that he feared the styrring of the people, with whom he knewe that John was greatly in fauour, because bothe he baptised manye, and had manye disciples, and was thought of many to be Messias. Truly euery man thought hym to be a man indued with the spirite of prophecy, and of greate holynes. But afterwardes excesse and ryote, and vntemperable loue towarde the mayde hys neece, shaked of this feare. For whan, after the manner of the heathens, he dyd solempnise the daye of his byrth, vpon the which there was al maner of voluptuous pleasures vsed, Herodias doughter daunsed at the kinges table, wyth wanton gesture, and so pleased Herode, which was nowe warme wyth wyne, that he swore that he woulde geue vnto the mayden whatsoeuer she asked, yea yf she woulde aske halfe of hys kyngdome. The wenche, lest she shoulde leese so greate opportunitie, and by and by to abuse this filthy lust of the kynges hart, she counselled with her mother what was to bee asked. She fearyng lest the kynges mynde beyng reconciled agayne to John, myght breake of the incest mariage, counselled her doughter to aske nothyng, but that furthwith she myght haue the head of John Baptiste geuen vnto her in a dishe. The wenche by the counsell of her vngracious mother came into the feaste, and euery man lokyng what she woulde wishe and desyre: she asked forthwyth that she myght haue geuen vnto her the heade of John in a dyshe, as thoughe her mother woulde esteme and make more of hys dyshe, than of halfe the kyngdome. Whan they heard thys, otherwyse than they loked for, the kyng counterfeyteth heuynesse in hys countenaunce, and alleageth for a cloke of hys cruelitie, the feare he hadde to breake his othe; chiefly because he made it before so many geastes, and lest he shoulde seeme lyghte or periured, he commaunded that the thyng whyche the wenche desired, shoulde be doen. By and by the executours of death were sente into the prison, and the head of the innocent man was cut of, and was brought

For Herode had taken John. &c.

And whē he would haue put hym to deathe. &c.

in a

in a dishe, and geuen to the wenche, the wenche gaue it to her mother whiche was the chiefe deuiser and doer of all this matter. And thus luckely was the birth day of Herode celebrated. This rewarde was geuen vnto him that moued and called to honest chinges. With this sight were the ipes of the geastes fed whome the king did vouchsafe to set at his table. Therefore the vnchaste woman had Johns head.

¶ And his disciples came & toke vp the body, and buried it, & went and tolde Jesus. Whan Jesus hearde of it, he departed thence in a shippe vnto a deserte place, out of the way. And when the people had hearde thereof, they folowed hym on foote, and lefte the cities. And Jesus went furth and sawe muche people, and was moued with mercy towarde them, and he healed of them those that were sicke. And when euen drew on, hys disciples came to hym, saying: This is a deserte place, and the houre is nowe past, let the people departe, that they maye goe into the townes, and bye them vitailes. But Jesus sayde vnto them: they haue no nede to goe away. Geue ye them to eate. They sayde vnto hym: we haue here but fyue loaues and two fishes. He sayde: Bryng them hither to me. And he commaunded the people to sit downe on the graile, and he tooke the fiue loaues and twoo fishes, and lift vp hys ipes towarde heauen, and blessed. And when he had broken them he gaue the loaues to the disciples and the disciples gaue to the people, and they did all eate and were filled. And they gathered vp the fragmentes that remayned, twelue basshettes full. And they that did eate were about fiue thousande men beside women and children. The texte.

But the disciples of John caried away his body and buried it. Whan Jesus by the telling of Johns disciples, knewe of this so cruel a dede (for as man he suffered it to be tolde vnto hym as though he knew it not, whereas he knew it before it was doen) he departed into a ship, that being separate from the multitude, he might go into some desert & secrete place, shewing a certain apperaunce of manly feare, but in dede cutting of occasion from the wicked king, that he shoulde not heape murder vpon murder: Chiefely sith the tyme of Jesus was not yet come, and therwith also teaching vs to geue place sumtime to the furies of pynces, leste they beyng prouoked and chafed with well doinges, both hurte the innocentes, and they themselues bee made the wurse. It is lawful to shunne the wicked, ready to doe vngraciously, that we maye profitte and helpe the good men. And this going aside declareth the notable faith of certaine. For assoone as it was hearde that Jesus had left the cityes, and was abidyng in desert, for feare of Herode as they thought, they went out of the cities into wildernes to him, whiche hid himselfe in secrete places: and because they coulde not goe to him by bote or by wagon and suche like, for the combrouse places, they folowed him on foote: neyther feared nor discouraged by the hardnesse of the way, nor by the daungier of lacke of foode. So gredely now they began to hunger for the doctrine of the gospel. Jesus perceiuing that, cummeth out of the darke corners, and came to mete them that were desirouse of hym, like as he withdrewe himselfe from the wicked. And whan he sawe a great multitude of men flockyng thither, whiche broughte with them many encoumbred with dyuers dyseases, he moued with pitye, and consyderyng and perceiuyng their faythe by the difficultie and hardnes of the waye, of hys owne accorde he healed all that were dyseased. And so greate was the feruencye of the multytude, that where as they broughte with them into wildernes sicke folkes, children, and many wome, yet they brought no vitail with them. Therefore when the nyghte nowe drewe nere, and theyr stomakes were pricked with hunger, the disciples whiche had sene so many myracles, hauing

not yet throughly a perfect opinion of Jesus (for so it was thought good vnto the diuine wisdome to frame them by little and little vnto perfection, to the entent the faith of thinges that were done, might be the more firme and sure, & to teache them withal, by what meanes they should heale & helpe the infirmitie of others) put their maister in remembrance that night was at hande, & the multitude was great, and that it was high time than to take meate & to send them away, that they might goe into the nexte villages, and euery man to prouyde him of vitailes. But Jesus, to the intent the myracle might be the more euident and open, aunswered: They nede not to goe any whither, rather geue ye them to eate. But the disciples as though they had forgotten all that they had seene, nothing awaked at this saying, aunswerd very grosly, but so that they wekenes set furth the greatnes of the miracle: shall we (q they) geue a supper to so many, where as we be but thirtene in noumber: we haue very littel vytaile, truely nothing els, but fiue barely loaues, & two fishes. In case they despyse not and lothe not this supper, how shall it suffice them whiche will scarce suffice vs few: Than Jesus commaunded whatsoeuer they had to be brought vnto him. The disciples obeying simply, not disputing ꝑ matter thus: than ye kill vs with hunger if ye geue them thys lyttle that we haue, they broughte their whole vitailes. Here Jesus exhibiting an euangelicall feaste, where lyke as it behoueth to be none excesse, so it is mete there shoulde be an equalitie of al thinges: He commaunded them all to sitte downe vpon the grasse, so that fyfties shoulde sitte together, that the noumber of geastes might better appeare. And also he folowed the maner of them, whiche making a feaste or geuyng a dole to many, deuide the multitude into companies, that no man should lacke and no man haue to muche. This doen, Jesus than at lengthe takyng vpon him to be a feaster and a feder of the bodies also, whiche came to feede the soules, & to teache in dede his disciples that they should neuer lacke foode, whiche being geuen vnto the gospell, regarded litle their vitaile: tooke in hys handes the fiue barly loaues, & two fishes: first declaring vnto al men with what maner of vitaile the Apostolical ambassadoures ought to be contēt: furthermore shewing plainly before the ye, the sincere faith of the multitude, which seeing howe litle vitayle there was, and was not ignorannte howe many thousande men there were, commaunded to sit downe, sate downe. Therefore Jesus the feastemaker, holding in his handes the bread and the meate, lifted vp his yes into heauen, shewyng that whatsoeuer is nedefull to the vse of man, it cummeth from the heauenly father, and whan he had praysed his bountifulnes & liberalitie, he brake the bread and fishes, and so deliuered them vnto his disciples, that they should set thē before the people, putting them in remembrāce, as it were by a darke figure, of what sorte ꝑ doctoures ought to be, which fede with the worde, the myndes of the simple. For as Christ loking vp into heauē, declared that he taught nothing, but that came from the heauenly father, so the Apostolical men as often as they see the people to depende of their mouth, with a playne and a simple faythe, they shoulde delyuer nothyng vnto them, which they had not receiued of Christ, nor should not propose vnto thē sundry deinties out of the shops of worldly philosophie: neither bring out vnto them humaine doctrine after their owne affeccions, but shoulde distribute vnto thē, the simple and playne euangelicall doctryne, as they had receyued it of their maister: nor shoulde not otherwise cut it & mince it than he had broken it with

Geue ye the to eate. &c.

And he cōmaūded ꝑ people to sit downe. &c.

hys

his handes, for by suche manner of preparacion both many bee refreshed, and the glory redoundeth to Christe, and not to the dystributour. Wouldeste thou know the ende of this feaste? The disciples doubtyng nothing made distribucion: and they doubting nothing fel to their meate on al handes, not to excesse, but to sufficiency. And the feast of such a numbre lacked nothing, in so muche, that whã supper was done, the scrappes furthermore that were gathered vp, filled twelue baskettes. And the noumber of menne was fiue thousande beside women, and children.

The texte.

¶ And streight way Jesus made his disciples to get vp into a shippe, and to goe before hym vnto the other side, while he sent the people away. And when the people were sente awaye, he went vp into a mountayne to pray alone, and whan nyght was come, he was there alone. But the shippe was nowe in the middeste of the sea, and was toste of the wawes, for it was a contrary winde. And in the fourth watche of the nighte, Jesus wente vnto them walkyng on the sea. And whan the disciples saw him walking on the sea, they were troubled, saying: It is some spirite, and they cryed out for feare. But streighte way Jesus spake vnto them, saying: Be of good chere, it is I, be not afrayde. Peter aunswered, and sayde: Lorde yf it bee thou, bidde me come vnto thee on the water. And he sayde, come. And whan Peter was come downe out of the ship, he walked on the water to come to Jesus. But whan he sawe a mighty winde, he was afrayde: And whan he begaune to sinke, he cryed, saying: Lorde, saue me. And immediately Jesus stretched furth his hande, and caughte him, and sayd vnto hym: O thou of litel fayth wherefore diddest thou doubte?

These thinges done, Jesus desyring to teache, that after that the necessitie of the body was satisfyed, we oughte not to goe vnto wantonnes, or slepe, but vnto prayer: vnto whiche prayer solitarynes is moste mete: he forced hys disciples (for it greued them to departe from their dere Lord) to go to the mere and to row ouer the water before, and he woulde come after, whan he had sent away the people. But they although they departed from hym against theyr will, yet they murmoure not, they make not theyr excuse that the nyghte was at hande, they aske not whan he woulde folowe, but they obey symply hys commaundementes. Therefore whan they were gon, Jesus sendyng awaye the multytude, whome he had satysfyed by all meanes, wente vp to a hyll to pray there alone. For so he taughte hys disciples to pray. Therefore in the top of the hyll, Jesus was alone a good parte of the nighte. And the disciples in the meane tyme, theyr lorde beeing absent, as they rowed in the water were in peryll. For as they entred vpon the water, by and by there arose a contrary wynde, and the ship was tossed, not without peryll of the swellyng waues of the water. The nyght made theyr feare double. What shoulde they doe? They were in daungier, and he was not there whose helpe they mighte call vpon. Jesus lefte his disciples in this peryll, almost all the whole nighte, to harden them by little and little agaynste all feares, and to teache them that the helpe of God shall neuer lacke to them that be in perill, although it come somewhat late. Therefore at lengthe aboute the fourthe watche of the nyghte, they almoste beeyng in despayre, and nowe sore amased in theyr mynde, and ready to geue ouer oute of hande: Jesus came, not in a bote, but walkyng vpon the waters. They when they sawe one walkyng in the darke, and knewe not Jesus well, they were more a fearde and sayde among themselues, it is a goste that we see, and not a man. And the common sorte of shippemen thinketh that suche manner of syghtes, dooe sygnyfye vtter destruccyon to them that rowe on the water. Therefore they were so sore afeard, that beeing almoste

beside themselues they cryed out for feare. But Jesus suffered them not to be in daungier any longer, but by and by spake vnto them that they might know him by hys speche, whome in the darke they coulde not see. Be of good chere (sayd he) it is I, feare not. At thys woorde by and by theyr mynde was comforted. But Peter whiche alway had a synguler loue towarde Jesus, thynking nothing at all harde that he woulde commaunde, sayed: Lorde yf thou be he, commaunde me to come vnto thee vpon the water. For he meruelled not that Jesus walked vpon the water, but he thought that he hymselfe myghte do so likewyse, yf Jesus would. But Jesus frampng & fashioning his weakenes by all meanes vnto the strengthe of perfecte faith, bad hym come. At the whiche woorde Peter nothyng lyngeryng, leaped downe out of the bote, and began to haste to Jesus, walkyng vpon the water. And as long as hys fayth nothing wauered, the moyste element serued him. But whan he caste hys eyes a little from Jesus, and began to looke about him, and to consydre the boysterousnes of the winde, the hurling of the waues, and his owne feblenes, he was afrayed agayn, and began to sinke downe & be in danger of drowning. Feare came of the boysterousnes of the windes, peril came of feare, & feare of distruste. And agayne the greatenes of peril rayled vp the sparke of fayth, and nowe being almost ouerwhelmed with waues, he cryed out: Lorde saue me, I perish. But Jesus putting hys disciple in remembraunce, that the perill whiche he feared came not of the waues or windes, whiche before serued his tourne, but of the weakenes of fayth, reaching out his hande catched him and lift him vp, saying: O thou that yet hast little trusted me, why diddest thou wauer? For it is not inough to haue a strong faith for the time, but it must be continual and constaunt, nor thou must not loke how great the peril is, or what thy strength is hable to beare, but what I am hable to do to him that doth trust and beleue in me. Therefore furthwith as he entred into the shippe, the winde ceased. And they that were in the shippe, seyng suche a merueylouse wunder, perceyuyng that there was somewhat in him, more than man, fel downe at his feete and wurshipped him, saying: Thou art the very sonne of God. And when they came to the banke, he went into the countrey of Genezareth, where he had shewed many miracles before. They after that they had knowlege that he whom they had seene before, was come agayne, they sent throughout al the countrey to tel that Jesus was prelet. that if they had any sicke folke, they should bring them. For now theyr fayth began to increase, by the myracles that were done before. Therefore flockyng together on euery syde, they offer vnto Jesus as many as were diseased, desyryng him that at the leaste they myght touche the hem of hys garmente, if it were to paynful for him to touche them one by one, or to speake vnto them. So strong was theyr fayth, and theyr fayth deceiued them not: For as many as touched him, were healed.

Peter aunswered and sayed. &c.

O thou of little fayth &c.

¶ The .xv. Chapiter.

The texte. Than came to Jesus Scribes and Pharisees, whiche were come from Hierusalem, saying: Wherefore doe thy disciples transgresse the tradicion of the elders? for they washe not their handes whan they eate bread. But he aunswered, and sayde vnto them: Why doe ye transgresse also the commaundemente of god, because of your owne tradicion?

TO the more glory of God these thynges were done, the more the Pharisies were fret with enuie, seyng their glory to bee darkened thereby, by the which glory hitherto they had magnifyed theselues among men. They hüted in euery corner for a quarel, but the more they go agaynst Jesus, the more they blase abrode their owne blindenes, being so manifest and open, that the people also spyed it. Therfore certayn Phariseis of Hierusalem (for there were they most arrogant and proude) goe together vnto Jesus, that the numbre might make their false accusacyon to bee beleued. And where as Moyses forbade that any thyng shoulde bee taken away or put to the wordes of the lawe, the Phariseis, that they might seme to bee not onely therpounders of the lawes, but also the makers, they added certayn tryflyng thinges, as be those: That no man shoulde take meate with vnpure handes, whiche they called vnwashed, as who should say, the handes did defyle the meate or the man, or as who shoulde say, the liquor of the water shoulde washe away the filthynesse of the minde. Agayne, that no man retournyng from the market and had been amongeste the common people, shoulde eate meate, but he had firste washed hys body: as who shoulde saye, the touchyng of men filed man, or as who shoulde say, he is pure and cleane whiche is washed. Agayne, that their flagons, pottes, brasse, stoles beddes, and other stuffe which was daily occupyed, shoulde be often washed. With these and many lyke superfluouse and tryfling thinges, they burdened the simple people, which thynges they woulde haue so much made of and honoured, that for these preceptes, they neglected oftentimes the cõmaundementes of God. Therfore whē they could no wates leye to the disciples charge, the transgression of Moses lawe, they fynde faulte with their mayster, because he suffered his disciples to neglect mannes constitucions: not that they despised them, although they were worthy to bee despised, but that being geuen to seriouse and earnest matters, sometimes they passed little vpon them. Therefore they spake vnto Jesus and sayde: Why doe not thy disciples kepe the constytucions of their forefathers? For they washe not their handes whan they goe to meate. Christ not suffering so malictouse rebuking, for a thing of nothing: payeth them home with a more sharpe rebuke. Nay with what face dooe ye, which picke quarels for these trifles, make so muche of mannes constitucyons, whiche can bring nothing elles but paynfull superstycion, and yet for them, ye sticke not to breake the greatest commaundement of God.

For God commaundeth, saying: Honour father and mother. And he that shall curse father or mother, let him dye the deathe. But ye say euery one shall say to his father and mother: What aiste soeuer shoulde haue come from me, the same is tourned vnto thy profit. And so shal he not honour his father or hys mother. And thus haue ye made the commaundement of God of none effecte, because of your owne tradicion. The texte.

For God confirmyng the law of nature, commaunded earnestly that euery man shoulde honoure and succoure his father and mother, promising long life and felicitie of this life vnto the doer hereof: threatning death to him that doeth the contrary. But you folowing your auarice, that ye may tourne that to your owne gayne and aduauntage, which shoulde haue bene bestowed in helping of youre parentes: doe teache that it is holyer and better for men to enryche the temple with gyftes, than to helpe their nedye parentes: and ye haue shewed a caste, how the children may mocke their parentes asking helpe

and succour of them, that is, to say thus to the father or mother: the gifte that I offer to the temple, thinke it bestowed vpon you. For that, that is offered to God the high parent, is rightely bestowed, and the godlines of the sonne shal profite the parentes: and by this crafte, vnder the coulour of false godlines, against the commaundemente of God, the father is forsaken, that the priestes may bee better at ease. The thyng cummeth to you, to the helpe and succoure of the parentes, nothing cummeth but wordes. And yet coulour a wicked dede vnder the pretence of godlines. What can be more arrogant than to preferre your constitucions before the commaundementes of God, and vnder the pretence of them, to hynder and breake the holy commaundemente of God? It is a wicked dede to burden the people with such maner of constitucions, which is ouerburdened with the burde of the law. But it is intollerable wickednes vtterly to abolishe goddes law, agreable vnto the law of nature, through your owne inuencions.

The texte. O Hypocrites: full well dyd Esay prophecie of you, saying: Thys people draweth nygh vnto me with their mouthe, and honoureth me with lyppes, but their harte is farre from me: in vayn do they worship me, teaching the doctrines, mans precepte. But he calleth the people vnto hym, and sayde vnto them: heare and vnderstande: That whiche goeth into the mouth defileth not the man, but that which cummeth out of the mouth defileth man.

This is your counterfeite religion, whiche is nothing lesse than as it appereth. O Hypocrites, Esay worthely prophecied of you, saying: This people honoureth me with their lippes, but their harte is far from me. And they worship me in vayne, teathing doctrines, which be the preceptes of men. Iesus whe he had spoken these, as though he had turned away frō the pharisees, whiche hunted for nothing, but for occasion of false accusing: commaunded the multitude to come nere, saying: Heare and vnderstāde how trifling thinges they be, whiche the pharisees prescribe vnto you, careful in little thinges, and neglecting great thinges. They with aukewarde iudgement, put the chiefe poynte of godlynes in outwarde thynges, as in choyce of meates and neglecte those thinges that be of the soule. They abhorre vnwashed cuppes, and neglecte vncleane soules: they washe their handes and their skinnes oftentimes, but they suffer their minde to be defiled with all maner of vices. That whiche entreth into the mouthe maketh not man vncleane, but that whiche goeth out of the mouth maketh man vncleane. For it is no matter what meate a man eateth, but with what minde he eateth it.

The texte Than came his disciples, and sayde vnto hym: Knowest thou not that the Pharisees were offended at this saying? But he aunswered and sayde: Euery plante which my heauenly father hath not planted, shalbe plucked vp by the rootes. Let them alone, they be blynde guides of the blinde. If the blinde leade the blinde both shall fall into the diche.

Iesus semed by these wordes to haue geuen vnto the pharisees a iust occasion to remoue him, because he toke away the choyce of meates, which gods lawe prescribed. In whiche thing also his disciples did not disagree from the pharisees, thinking it a wicked thyng to eate common and vncleane meates, which truely Christ did not yet condemne, but declared that they of their own nature were neither good nor yl, but of incident causes, and therfore lesse to be estemed than those thinges, which alway and of their own nature be godly or vngodly, & declareth also that such maner of preceptes of the law, which were

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ordeined for a time, and do not so much bring holines as signify it, begin now to be obscured & darkened, & shortly shal vanysh away & perish at ỳ clere light of the ghospel. The disciples not yet vnderstanding this thing, goe vnto their lord, & monish him secretly of the daunger, saying: know ye not that the pharisees although they dissemble the matter, be offended with this cõmunicacion of yours, ỳ meate defileth no man? But Jesus minding to teache that the office of yll men, which riseth of thinges of nothing, and the doers of it also, oughte manfully to be despised: chiefly whan in obeying of thẽ, none other good riseth of it, but increasing & nourishing of their malice: not without the vndoyng of the simple people, whiche trusting to such maner of obseruacions, neglecte the deuocion of true godlines, answered thus vnto his disciples which were sumwhat offẽded also. Euery graffe that my heauẽly father hath not graffed, shall be plucked vp by the rootes: euery ordinaũce ỳ men haue inuẽted of thẽselues for theyr owne glory, & not for true godlines, shall perish and come to naught. These thinges sauour of the earth, & be carnal, made & geuen for a time, to represse & kepe vnder the excesse & outrage of grosse folke. The law of the gospell is spiritual & heauenly, nor resteth in these visible thinges, but in thaffections of the minde. These therfore ought chiefely to be regarded: For without these thother profit nothing but to vayne ostentacion. Seing therfore ye haue begũ to professe this heuẽly philosophy, ye haue nothing to doe with ỳ coũterfeiting and dissemblyng Pharisei, who promise perfect holynes through suche obseruacions, in which is no godlynes, or surely very litle. They shewe and boast themselues to be doctours and captaines to true religion, wheras they knowe not in what thinges true religion standeth. Therfore they be blinde, and leaders of the blynde. And if the blynde leade the blynde on the way, what shall happen? bothe together shall fall in the dyke. They knowe not what they teache, and they take vnto them folishe and grosse disciples. Therfore let the folishe Pharisei goe, with theyr folyshe and vnprofitable constitucions.

Regarde and care for those thynges whiche make man cleane or vncleane: that is to say, for those thynges whiche do defile or cleanse the mynde, rather than the bodye.

Euery plãt whiche my heauẽly father hath not planted &c.

¶ Then answered Peter, and sayd vnto him: declare vnto vs this parable. And Jesus sayd: Are ye also yet without vnderstanding? Do not ye yet vnderstande that whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the priuie? But those thinges which goe out of the mouth, come furth from the harte, and they defile the man. For out of the harte come yll thoughtes, murders, aduoutries, whordomes, thefte, false witnesses, and sholdinges. These be the thinges whiche defyle man. But to take meate with vnwashen handes doeth not defile man.

The texte.

To these Peter made answere, not yet persuaded, because of the superstition whiche he had depely receiued of hys forefathers, that these constitucions could not be neglected without daunger: wheras he durst not resiste any more the sayinges of Jesus, required him gentilly that he would vouchesafe to declare plainly the thyng whiche he had spoken darkely to the people, concernyng thynges that goeth in and cummeth out of the mouth. Jesus minding to sharpen the desyre of his disciples with a litle chidyng, whiche should haue bene now more cumnyng in vnderstãdyng of parables, and out of one to haue diuined and gessed another, sayde: Be ye also yet without vnderstandyng? vn-

derstande ye not that meate whiche receiued and taken with handes washed or vnwashed, entreth into the mouthe, goeth downe into the stomake and afterwarde the grosser parte of it is caste out by the belly into the pryuye. These be bodely thinges, and affect and touche nothing but the body. As for the solle they neyther helpe nor hurt, vnlesse a man misuse them. And to misuse them is not the faulte of the meates, but of the misuser. But the thinges which goe out of the mouth bee the thinges whiche men doe speake. Talking cummeth not from the belly but from the harte. And that is in mannes harte, that in dede is pure and cleane, or els vnpure and vncleane. For from that fountaine doe spring noysom thoughtes, wherwith me go about to lye in wayte to hurt their brother, from thence do spring murder, adultry, rape, theft, fraude, deceite, enuie, arrogancie, strife, false witnes & blasphemie. These thynges though they go not out by the mouth, yet they make men vncleane and abhominable in the sight of God. If they burste out in maner of a pestilente breath out of a filthy siege, lyke as they declare man to be vncleane, so with theyr infeccion and blasting they do defile others also. But whether thou take thy meate with handes washed or vnwashed, so thou take it to the vse of nature, maketh not man vncleane. Neither drinke taken out of an vncleane cup, defileth not man, so thou take it measurably for the vse & not for the excesse. Likewyse to syt vpon an vnwashed seate, doeth not defile the minde of man, like as the washed seate doth not make pure and cleane hym that sitteth in it. Therefore whereas the Pharisees teache and obserue superstitiously these foolishe trifles, yet they dooe not abhorre those thinges, wherby the minde is defiled in dede. They lye in wayte for him that doeth them good, they do suborne and prepare false witnes, they do backbite the fame of their neighbour, and so seke for theyr owne glory, that they enuy the glory of god, falsely reporting the workes which be done by his spirite and ascribing them to Beelzebub. They should abhorre these thinges, if they woulde seme cleane in dede. But what aukewarde kinde of holynes is this, to haue washed and cleane handes, and to haue both minde and tongue defiled with so many mischeuous vices.

The texte. ¶ And Jesus goyng thence, departed into the coaste of Tyre and Sydon. And beholde a woman of Canaan whiche came from the same coaste, cryed vnto hym saying: Haue mercye vpon me lorde the sonne of Dauyd, my daughter is myserably vexed with a deuyll. But he aunswered her nothing at all. and his disciples came and besoughte hym, saying: sende her away, for she crieth after vs: But he answered and sayde: I am not sente but vnto the lost shepe of the house of Israell. Than came she and worshipped him, saying: Lorde helpe me. But he aunswered and sayde: It is not mete to take the childrens bread, and to cast it to dogges. She aunswered and sayde: Trueth lorde, for the dogges eate of the crummes, which fal from their maisters table. Than Jesus aunswered, and sayde vnto her: O woman greate is thy fayth, be it vnto thee as thou wilt. And her daughter was made whole from that tyme.

After that Jesus had spoken these thinges, he left that countrey, and went into the coastes of Tyrus & Sydon, in maner prophecying with that dede, that the Jewes through the superstition of their lawe, should expell the doctrine of the gospel, which the Gētiles through sincerute of fayth should take vnto the. For Tyrus and Sidon were inhabited of Idolaters. Jesus went thither, not to preache as he did in Jewry, for the time was not yet come, but to be secret & hid there, for he entred into a house desiring to be secret, but the fame did vtter him. This was done for the inuincible malice of the Jewes, leste they might

complayne

complaine that the wicked and prophane Gētiles were preferred before them. Therfore he would that ꝑ miracle that he shewed there, should not seme to be sought after or done of purpose, but offered by chaunce, & in maner extorted & obteyned of him by force. Therfore when the rumour was spred abrode, that Jesus was present, whose fame increasing by litle and litle went beyond the coastes of the Jewes: a certayne woman of Canaan cūming out of her coastes durst not come nere to Jesus, lest she beyng vnclean might seme to defile him which was clean, but a far of called vpon him wt a miserable crie: haue mercy vpon me the sonne of Dauid, telling him that she had a daughter at home miserably vexed with a deuil. This Jesus so merciful and easy to be intreated, which was wont to be prompt and ready vnto al men, to thintent both that he might make open vnto al men the very constāt fayth of the woman, & also leye vnto the Jewes charge, their very stiffe & obstynate vnbeleefe, & to teache vs with all, of what efficacy and power importune and earneste prayers powred out of an humble harte, be with god: he despiseth the peticyoner whiche cryed out for sorow of her harte, insomuche that he woulde not vouchesafe to make her aunswere: shewing therby a certayn fashion of the Jewes arrogancie, because the Jewes coūted the Cananeers their olde enemies, and wurshippers of Idolles, to be abhominable, and that they be defyled if they do but talke with them. And the apostles at that time were yet of the same affection and minde. But the woman ceased not, although she were repelled. Sorowe and faythe made her importune, she foloweth at hys backe, and cryeth lamentably: haue mercy vpon me lorde, the sonne of Dauid. The disciples not yet vnderstanding what was in dooyng, moued with shame rather than with pitie, because of the importune crying of the woman, of a straunge countrey, speake vnto Jesus, not despyzing hym to haue mercye of the wretched woman, but because of her importunitie to sende her away with some aunswere. Therefore Jesus made an aunswere more sore and harde, than the former repulse & shaking of, to the intent he might make the constancie and coldenes of the straunge woman more maruellouse: & also by the example of her to charge the Jewes with their pride and arrogancie. I am not sent (q he) but vnto the lost shepe of the house of Jsraell. For the Jewes stode meruellously in theyr owne conceyte, because of this title, that they were the stocke of Jsraell. The woman was not wery̆ed with so many repulses and denials, insomuche that she durste yet drawe nere vnto Jesus, and falling downe at his knees, sayde: Lorde succoure me.

And behold a woman of Canaan

But he answered and sayde.

She did not confute the saying of Jesus, but with often repeting of her prayers she went about to wery him. She layed not for her, righte and iustice, she requireth nothyng but mercy. Jesus not contente with this, goeth on still, to trye the sobre importunitie of the woman. It is not mete (q he) to take the childrens bread, and cast it to the dogges: calling the fruite of the gospel which is by fayth, bread: callyng the children, the Jewes, which did glory that they had god to their father: calling the dogges, straungers, & aliens frō the religiō and wurshipping of God. Which of the Jewes would not haue bene stirred & angred with suche a rebuke: but the woman not refusyng the name of a dog, enuieth not the Jewes the honourable title of the children, but calleth them also lordes whome Jesus called childrē. She embraceth the aūswere, rebukeful in apperaunce, and taketh occasion of it not to be repelled, whet with it appered that she was vtterly repelled. I deny not (q she) that the Jsraelites bee

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the children, and we the dogges, and therfore I am not vttrely to be repelled. I take not away from them their fyne and delycate breade, whiche they eate sitting at their fathers table: This onely I require, whiche maisters are not wont to deny to their dogges. The table is riche and plentiful of such thinges it sufficeth me if I chaunce to haue the crummes whiche fal from their tables.

O woman great is thy fayth.

Than Jesus maruaylyng at the infatygable and greate constancye of the straunge woman, in maner ouercome, sayde: O woman, I can no longer resist thy prayers, great is thy fayth, wherwith thou constrayneste me. Wherfore be it vnto thee after thy desire. And by and by euen at the same tyme it was proued, that her daughter was deliuered from the deuil.

The texte. And Jesus goyng from thence, came nigh vnto the sea of Galile, and wente vp into a mountayne and sate downe there. And muche people came vnto vym bryngyng with them those that were lame, blynde, deafe, maymed, and other many, and caste them downe at Jesus feete. And he healed the, insomuch that the people maruayled whan they saw the dume speake, the maymed to be whole, the lame to walke, and the blinde to see. And they glorified the god of Israell.

Whan Jesus in maner constrayned had wrought this one miracle in the borders of ỹ Sidonians & the Syrians, to prouoke & stirre vp his owne people, he went agayne into Jewry, to declare how more ready he was towardes his owne countrey menne, then to straungiers: if they might haue bene ouercome & wunne with benefites. And he came vnto a meere whiche is called the sea of Galile, and there goyng vp vpon an hill, sate downe, that by goyng aside and by the difficultye of the place, he might a litle and a litle plucke vp the fayth of hys disciples, and make it firme and stable. Anon there flocked about him many flockes of men, bringing with the dume, blinde, lame, weake, and diuerse other vexed with diuerse diseases, of whome there was so great a multitude, that they cast them at the feete of Jesus. He well perceyuing their fayth by the harde and cumbrouse iourney, healed them al: and so spedely healed so many, that the multitude whiche came vnto him was much amased, seyng howe sodeinly the blinde receyued their sighte, the dume spake, the lame walked, the feeble was whole of lymmes. And they glorifyed the god of the people of Israell, whiche did vouchesafe to bestowe so greate benefites vpon his people.

The texte. ¶ Than Jesus called hys disciples vnto hym, and sayde: I haue compassion on the people, because they continue with me nowe three dayes, and haue nothyng to eate: and I will not let them departe fasting, leste they faynte in the way. And hys disciples saye vnto him: whence shoulde we get vs so muche bread in wildernes wherewith we might suffyce so great a multitude: And Jesus sayth vnto them: How many loaues haue ye: and they sayd vnto him: seauen, and a fewe litle fyshes. And he commaunded the people to sit downe on the grounde, and tooke the seauen loaues and the fyshes. And after that he had geuen thankes, he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they all did eate, and were suffysed. And they tooke vp of the broken meate that was lefte seuen basketfull. And yet they that dyd eate, were fower thousande men, beside women & children. And he sent away the people and tooke shyp, and came into the coastes of Magdala.

This kindenes of the people caused him to heape benefit vpon benefites of his owne accorde. For whan Jesus knewe that the multitude taryed and byd by him three dayes (such was their feruency towardes Jesus) and knew also if they had brought any vitayle with them, it was consumed and spent a good whyle before: and that many were in iopardy for hunger: Furthermore that

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the iorney was long, and that there were no villages nor townes nere: he called his disciples vnto hym and sayd: I haue pitie on thys multitude. For now it is thre dayes, that they haue taried with me in desert, and they haue nothing to eate, and I will not sende them away fasting, leste they fayne in the way, being longer than they be able to goe fasting.

With these sayinges he put his disciples in remembraunce of the former miracle, when he fed certayne thoulandes of men. But they yet rude and forgetting those former thynges, beyng carefull and doubtefull as though they had ben commaunded to fede suche a greate multitude of men, doe make answere: Where than can we get suche a deale of bread that may suffice suche a great multitude? This simplicitie and forgetfulnes of the disciples, dyd sette furth the greatnes of the miracle. They therefore beyng in dispayre, Christe taketh in hande, the mater of the miracle. He asketh the how many loaues they had. They answered, seuen, and a fewe fishes. And furthwith he commaunded them to sit downe vpon the grounde. And taking the seuen loaues and the meate in his handes, after that he had lifted vp his eyes vnto heauen and geuen thankes vnto his father, he brake them and deliuered them to hys disciples, and they distributed them to the people. Euery man did eate his fill, and there was nothing lacking: insomuch that seuen basketes were filled of the gatherynges of scrappes, whiche remayned. And there were of them that dyd eate, in numbre fower thousande, beside chyldren and wemen. But Jesus, so many miracles shewed in the mounte, leste he shoulde styrre the people ouermuch to haue him in veneration and honoure: chiefly when these bodely benefites be applied and geuen for none other intent, but to obtayne authoritie to the doctrine of the ghospel, whereby the soules be healed and fed: after that he had sent away the multitude, he went by boate into the lande of Magedon.

And he cõmaunded ꝑ people to sit down on ꝑ grounde

¶ The. xvi. Chapiter

¶ And the Pharisees with the Saduceis came and tempted hym, and required of him to shewe them a signe from heauen. But he answered and sayde vnto them: when the euenynge begynneth to draw nere, ye say: It will be fayre weather, for the skie is red. And in the morning: It will bee troublesome weather: for the skye is glowmyng red. O ye hypocrites, ye can discerne the face of heauen, but can ye not discerne the sygnes of the tymes? The frowarde and aduouterouse nacion requireth a signe, and there shall no signe be geuen vnto it but the signe of the Prophete Jonas. The texte.

Jesus being here, there came vnto him agayne certaine Pharisees and Saduceis being of a contrary sect, notwithstanding of one consente and agreemente to lye in wayte for Jesus. And craftely they require him to shew some token from heauen, as thoughe hereafter yf he woulde haue so done, they woulde haue beleued in hym, where as they wente about nothing els, but to seke occasyon to reproue hym. But Jesus when he perceyued that after so many miracles, they remained yet in their malice, mourned in the spirite and sayde: Ye hypocrites vttering one thyng with

with your mouth, and closing another in your hart, in lesse thinges when ye marke heauen, ye can tel before what weather shal folow the day after.

O ye Hypocrites. &c. For when ye see the sunne go to glade, ye say: to morowe shall be fayre wether, for the ayer is cleare and bright. Againe when ye see the sunne rise in the morning, by and by ye geue sentence, that that shal be a foule and a boysterouse day because the lowring ayre is red. When ye see the fashion and countenaunce of heauen, ye can gesse whether the time will be mete for tourneing, rowing, sowing, or mowing, or for any other thinges apperteyning to the vse of the body: And are ye so dul and negligēt in knowlege of the time, that maketh for your soules helth? ye haue the scriptures, ye see what thynges be done, ye see howe the worlde is renewed, and vnderstande ye not yet, that the tyme spoken of before by the Prophetes, and looked for so long tyme, is nowe at hande? Of one signe ye geue sentence, of fayre or foule weather, of so many signes, whiche ye see dayly, dos ye not perceiue the thing that is present? If ye would haue bene made better by wonders and myracles, ye would haue beleued me long agon. Now ye require a signe and a token to be the worse thereby. O naughtie and adulterous generacion, which goeth farre out of kinde from her forefathers, of whose tytles, she magnifieth her selfe. She seketh craftely for a wonder out of heauen, to pycke a quarell and to reproue it: But in tyme to come she shall haue a signe that she shall feare and not reproue. In the meane time she shall haue no signe nor wonder but out of the earth, whiche shal frustrate and disapoynte all their endeuoures, when they shall see hym alyue agayne, whome they thoughte to bee dead and buryed. It seemeth a monstruouse thyng vnto them whiche chaunced to the Prophete Jonas: they shall haue a lyke monster, but more wonderfull. By this riddell and darke fygure, the Lorde Jesus signified that he should be first slayne, & buried of them, whome they thoughte to be nothyng elles but man, and furthwith should ryse agayne, through the power of God.

The texte. ¶ And he left them and departed. And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. Then Jesus sayd vnto them: Take hede and beware of the leauen of the Pharisees, & the Saducees. But they thought in themselues saying, we haue taken no bread with vs. Whiche when Jesus vnderstode, he sayde vnto them: O ye of litle fayth, why take ye thought with your selues because ye haue brought no bread? Do ye not perceiue nor remēbre the .v. loaues, when there were fiue thousand men, and how many baskettes toke ye away? Neyther the .vii. loaues when there were .iiii. thousande men, and how many baskettes toke ye away? How happeneth it that ye doe not vnderstande that I spake it not to you concernyng breade that ye shoulde beware of the leauen of the Pharisees and Saducees. Than vnderstoode they howe that he bad them not beware of the leauen of bread, but of the doctrine of the Pharisees, and of the Saducees.

Jesus therfore leauing them with their blindnes, went ouer the water by ship & the disciples had forgotten to prouyde themselues of bread before they entred into the shippe. For they had but one lofe in the shippe. Jesus therefore to put them in remembraunce, saide: take diligent hede and beware of the leauen of the Pharisees and the Saducees: noting and touching darkely their Jewishe superstitiō, because they thought it a great matter to eate these meates or those meates, whereas they were taughte beefore, that man was not defyled with the thynges that entred into the mouthe. The dyscyples although they vnderstoode not what it mente, were yet monished with this saying, that they had

had forgotten to put vitayle in their shippe. Jesus therefore chideth them beyng carefull for thys thyng, blampng theyr dulnesse, whiche taughte so often both with sayinges and dooinges, vtterly to cast out of theyr mynde carefulnesse for vitayle, yet were incumbred with carke and care for suche manner of thynges: O (sayth he) ye that so litell truste to me, why dooe ye bere youre mynde with thys carefullnesse, that ye haue forgotten breade, as who sayeth, we shall lacke any thyng, although ye prouyde not for it? Dydde not I teache you that firste of all the kyngdome of God muste bee sought for, and that these thynges shall be cast vnto you? Haue ye not seene now twyse that such a great multytude lacked not meate? So many wayes taughte and monyshed, vnderstande ye not yet? remembre ye not yet? Is youre herte yet blynded with suche manier of cares? and see ye not after the Pharisays sashyon, that whiche ye see with youre yes? and that whiche ye heare with youre eares, ys yt as though ye hearde it not? haue ye forgot that, whiche was lately done, your selues being not onely witnesses but also ministers? When that fiue thousande men were fully fed with .v. barely loaues & two fyshes, the numbre of geastes being so greate, the preparacion so small, howe many baskettes dyd ye fyll of the scrappes whiche remayned of the feaste? They aunswere hym, twelue. And agayne when fower thousande men were fylled with seuen loaues and a fewe fishes, ye beeyng the dystrybutoures, howe many baskettes filled ye with the scrappes? they aunswere seuen: Why, dooe ye not yet vnderstande the maner of my speaking, whiche ye tourne to the care of bodely thinges, whereas my talking studieth and prouideth for the mindes, rather then the bodies?

Now ye shoulde of your selues haue conjectured what my riddel ment when I sayde: beware of the leauen of the Pharisees and Saducees. I had nowe taught you, that it little skilled what kynde of meate we eate. I had nowe diuersly declared and beaten vpon it, that they whiche haue in hande the matter of the ghospel, shoulde vtterly cast away suche vile cares.

The disciples beyng more attent and diligent by this litle chyding, vnderstode that Jesus ment that they shoulde take hede diligently, and beware of the doctryne of the Pharisees, whiche had nothyng that was syncere and cleane, but was corrupte with ambicyon, auarice enuie, and other vyces: Whereas the doctrine of the ghospell tasted of no suche thyng. For theyr doctrine doeth rather infecte man, than fede hym, and therefore it must be taken hede of dilygently, because they bee woonte for to deceiue vnware and symple men by the false cloke of godlynes, whiche is the very poyson of true godlines.

¶ Whan Jesus came into the coastes of the citie which is called Cesarea Philippi, he asked his disciples, saying: Whome doe men say that I the sonne of manne am? they sayde: some say that thou arte Johan the Baptiste, some Helias, some Hieremias, or one of the noumbre of the prophetes. He sayeth vnto them: But whome say ye that I am? Symon Peter answered: Thou arte Christe the sonne of the liuing God. And Jesus aunswered and sayde vnto hym: happie arte thou Symon the sonne of Jonas, for flesshe and blonde hath not opened that vnto thee, but my father whiche is in heauen. And I saye vnto thee, that thou arte Peter, and vpon thys rocke I will buylde my churche, and the gates of hell shall not preuayle against it. And I will geue vnto the, the keyes of the kyngdome of heauen: and whatsoeuer thou byndest in earth shall be bounde in heauen, and whatsoeuer thou loosest in earthe shal be looced in heauen. The texte.

O ye of lytel faith.

Here when Jesus came into the coastes of the citie called Cesarea, whiche Philipps

Philippe the Tetrarche so named in the honour of Ceasar, folowing his brother Herode, whiche chaunged the name, and called that Cesarea, whiche beefore was named the tower of Straton, he thoughte to proue howe muche his schollers had profited by hearing so muche communicacion, and by seeing so many miracles: and whether they had any higher or better opinion of him, than the vulgare sorte. Therefore he demaundeth of them saying: whome doe men talke that the sonne of man is? They say: some say that he is Iohn the baptist: for so the Herodians did suspecte. Some say that he is Helias, because he was taken vp: & they suspect that he doeth appere now according to the prophecie of Malachy. Some say that he is Hieremie, because he was a figure of Christ, and that it was sayde of hym: Beholde I haue set thee thys day ouer nacions and kinges, to plucke vp and to distroy and to plant: which in dede should be fulfilled in Christ. Iesus hearing these, to thentent he would gette out some more certayne and hygher profession, sayeth: ye (q he) whiche shoulde knowe me better, who say ye that I am? Here Symon Peter as he loued Iesus best, as the chiefe of the Apostolicall ordre, aunswered for them all. Thou arte very Christe, the sonne of God aliue: not speaking of suspicion, but professing certainely and vndoubtedly that he was Messias promised of the Prophetes, and the sonne of god after a certayne singuler manner. Iesus delighted with this chereful and substaunciall profession, sayde: blessed art thou Symon the sonne of Iohn. The affection of man taught thee not this word, but the heauenly father put it in thy minde, by a secret inspiracion. For no man hath a worthy opinion of the sonne, but by the inspiracion of the father. which only knoweth the sonne. And I agayn, lest thou shouldest adourne me thankelesse with suche a noble testimony, assure thee of this, that thou arte very Peter, that is to say, a sound and a sure stone, not wauering hither or thither with sundrie opinions of the vulgare sorte: & vpon this stone of thy profession, wil I builde my churche, that is to saye, my house and my palace: whiche beyng sette vpon a sure foundacion, I will so fortifie, that no power or strengthe of the kingdome of hell shalbe hable to beate it downe. Sathan will come vpon you with many engines, he will rayse a coumpany of wicked spirites against you, but through my defence my buyldyng shall stande impregnable, onely lette thys sure and sounde profession abyde. The kyngdome of heauen is the churche, the kingdome of the deuil is the worlde. Of thys no man nede to bee afearde, so that he bee Peter, that is to saye, lyke vnto thee. And the keyes of this heauenly kyngdome I will deliuer vnto thee. For it is meete that there he bee firste in auctorite, whiche is firste in the profession of the faithe, and in charitie. And truely this kingdom of heauen is in earth, but it hath to do with heauen, wherof it doeth depende. Wherfore he that is entangled with sinnes, doeth belong to the kingdome of hell, nor can not enter into the kyngdome of heauen. But he shall enter yf he profesle that whiche thou doeste profesle, and be losed from his sinnes by baptisme, and so through thy leading and thy opening of the gates, he shall enter into the kingdome of heauen. This is my peculiar and proper power, to forgeue sinnes: but thys power I will geue vnto thee after a maner, that that whiche thou shalte lose, with my keyes receyued of me, vpon earth before men, shal be losed also in heauen before God. On the other side, that which thou shalte binde in earth, shall be bounde also in heauen, for God will allowe thy iudgemente cummyng from hys spirite.

And I will geue vnto thee. &c.

Then

Than charged he his disciples that they shoulde tell no man that he was Jesus Christe. From that tyme forthe began Jesus to shewe vnto his disciples howe that he muste goe vnto Hierusalem, and suffer many thinges of the elders, and hye priestes, and Scribes, and muste be killed and rayse vp agayne the thyrde daye: And whan Peter had taken hym aside, he began to rebuke him saying: Maister saueur thy selfe, thys shall not happen vnto thee. But he tureth him aboute, and sayed vnto Peter: goe after me Sathan, thou hyndrest me, for thou sauerest not the thinges that be of God, but those that be of men. The texte.

Whan Jesus had spoken these thynges, he commaunded his disciples that they should as yet kepe this godly opinion of him, secret with themselues: nor open it to others that he was Messias. For first the sacrifice of the crosse must be accomplished, and the veritie of his manly nature declared, and further by his resurrection, and the holy ghoste, his diuinitie muste bee declared. For although the voyce and sentence of Peter, was prayse of Christ, as the sctence of them whiche nowe began to profite and spring vp by little and little, vnto thinges of more perfection, yet they dreamed of a certayne kyngdome, not vterly vnlyke a worldely kingdome. And therefore Jesus darkely, and as in a riddle, promised vnto Peter the ryght of the keyes, but he delyuered them not by and by. For as yet he was not mete to vse them, as yet he was not sufficyently taught with the instruccion of the holy spirite. And therefore Jesus calleth them backe to the mystery of the crosse and of hys deathe, by the whiche misterie that kingdome must be prepared, the deuil once ouercome, and sinnes abolished, that they mighte bee the lesse troubled in their myndes whan they should se thinges chaunce which they knew should come to passe a litle after. They despyed rather to glory in the mightie and high sonne of the liuing God, but no man can truely glory in hym, but he whiche is not offended with hys humilitie and lowne. Jesus therefore began to prepare his disciples to thys storme which was at hand, shewing them that he must first goe to Jerusalem, and that he shoulde haue many griefes and displeasures of the Scrybes and Phariseis, and also of the chiefe priestes, and finally that he shoulde be killed, but on the thyrde day ryse agayne. Whan the disciples being yet carnal vnderstoode not fully this communication, because they iudged these thynges vnmete and vnworthy for him, who thorough so many myracles declared hymselfe to be the sonne of God, yet they durst not demaunde of their maister what itment to dye and ryse agayne. Therefore Peter who for the special loue that he had to his mayster, was bolder then the other, taketh hym aside from the other of the Apostles, as though he woulde tell hym a thyng more familiarly: and chyding hym, and abhorring the speaking of death and afflictions, sayd: Lorde be good to your selfe. These thinges shall not happen vnto you. For it is in you that they come not to passe: For although Peter pronounced hym to be the sonne of God alyue, rather by the instigacion of the father, then by hys owne reason or wit: yet he was farre from the vnderstandyng of that mistery, that Jesus by hys death shoulde redeme mankynde, and by his resurrecyon declare vnto the worlde the might of his diuine power. Therfore Jesus to reformne this affeccion in his disciples, turned vnto them, & behelde the whome he knewe to haue like mynde and affeccyon (albeit onely Peter durste blame the Lord,) and said vnto Peter: Come behind me Sathan. Be not against the will of my father: it is thy parte to folowe me, not to goe beefore. Nowe thou dooeste withstande, and endeuour to leat that thyng whiche bothe my father willeth to be doen, and also it behoueth me to doe, for the healthy and saluacion

of man-

of mankinde. Thou desireste to bee a felowe of the kyngdome, and thou arte againste me making spede vnto the crosse of myne owne accorde, to thentente I may winne and get thys kyngdome to my father: what way ye see me goe the same ye must goe also to the kyngdome of heauen. But thou saueroste not yet the thynges whiche be of God: but led by mannes affeccyons, reppneste against the will of God. Reliste not therefore, thou vnprofitable counsaylour, but folow after me, becum rather a scholler then a maister.

The texte. ¶ Than sayde Jesus vnto hys disciples: yf any man will folowe me, let hym forsake hymselfe, & take vp his crosse & folowe me. For whoso wil saue his life shal loose it. Againe whoso loseth his life for my sake, shall finde it. For what doeth it profit a man if he win al ꝑ whole world, & loose his owne soule? For what shal a man geue to redeme his soule agayne withal? For the sone of man shal come in the glory of his father with his angels, and then shal he rewards euery man, according to his dedes. Verely I say vnto you, there bee some standyng here, whiche shall not taste of deathe, tyll they see the sonne of manne come in hys kingdome.

When that with these sayinges Jesus had cut the combe of Peter for his importune frowardnes, turning to all his disciples began to declare at large what it was that he sayde to Peter: come behinde me. Whosoeuer (sayd he) will bee my disciple and partaker of the kyngdome of heauen, let hym folowe my steppes. And lyke as he seeth me despysyng all the goodes of thys worlde, to bestowe my lyfe also willingly for the saluacyon of menne and glory of my father: so muste he also refuse and caste of all humayne affeccions, ready to all kindes of death, for the gospels sake, and take his crosse and folow me, which am goyng to the crosse. So to suffer is a blessed thyng: so to bee rebuked is a gloryouse thyng: so to be killed is a winnyng of lyfe. I know there is nothing more dere then life: but so euery man must lose hys lyfe, if he will saue it: and except he lose it, he shall lose it in dede. He loseth it for aduauntage that loseth it for the gospels sake. He loseth it in dede whiche forsaking the ghospell, prouideth for thys temporal lyfe, and loseth the life euerlasting. There is no man so foolish that woulde winne this whole worlde with the losse of this corporal and shorte lyfe. To what purpose serue ryches se yf the owner perishe? So it is a mad mannes parte to make so muche of hys affeccions, of ryches, or els of his body, whiche within shorte time shoulde perishe, yea though no man kil it: that for mennes pleasure he will lese the lyfe euerlasting, whiche whoso hath not, hath all the other in vayne. Therefore nothing ought to be so deare vnto any man, the gain whereof he woulde chaunge with the losse of his soule. For the losse of other thinges may some wayes be recompenced, the losse of the soule cannot be recouered. He that loseth his life for my sake, dooeth not lose it, but commytteth it to me for auauntage, and shall receyue it agayne with lucre, whan the Maiestie of the kingdome of God shall appeare.

For what doth it profit a man if he wine all ꝑ world, &c

Nor ye ought not to be discouraged in youre mynde because I haue shewed you that ye must suffer muche aduersitie for the ghospel. They shall haue an ende shortely, and euerlasting glory, shall folow the temporal ignominy and rebuke. For the sonne of man whome ye shall see oppressed and troden downe of all men and counted for a wurme: shall come once in an other lykenes, and shall shewe vnto all men the Maiestie and glory of hys father, beeyng garded and accompanted with his aungels. Than he that was iudged here and condemned with a shameful deathe, shall bee the iudge of all menne bothe quicke and dead, and shall yelde a rewarde vnto euery man according to hys dedes. Than shall they bee appoynted to euerlastyng deathe, whiche here regarded

For ꝑ sonne of man shal come. &c.

more

more their lyfe thā me: and they shalbe rewarded with immortal life which for my sake despised ẏ life of the body for a time. Now is the tyme of strife and trauayle, hereafter shalbe the time of rewardes. And truly this felicitie shall than be made absolute and perfecte, when it shall bee seene good vnto the father. For it belongeth not vnto you to knowe the tyme. And yet in the mean seasō there shalbe geuen to you, a certain taste of this glory. For be ye assured of this: there be sum here stādyng whiche shall not taste of death, before that they see the sonne of man shewyng the maiestie of his kingdome, as it may be seene with bodily yes. Surely before death they shal see the kingdome of God shewe furth his power: and now by litle and litle vanquyshe and ouercum the whole power of this worlde.

¶ The. xvii. Chapter.

¶ And after sixe dayes Jesus taketh Peter and James and John his brother, and bryngeth them vp into a high mountain out of the way, and he was transfigured before them. & his face did shine as the sunne, and his clothes wer as white as the light. And beholde there appeared vnto them Moses and Helias talkyng with him. Than answered Peter and said vnto Jesus: Lord here is good being for vs, if thou wilt, let vs make here thre tabernacles, one for the, & one for Moses, and one for Helias. As he yet was speaking, behold a bright cloude shadowed thē. And behold there came a voice out of the cloud, saiyng: this is my welbeloued sonne in whom I delight muche, heare him. And whan the disciples had heard these thynges, they fell on their faces, and were sore afrayed. And Jesus came and touched them, and sayd: Arise, and be not afrayed. And when they had lyft vp their yes, they sawe no man saue Jesus onely. The texte.

After sixe dales, Jesus willyng by sum meanes as it were by a dreame, to shew vnto his disciples, that sighte and apperaunce in the whiche ofice he shall cum to be iudge of the worlde: he chose out three of the numbre of his disciples, Peter, James, and John his brother: and whan he had brought them vp into a very hye hyll, farre from the sight of men, he was transfigured before them. And his face shyned lyke the sunne, and his garmentes wer bryght with whyteneſſe as whyte as snow, and as no fuller can make vpon the earth, and there appered also to them, Moses and Helias talkyng with hym of the glory of his death, whiche he should suffer at Jerusalem. This was thought good to Christ, that ẏ Apostles should be confyrmed by those auctours, whom all the Jewes magnified moſte, and that they shoulde not suspect that he would abolish the law, sith Moses stoode with hym: nor the prophetes, sith Helias was present: neither ẏ they should abhorre his death as a shameful thing, whiche so great men set forth, and shewed it to bee glorious. These thinges wer seen to the apostles as to men newely waked frō slepe: for their yes wer heauy & grieued. For mortall feblenesse was not of capacitie to receiue the greatnesse of the vision. The disciples therfore being afearde and amased with suche a wōderful and incredible sighte, Peter not yet fully wel aduised, but rauished wholly with the pleasure and maiesty of the sight, which semed to be farre from mencion of death, said: Lord let vs buylde here three tentes or pauilyons, one for thee, another for Moses, and the third for Helias. This was thought vnto Peter more wisedom than to be slain at Jerusalem. Peter had not yet ended his cōmunicatiō, but beholde a bryght and pleasaūt cloude ouershadowed thapostles, lest they should be

abstorpte and ouercummed with the highnesse of the sighte. And behold the voice of the father sounded out of the cloude, witnessyng of his sonne, with the same wordes with the which he witnessed of hym, whē he was baptised in Iordane: This is my onely beloued sonne in whom my mynde hath delight, heare him. Whan the disciples heard this voice ful of diuine maiestie, and not to be borne of mannes eares, they fell doune grouelyng vpon theyr faces, and wer more afeard. For they wer afeard of theyr lyfe, because they had learned that God sayed thus: man shall not see me and liue. But Iesus receiuyng agayn his former shape, touched them with his handes, lest they shoulde suppose that he were a goste, and with his accustomed and knowen voyce he comforted them, saying: Aryse and feare nothyng. Further when they wer cum to themselues, and lifted vp their iyes, they sawe no mā there but Iesus alone, euen lyke as he came vnto the hill.

The texte. And whan they came doune from the mountayne, Iesus charged them, saiyng: Shewe the vision to no manne vntill the sonne of man be rysen agayn from the dead. And his disciples asked him, saiyng: why than say the Scribes that Helias must first cum? And Iesus answered, and said: Truely Helias shall first cum and restore all thynges. But I saye vnto you, that Helias is cum already, & they knewe hym not, but haue doen vnto hym whatsoeuer they lusted. In likewyse shal the sonne of man also suffre of them. Thē the disciples vnderstode that he spake vnto them of John Baptiste.

And whan they came doune from the hill, before they came to the cumpany of the other disciples, he cōmaūded them to tel no man of these thinges that they had seue, vntil the sonne of man wer risen frō death. For vntil that time the tale should be vnprofitable, and not beleued. And the disciples kept it to themselues, and conferred betwene themselues what it myght meane, that Iesus said: after that he be risen again frō death. Their hart was so wrapt & entangled, that that worde so often hearde, would not enter into their hart. But a certain doubt rose in their myndes of that that they saw Helias standyng with Iesus, this doubt they propose vnto hym in the way. What meneth it than (q they) that the Scribes teachyng and tellyng of the cummyng of Messias, be wonte to saye out of the authoritie of Malachie, that before the cummyng of Messias, Helias Thesbites shal cum. And he went not before thy cummyng, but this daye was seene in the hyll. Unto whome Iesus makyng answer, saied: Truly Helias shall cum lyke as Malachias sayed: and according to his prophetie shall goe before my cummyng, and shall restore al thynges, the residewe of the people of Iewes being conuerted vnto the gospell, leste the whole nacion should be condemned. But this cumming shall be in tyme to cum, when I shall be here againe with the maiestie of my father, renderyng reward vnto euery man according vnto his dedes. And yet certayn Helias went before this my cummyng also, whom the Iewes despised, euen as they dyd me, and dyd vnto him not after his desertes, but whatsoeuer it pleased them. And the sonne of man shall be handeled of them with like mekenes. Than the disciples vnderstode that he called John Baptiste Helias, for the lykenes of lyfe, and freenesse in reprouyng of kynges.

Helias is cum already.

The texte. And whan they wer cum to the people, there came to hym a certaine man knelyng downe and sayed: Lorde haue mercy on my sonne, for he is lunatyke, and sooze vexed, for oftymes he falleth into the fyer, and oft into the water. And I brought him to thy disciples, & they could not heale him. Iesus answered, and said: O feithles & croked nacion, how long shal I be with you, how long shall I suffre you? bryng hym hither. And Iesus rebuked the deuil, and he went out of hym. And the childe was healed from that tyme.

But

But nowe when Jesus went vnto his disciples, he sawe a great multitude of men about thē, and the Scribes disputyng with them. The people meruelyng whither Jesus was gone, ran vnto him and saluted him. He demaūded of them what the matter was that they disputed amonge themselues. Than one of the multitude made aunswer: Maister I brought my sonne to thee, which is miserably vexed of an vnclean spirit: which as often as he taketh him, the childe is beaten against the ground, sumtime he is dryuen into the fier, sumtime into the water, he fometh, he gnasheth with his teeth, & cōsumeth awaye. And because I could not haue you, I desired your disciples to cast out the deuil, & they could not. But Jesus to heale the vnbelefe of all men, crieth out in maner angerly: O nacion vnbeleuing and without faythe, howe long shall I be among you in vayne, howe long shall I suffre your vntractable and froward maners? I haue doen so many miracles and profitte nothyng: and therwith cōmaunded the chylde to be brought, because the miracle might be the more euident and notable to all men. Which when he was brought and seen of Jesu, furthwith euen there before thē al, the spirite toke hym, and the chylde was hurled vpon the ground, and tumbled and fomed: a miserable sight to see. Thā Jesu the more to declare ỹ greatnes of the disease, asked the father howe long it was sith the chyld began to be vexed with this disease. The father made aunswer and sayed: from his infancy, and not without daunger of his life. For oftentimes he droue him into the fier, sumtyme into the water to destroy him. I know that it is a soore disease, yet yf thou cāst do any thing haue mercy vpō vs & help vs. Jesu hearyng (yf thou canst) sumwhat reprouyng the weakenes of his faith, as who saieth any disease wer of greater might than the power of God, sayth vnto him: Aske not what I am able to do, but loke what thou art able to beleue. For if thou trust fully, nothing is so hard but it may cum to passe to him ỹ doth beleue & trust. At this word the father conceiuyng a trust, and a more sure hope, with plentifull teares cryng out, made aunswer: Lord I beleue, and if any thing wāt in my trust and belefe, supply thou it of thy goodnes, and help my vnbelefe. In the meane time when Jesus espied the multitude of people rumnyng to gase, desyrous to see whether the thyng that came not to passe to ỹ disciples should cum to passe to Jesus: he threatened the vncleane spirit, saiyng: thou deaf and dumme spirit, I commaund the go out from him, and returne not a gain vnto him hereafter. But the spirite went frō the chylde with howlyng, yet first he tore him and vexed him so vehemently that he lay for dead, and many warranted that he was dead. So strong and tough was the violence of the disease. But Jesus taking the child by the hand, lifted hym vp: & he arose. Like as the father did hardly beleue: so his sōne was hardly heled.

O faythles and croked nacion. &c.

And Jesus rebuked the deuill. &c.

¶ Than came the disciples a part to Jesus, and said: why could not we cast hym out? Jesus said vnto them: because of your vnbelefe. For verily I say vnto you: yf ye haue fayth as a grain of mustarde seede, ye shall say vnto this mountayne: Remoue from hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you. Albeit this kynde goeth not oute, but by prayer and fastyng.

The texte.

In the meane season the disciples wer heauy in their mindes, fearing leste thorough their default they had lost the power of doyng miracles, whereas before they had gloryed that deuilles also were obedient vnto their worde: before the multitude they kepe sylence for shame. But whan Jesus was cō

Why could not we cast out. &c

into the house, they goe vnto their maister and demaund of hym: why could not we cast out this deuill, sith this power was once deliuered vnto vs frō thee Jesus to confyrme the fayth and trust of his disciples, which ought to be so great that sumtyme it myght helpe the distruste of others, sayeth: The weakenesse of your fayth partely was the cause. For the violēce of the disease was vehement, and the fathers fayth weake and waueryng, & your fayth was not so mightie, that it was equall and hable against both these difficulties. For it is sumwhat werish with mannes affections, and faultye by the reason of the leauen of vayn glorye. And ye had fayth lyke the seede of mustarde, which beyng vile and litle, yet when it is brooised, it sheweth a sharpe quicknes of her nature, and sowed in the grounde springeth vp into a large tree nothing should be so harde, but with a word it should be brought to passe out of hande. Yea if ye should say to the hil, remoue from hence, and goe into an other place, it would doe it forthwith as it was commaunded.

If ye haue fayth as a grayne of mustard. &c

But this kynde of deuylles wherewith the chylde was possessed, is not cast out, vnlesse fayth be confirmed and strengthned by prayer and fastyng. The violence of the disease was strong and tough, and by continuaunce of time, it was tourned into nature. Agaynste suche maner of faultes we must fyght with fastynges, which do subdue the body being brought lowe, vnto ỹ spirite, and also with prayer, whiche obteyneth the help of god. By this cōmunicacion Jesus taught that greuous, vehement, and muche accustomed dyseases of the mind, must be driuen away with strong & vehemente remedies.

The texte.

And whan they were in Galile, Jesus sayd vnto them: It will cum to passe that the sōne of man shalbe deliuered into the handes of men, and they shall kyll hym, and the thirde daye he shall rise againe. And they were exceadyng sory.

But now Jesus whan he was in Galile, to the entent he might fortify, & make strong the mindes of his disciples, lest they should be ouer much troubled with his death, again he doth iterate & beate it into thē, that the sonne of man must be delyuered into the handes of men, and killed of them, & that the thyrde day he should rise agayn from death. This sayyng did grieue the mindes of ỹ disciples aboue measure, which so loued their lord (albeit theyr affection and loue was yet carnal) that their eares could not suffre any mencion of death. For they coulde not vnderstande that Moses and Helyas called the death of Jesus a glory & renoume, and that that death should bryng health and saluacion to the whole worlde. And although, like as they were heuy and sadde at the mencion of death, so they ought to haue bene chereful & glad at the mencion of the resurrection: yet their mynd abhorred so muche from the remembraunce of deathe, that surelye they vnderstode not what it ment to dye, and the thyrde day to rise agayn. For they thought it better vterly not to dye, seeyng that he was hable to doe that, whiche was hable to reuiue again from death.

The texte.

And whan they were cum to the citie of Capernaum, they that vse to receiue tribute money called a didrame, came to Peter, and said: Doth your maister pay a didrame? he saith, yea. And whan he was cum into the house, Jesus preuented him, saying: What thinkest thou Simō? Of whom datth the kynges of the earth take tribute or toll, of their children or of straungers? Peter sayeth vnto him, of straungers. Jesus sayd vnto hym: than the children be free. Notwithstanding, lest we shoulde offende them, goe to the sea and cast an hooke, and take the fyshe that cummeth first vp, and whan thou hast opened his mouthe, thou shalt fynde a stater: take it, and geue it vnto them for thee and me.

After

After that he came to the citie of Capernaum, they that demaunded tribute in Cesars name, being afraied to speake to Jesus because of his authoritie, whiche he had gotten hym now by miracles: they went to Peter whom they sawe in maner next about him: Doth your maister (q they) pay a didram for tribute? Peter wheras he had no money, and would not offende ȳ gatherers of tribute, made answer that he payeth. For Jesus hitherto had paied such maner tributes. And whan they were nowe entred into the house (for Jesus had an house there) Peter being perplexed, thought in his mind to speake to Jesus, as touching paimēt of the tribute. For he had promised, and had not to pay. Thē Jesus not ignorant what Peter had in his harte, preuented his question. Symon (q he) what thynkest thou? Of whom do kynges wonte to take tribute or subsidie, of their childrē or of strangers? Of stragers q Peter. Then (q Jesus) the childrē be free: signifiyng therby though sumwhat darkly, that he being lorde of the land and the sea, and of all thynges, oweth tribute or subsidie to no mortal prince, and that his disciples, as the childrē of the kingdome, be not bounde: but yet minding to teache that in such thynges whiche make nothing against godlines, obedience oughte to be geuen to this kynd of men, lest being prouoked they offend more greuously, he added: yet (q he) lest we offend them, go to the sea and take the fish which cummeth out first, open his mouth, and thou shalt fynd a piece of coyne called a Statere whiche is fower drāmes. Take it, and geue it for me and the. With this dede Jesus both shewed his power, wherby he was subiect to no mā, & his modestie, wherby he would geue place vnto thē, whō it is not mete to stirre or prouoke for a thing of litle value, & to be set nothyng by. For he that can geue after that sorte, is greater than he that ought to geue: and yet when he geueth that he ought not, he teacheth that it is better sumtime for to geue ouer thy right then to striue for thy right with them that be froward, chiefly in those thinges whiche diminiſhe thy substaunce, but hurt nothyng godlynes. The worlde hath his ordre which must not be troubled in no case, by occasion of libertie of the ghospell.

¶ The. xviii. Chapter.

¶ At the same tyme came the disciples vnto Jesus, saiyng: Who is the greatteste in the kyngdome of heauen? Jesus called a chylde vnto hym, and set hym in the middest of them, saiyng. Verelye I saye vnto you, excepte ye tourne and becum as chyldren, ye shall not entre into the kyngdome of heauen. Wholoeuer therefore humbleth hymselfe as this chylde, the same is greatest in the kyngdome of heauen. And wholo receyueth suche a childe in my name, receyueth me. But wholo offendeth one of these litleones whiche beleue on me, it wer better for him that a millstone wer hanged about his necke, and that he wer drowned in the depe of the sea. Woe to the world because of offences. Necessary it is that offences cum, but woe vnto the man by whome the offence cummeth. The texte

After that these thynges were thus doen, there entered into the myndes of thapostles, a certain worldlye affection, and a pricke of enuy and ambicion. They hearde of the kingdome of heauen, they sawe three Apostles led a parte into the mountayne, they heard that the keyes of the kingdome of heauen were delyuered vnto Peter, and that it was sayde vnto hym: blessed art thou Symon Barriona, and vpon this stone I wyll buylde my churche, they saw him talkyng

with their maiſter of certain thynges bothe familiarely and boldely, and euen now they ſawe hym preferred before thother Apoſtles in paimēt of tribute, and in maner made equall vnto Chriſte, therfore they ſum what enuied Peter, vnto whome the principalitie of the kyngdom of heauen ſemed to be appointed, where as he was yonger in yeares. Therefore they go vnto Jeſus, and demaunde who ſhoulde be chyefe in the kyngdome of heauen. For yet they dreamed vpon ſuch certaine dignities, as we ſee in princes courtes. But Jeſus to plucke this affection vtterlye out of theyr myndes, called to hym a certayn child, and ſette hym in the middes of his diſciples, a litle one, and yet farre from all affections of ambicion and enuie, ſimple, pure, and liuyng after the onely courſe of nature. Be ye ſure of this (ſaye he) vnles a man be wholy chaunged, and caſt away vtterly all ſuche affections, and be transformed into ỹ faſhion & ſimplicitie of this chyld, he ſhal not once be receiued into the kyngdom of heauen. So that in no wyſe preeminence and ſouerantie ought ambiciouſly to be deſyred. Wherfore whoſo doth ſubmit himſelf and becum lyke vnto this babe, in that he humbleth himſelf to be as the leaſt of all, he ſhalbe greateſt in the kingdome of heauen. For whoſo through modeſtie and ſobrenes, maketh hymſelfe as leaſte, the ſame is greateſt in vertue. Princes loue them that be lyke vnto them, and amonge them is he moſt eſtemed, that preferreth hiſelf before others. I delight in my lyke. In courtes of this worlde the prince thinketh it to redound vnto his rebuke, if a man vſe any of his nobles cōtumeliouſly: & he taketh the gentilnes to be beſtowed vpon hymſelf whiche is beſtowed vpō them. But the fauour of true, ſimple and humble mē is ſo great with me, that whoſoeuer receiueth any one of theſe for my ſake, I would it ſhould be counted as done to my ſelf, euen as though he receiued me. Contrariwiſe, whoſo hurteth or offēdeth any one of theſe litle ones which truſt in me, and depend wholy vpō me, he ſhalbe more greuouſly punyſhed, than if he ſhould be drowned in the depe ſea with a milſtone at his necke. For what is more wicked than to offend thē, which beare to no man yll wyll, whiche enuie no man, which prefer themſelues about no man, whiche loue all men indifferently? But alas, woe be to the worlde for offendyng and greuyng of like litle ones. The frowardnes of menne is cauſe that offences muſt nedes chaunce. There ſhalbe men, whiche ſtirred vp with ennie and hatred, wil perſecute them that doe for them, wyll ſay yll by them that wyſh them well, will kill them that bring euerlaſtyng health. And truly theſe offences and griefes ſhal profit them that ſhal ſuffer them, yea they ſhal be profitable to all the world. But yet it ſhall turne hym to diſpleaſure, thorough whoſe defaulte this offence ſhall riſe.

Except ye turne & becum as chyldren. &c.

Woe vnto the worlde becauſe of offices. &c.

The texte. Wherfore if thy hand or thy foote hinder the, cut it of, and caſt it from the. It is better for the to enter into lyfe halt or maymed: rather then thou ſhouldeſt hauing two handes or two feete, be caſt into euerlaſtyng fyer. And if thyne eye offend the, plucke it out, and caſt it from the. It is better for thee to enter into life with one eye, rather than hauing two eyes to be caſt into hel fyer. Take hede ỹ ye diſpiſe not one of theſe litle ones. For I ſay vnto you that in heauē theyr aungels do alwayes beholde the face of my father whiche is in heauen.

Therfore they that deſire to enter into the kingdom of heauen, let them diligently auoid the offences & griefes of litle ones, but rather let thē helpe one an other. And it is not ynough to beware that a man offend not another, but alſo to take hede that he offend not himſelf. For then they be offēces in dede, whan a man is an offence vnto himſelf. Therfore let not affection be ſo dere

vnto

vnto any man but that forthwith it be cut of, yf it bean offence and a lette to hym that hasteth to the kingdom of heauen. Euen so muche that if thy hande or thy foote, that is to say a membre most necessary, be offensiue vnto the, it must be cut of and cast away. For it is better for ther to be receined into the life euerlasting maimed or lame, than with perfit membres and feete to be cast into euerlasting fier. The eye is not onely a necessary membre to be vsed, but also very pleasaunt vnto man. Yet yet in case it offend the, plucke it out, and cast it away. It is better for the to be receiued into euerlasting life with one eye, than to be cast hedlong into hell fyer with both eyes perfect and whole. But Iesus speakyng thus, meant not that any membre of the body should be cut of, but that all affeccions should be cut of, whiche withdraw vs frō the care of euerlastyng saluacion. For a frend whom thou canst vneth forbeare, is as it wer a mans hand. Thy father yea whom thou hatest, is thy foote: thy wife or thy child whom thou louest tederly, is thine eye. Therfore as there is nothing that ought to be so precious, and nothing that ought so highly to be esteemed of man, wherby he ought to be withdrawen frō the kingdom of heauē: so no man be he neuer so poore, so base, and humble, ought to be despised but holpen rather to cum forward to better and better. Ye haue an example, see therefore that ye despise none of these litle ones. Although with ỹ world they be abiectes, yet with God they be greatly regarded. For this I tel you certainly, angels which as their ministers haue charge of them, do continually behold the face of the father whiche is in heauen. Hereof ye may esteme how muche they be regarded with God, sith he hath appoynted them suche keepers and guides. They be yet rude and rawe, they may fall, they maye be deceyued, but their simplicitie is worthy helpe, and not punishement.

And if thine eye hynder the pluck it out, &c.

¶ For the sonne of man is cum to saue that whiche was lost, what thinke ye (if a man haue a hundred shepe, and one of them be gone astray, doth he not leaue rest in the mountaines & goeth and seketh it that was gone astray: And if he chaunce to find it, verely I say vnto you: he reioyceth more of that shepe, than of nintie and nine which wer not astray. Euē so it is not the will of your father in heauen, that one of these litle ones should perish.

The texte

For the sonne of man came not into the erth to destroy any man, but what in him is to saue al mē. But many will not be saued, and persecute him which is willing to saue. These be they whom the worlde hath in great veneracio. They be hygh in autoritie, they be mighty with ryches, they seme to excel in learnyng, they be commended and set forth with a certaine marueylous counterfeityng and colour of false holynes. Truely suche must not be prouoked willyng lye, but muste be despised stoutely, yf they fearyng lest their owne power decay, oppresse the power of god: if they sekyng their own glory, enuye the glory of the ghospell: yf they folowyng their lucre, be agaynst the profytes of all men: yf they boastyng their vayne learnyng, do corrupt the doctrine of the ghospel: if vnder the pretence of false religion, they go about to extinct true religion: yf they were fyerce and cruel by benefites and good tymes: These manet of men must thanke themselfes for their owne destruction. But this ought to be our study and endeuour that we suffer none to perish of these litle and weake ones, which so do erre that they be in the way of recouery, beyng more lyke to shepe than woulfes. Coniecture by your selfes what great care the father (whiche is naturally good) doeth take, lest auye man should perysshe, whom he made to the entente they should bee blessed. For yf there be a true and faythfull sheapherd, lorde ouer an hundred shepe,

and one should be lost of so great a noumbre, would he not leaue the nintie & nine in the hylles, and seke her which is wandered from the flocke? and is so greued with the lack of one lost sheepe, that he would put the whole flock besyde in daunger. And if he should chaunce to finde her, certainly I saye vnto you, that he will reioyce more for that one gotten again, than for all the other whiche were not lost. Wherefore if a man beyng a shepherd beare such affection toward his flock which he both possesse only, but created not, how much more is it my fathers wyl whiche is in heauen, that none of these litle ones, whom he hath created, should perishe, whom he regardeth so that he hathe appointed his aungels to the kepyng of them, and hath bestowed his owne sonne to call them to saluacion.

The texte. ¶ Moreouer yf thy brother trespasse against the, goe and tell hym his faulte betweene hym and thee alone. If he heare thee thou hast wonne thy brother, if he heare thee not, take with thee one or two, that in the mouthe of two or three witnesses curry matter may be stablysched. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, let hym be vnto thee as an Heathen man, and as a Publican. Verely I saye vnto you whatsoeuer ye bynd in earth, shalbe bound in heauen, and whatsoeuer ye loose on earth, shalbe loosed in heuē. Agayn I say vnto you, that if two of you agree in earth vpon any maner of thyng, whatsoeuer they desyre, they shall haue it of my father which is in heauen. For where two or three are gathered together in my name, there am I in the middest of them.

Therfore away with differences from youre cōpany, which breake brotherly peace, but let there be mutual charitie, whereby ye may louingly helpe and heale others faultes if any chaunce: and the way to heale shalbe this. If thy brother do any thing against the which is worthy to be loked vpon, lepe not out forthwith to vengeaunce, neyther agayn suffer hym not by thy silence to be lost, whiles that he sinneth freely and at large, drunken with his own affeccions: but first trey him with a very gētle remedy whiche shall not so muche as put him to any shame. Go vnto him alone, & debate ỳ matter betwixt you, none other beyng by. If he do not acknowlage his fault, reproue hym & laye it before his eyes, how muche he hath erred frō the dutie of brotherly charitie. And let thy monicio be such ỳt may declare the to seke nothing els but his health, & the restoryng of olde amitie. And if he be so curable that he turn to himself at this secret monicio, there is no cause why thou shouldest reuēge or put him to open blame: it is inough for the, that thou hast wun thy brother. And in ỳ meane season thou hast gained by it. For thou shouldest haue lost a frende, and God should haue lost a soule. But yf the disease be so grieuous that it cannot be healed with this light medicine, yet thou muste not vtterly dispayre, nor forthwith run to the extreme remedies. But yf that he will not heare the alone, go to hym again, takyng with the i. or ii. eyther that he may be amended with sum litle shame which shalbe no infamy vnto him, or els that he may be confuted & ouercum by the testimonie of two or three. But yf he be so vntractable that he wyll be moued neyther with shame, nor with feare of iudgement, bring the matter to the congregacio, ỳ he may be reformed either by the cōsent of the multitude, or by thauctoritie of them which be rulers ouer the multitude. But if he be so far past cure ỳ he will not be corrected neyther by secret & brotherly monicion, neither by the knowlage & cōsent of two or three, neither by the shame of his fault vttered and disclosed, nether by the auctoritie of the chief rulers, leaue him to his disease. Let hym be cut of frō the congregacion, & take in none other wise but as an Heathē or Publicane.

If he heare the, thou hast wunne thy brother.

If he heare not the congregacion.

Let this

Let this be the greuousest punishment emong you, whiche notwithstãdyng is vsed for none other purpose, but that the brother eyther should cum vnto hymself by shame, conliderynge that he is shunned and fled of all men, leste he beyng mingled in the flocke, should hurt other with his infection. No man ought to say vnto me, the iudgementes of thy kyngdome be but werish and weake, nay they be very seuere and sore, yf a man wyll contemne thẽ obstinately. For mans lawes, when they punish a greuous offence with death, they do nothyng but kill the body, & sumtime they kill hym whom god doth not condẽne, and they kil onely and amend him not, for he is not alyue to be amended. But this condẽnation although it procedeth leysurely to punyshmẽt, yet for this cause it is very seuere and sore, that he that is cõdẽned, vnlesse he do repente, is punyshed with euerlastyng payn, which by no meanes he can escape. Whom Cesar doth condemne, god sumtime doeth assoyle: and whom the prince doth assoyle, god sũtyme doeth condemne. The prince whõ he doth assoyle, he leaueth in the cumpany of mẽ, to make other like hymself: whom he killeth, he taketh from the cumpany of men, not onely not healyng him, but making him in case that he cannot be healed. These be mans iudgementes, rather necessary than praise worthie. But your sentẽce so remoueth a man that is vncurable, that he cannot infecte them that be good: and yet he is in case that he may repent: because that ye haue power to saue, and not to destroy. And yet they shal not sinne vnpunished, whõ ye suffre to haue theyr lyfe. He shalbe punyshed eternally, god beyng his iudge, whose sentẽce shal approue and confirme your sentence, vnlesse the condemned person repente. For he that seketh not reuẽging, but the amendment of his brother, he that is ready to forgeue the iniurie doẽ against him, he that willingly cũneth vnto the sicke to heale him, beyng offended himself, he that once or twise repelled, yet ceaseth not to help & heale, he that trusteth not to his own iudgemẽt, but taketh one or two vnto hym, not to reuenge, but to heale: this mans sentence because it cummeth from an euangelicall minde, god wyll allowe and neuer wil breake it, vnles the condemned person will condemne that that he hath doen. Although therfore your iudgement hath not in apperãce such seueritie and sharpnes as the iudgemẽtes of princes haue, yet it is more to be feared than their sentence, wherewith oftentimes the best be condẽned & the most sinful assoiled. It is a terrible thing to be condemned of god: and he is condemned of hym, whosoeuer is condemned of you, agreing together with a sincere mind. For that that ye iudge by the spirit of god, is not your iudgement, but his by you: but if ye cõdemne a man by the spirit of man, than it is mans iudgemẽt & not gods: & he that by your iudgemẽt is caste out of your cũpany, is not forthwith banished frõ the cumpany of heauen. Therefore the strength of your auctoritie resteth in affections, which only god doth behold & see. Truly these be the keyes whiche I will geue vnto Peter professing me: wherwith that that shalbe bound in earth shall be bound also in heauen: and that yͭ shalbe losed in earth shalbe losed also in heauen. This power though it be specially mete for the heades and chief, yet I will geue it to al men, if so that they haue a consente and agremente among them, not of man, but in my name. yea and moreouer I will say vnto you, your consent shal not haue auctoritie only in pardoning and condemnyng offences, if ye with me and among your selues do agree: but also yf any two bee found in earth which do truly

agree in my spirite, that is to saye, not moued with the affeccion of man, but louyngly louyng the thynges that be of god: whatsoeuer they aske they shall obteyne it of my father, whiche is in heauen. Suche loue hath the father toward the euangelicall and holye concorde. Therfore forasmuch as ye may doe so muche with the prince that is almightye, ye nede not to repent you of your power and authoritie: although before men ye appeare feble & weake. That whiche is asked of Ceasar, is not forthwith obteyned, nor he is not able to performe whatsoeuer is asked of hym. For he cannot put away the age we, or make the dumme to speake again. But there is nothyng so hard or incredible whiche my father will not geue you, yf ye aske of hym with one consent and agrement.

The texte. ¶ Then came Peter vnto hym, and sayde: Lorde howe often shall I forgeue my brother yf he sinne against me, vyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto thee vntyl seuen tymes, but seuenty times seuen tymes. Therfore the kingdom of heauen is lykened vnto a certain man that was a king, whiche would take accompte of his seruauntes. And whan he had begun to reckē, one was brought vnto hym whiche ought hym ten thousand talentes, but forasmuche as he was not able to pay, his lord commaunded him to be sold, and all that he had, and payment to be made. The seruaunt fell downe and besought hym, saying: Sir haue patience with me, and I will pay the all. Than had the Lorde pitie on the seruaunt, and loosed hym, & forgaue hym the det.

After that Peter had hearde these thynges diligentlye, supposyng that all that Jesus had reasoned of condemnyng and assoylyng, pertayned chiefly vnto hym: he conceyued in his mynde a certayne doubte, because that Jesus saying (after the thyrde reprouyng, let hym be vnto thee as an Heathen, or a Publican) semed to appoint a certain nūbre: which who so passed, although he that had offended did repente, yet he should not bee receyued vnto grace. Therfore to be more exactly taught in this thyng, he went vnto Jesus: lord (sayd he) how often shall I pardon my brother if he offend me, and after what numbre of faultes shal he be repulsed from pardon? After the seuenth fault? This noumbre Peter dyd propose as greate ynoughe, whereas Jesus made mencion, but onely of the thyrde reproue. Than Jesus shewyng that in these thynges whiche be done against vs, we must be very gentill and easie in forgeuenes: I doe not saye (sayd he) that ye must forgeue vnto the seuenth fault, but vnto the seuenty times seuen: shewing that no noumbre ought to be prescribed to a christian forgeuyng: but as often as he that hath offended doeth repent, so often euen with the hart his offence is to be forgeuen: vtterly pluckyng out from a christen mynde all desyre to reuenge. And leste that any mā should thynke it hard and vniust, Jesus teacheth it to be very equall and iust by a similitude. For this is not so muche a clemēcy as a recōpence. For whā we offende sumtyme agaynst our neybour, but muche more both oftner and more greuously against God: whō as often as we offend, the more greuously we sinne, the greater that he is against whom we sinne. And ye greater benefites that we receyue of hym, the more vnworthy we be to obteyn pardone either of our neybour, or of God (who doth pardon him that sinneth a thousand tymes yf that he repent) if we thinke it muche to pardon our brother offendyng much lesse, chiefly sith god doeth forgeue vs our trespasses on this condicīō, that we moued by his example, should be gentle and easie to be intreated towardes our neybour. Therfore (sayd he) the kyngdome of heauen is lyke a riche and a myghtye man: who hauyng a great familie, thought to take a count of his seruauntes.

And

And whan he began to counte, he founde one that ought hym ten thousande talentes. And whan the sum was greater then the detter was able to pay, ỳ lord commaunded both him and his wyfe and children, and al that he had to be sold, that the creditour might be cõtented with the money that was made. But the seruaunt falling doune with meke suite at the lordes knees: I pray the (q he) to graunt me sum respite, and in processe of tyme I wil pay the al. And the lord hauyng compassion of the seruaunte whiche humbled himselfe before hym, graunted more than he desyred. For he did not onely not bringe hym into the lawe, but forgaue hym the whole summe.

The same seruaunt went out, and founde one of his felowes, whiche ought him an hundreth denaries, and he layed hande on hym, and wrythyng his necke, drew him, and sayde: pay that thou owest. And his felowe fell doune, and besoughte hym, saying: haue pacyence with me, and I will pay the all. And he would not, but went and caste him into prison, tyll he shoulde paye the dette. So when his felowes sawe what was doen, they were sore, and came and tolde vnto theyr Lorde euery thyng that was doen. Than his lorde called hym, and sayd vnto hym: O thou vngracious seruaunte. I forgaue the all that det whan thou desiredst me, shouldest not thou also haue had compassion of thy felowe, as I had pitie on the? And his lorde was wrothe, and deliuered him to the tormentoures tyll he payed all that was due vnto hym. Soyl ewyse shall my heauenly father doe also vnto you; yf ye from your hartes forgeue not euery one his brother their trespasses. The texte.

But that seruaunt beyng now free and at libertie, whan he was goen out of his maisters sight, by chaũce met with one of his felow seruaũtes which oughte hym a lyttle money, that is an hundreth denaries: he forgettyng his maisters clemency toward hym, forthwith layed hand vpon hym, and begã to plucke the miserable man, saying: pay thy det. This felow seruãt fallyng doune at ỳ knees of his felow seruaũt, besetched hym, with as many wordes as the other besought his lord & maister: deale pacyently with me, and I wil pay you al. But the creditour would not be intreated, but repelled the humble sutour, and plucked him into prison, tyll he had payed his det. Now the other felow seruauntes whiche had seene the meruaylous clemency of their maister toward the seruaunt, whan they sawe so great crueltie of their felow seruaunt, moued with great grief and sorow, declared vnto their maister all the matter toward his felow. Thã the maister stirred with anger called vnto him his seruaunt, whom he had pardoned al. Thou naughty seruaunt (q he) dyd not I beyng thy maister forgeue the suche a great summe, for none other cause but that thou madest humble suite vnto me: was it not mete therfore that thou beyng a seruaunt, shouldest forgeue thy felow seruaũt a litle money, and haue compassion vpon the humble sutoure, lyke as I had compassion on the? Surely so great gentlenes of mine towarde thee, oughte to reache the gentlenes toward thy felow seruaunt. And now the maister being sore angrye, deliuered him to the tormentours to be kept in prison vntyll he repayed the whole sum that was forgeuen before. After this example your heauenly father wyll deale with you. Euery of you is in det vnto him much more, whom euery man often doeth offende. Men also do trespasse agaynst men, but yet farre lesse. But vnlesse euery man forgeue his brother, and that with all his harte, lighter offences doen against hym, the father wyll not only not forgeue you the greater trespasses doen against him, but also wyll reuoke and call backe those whiche he had forgeuen.

The

The.xix.Chapter.

¶ And it came to paſſe that when Jeſus had finiſhed theſe ſaiynges, he departed from Galile, and came vnto the coaſtes of Jewry beyonde Jordan, and muche people folowed hym: and he healed them there.

Fter that Jeſus with this communicacion had inſtructed & trayned his diſciples vnto well doing towardes the ſimple, and vnto gentlenes toward the offenders, he lefte Galile and went ouer Jordane, into the coaſtes of Jewrye, as goynge towardes his death to cum, which the Phariſeis ſecretly went about. And thither alſo folowed many flockes of people, bearyng with them diuerſe ſicke and diſeaſed: and he healed them there.

The texte. And the Phariſeis came vnto him, and tempted him, and ſaid vnto him: Is it lawful for a man to make a diuorcement with his wyfe for any maner of cauſe? He anſwered and ſaid vnto them: haue ye not red how that he whiche made man at the beginnyng, made them mā and woman, and ſayde: For this cauſe ſhall a man leaue father and mother, and ſhall cleaue vnto his wife, and they twayne ſhalbe one fleſhe. Wherfore now they are not twayne, but one fleſh. Let no man therfore ſeparate, that god hath coupled together. They ſaied vnto him: why did Moſes then commaund to geue a teſtimoniall of diuorcement, and to put her away? He ſayed vnto them: Moſes becauſe of the hardnes of your hertes, ſuffered you to put away your wiues, but from the beginnyng it was not ſo. I ſaye vnto you: whoſoeuer putteth away his wife (except it be for fornicacio) & marryeth another, he cōmitteth aduoutrie. And who ſo marieth her whiche is diuorced, doeth committe aduoutrye.

And agayne the Phariſeis ſeyng ſo many wonders, and the loue of the multitude towarde Jeſus, beganne to renewe theyr enuye agayne. Who craftilye and ſubtillye came vnto hym, takyng occaſion of the communicacion wherewith he taughte before that the wyfe ought not to bee repudiate and caſt of. Therfore they propoſe a queſtion with two pykes: whether it wer lawful for a mā to caſt of his wife for euery cauſe. And if he had anſwered: It is lawfull, he ſhould ſeme contrary to hymſelfe, wheras he taught that diuorce is not lawfull: yf he had denyed it, he ſhould ſeme to haue bene agaynſt Moſes lawe, whiche doeth permitte for euery cauſe to geue a boke of diuorce, and to ſende her away. But Jeſus ſo doeth tempre and ordre the anſwere, that he hurteth not the authoritie of Moſes, nor recanteth not his doctrine, and ſtoppeth the mouthe of the Phariſeis, whiche were ſkilful in the law, by the authoritie of the lawe. Haue ye not red (q he) that whan god made mankynde, he ordered the fyrſte matrimonie ſo, that one was coupled vnto one with a knot that could not be broken. For he made bothe the man and woman of one piece, that by the imbracyng of theſe, mankind ſhould ſpryng further, and by and by expreſſyng the indiſſoluble knotte of the man and of the wyfe, not Moſes, but God himſelf the maker of the mariage, ſaid: For this mutuall charitie, man ſhall forſake father and mother, and bee faſtened and coupled vnto his wyfe. And this couplyng ſhalbe ſo ſtrayt and faſt, that of two, in maner, ſhalbe made one perſon, which before wer two. Therfore onte ioyned in matrimonie, they be not now two, but one bodie: in ſo muche, that it is as farre agaynſt nature to ſeparate the wife from the manne, as to cut awaye a membre from the bodye. Therfore that whiche God hath knyt once together with ſo ſtrayte a bonde, let no man ſeparate.

Here

Why dyd Moses the cõmaũd.&c.

Here the Pharisei̇s, thinkyng that they had caughte nowe an occasion to catche Jesus: yf god (as they) meant this that thou doest say, why than dyd Moses geue husbandes leaue to caste of theyr wyfe for euery cause, so that they geue her a boke of diuorce: how durst he permit that which god would not to be doen? Jesus answered: He dyd not permit you this because it was ryght and good of nature, but knowyng the hardnes of your hart, he suffered the lesser ill, that ye shulde not commit the greater. For he doeth not allow diuorce whiche had rather suffer that than murdre. And the boke of diuorce doeth not make that the diuorce is right & good: but it witnesseth thy hardnes, whiche wilte cast of thy wyfe for euery light cause, and prouydeth her of a new husband, takyng away libertie from the, that thou shalt not cal her agayn once cast of. But from the beginnyng whereas the malice of man was not yet increated, nor the nature of manne was not yet infected with so many vices: because there was not so cruell hatred, that poysonyng or murdre should be feared, there was no lycence of diuorce: and the same law shall not nowe be loted and let at libertie, after that the doctrine of the Ghospell doeth renewe and make perfecte the synceritie of nature. Moses wisshed the same that I doe teache, but your maners bent ouer muche vnto murdre, put hym in feare, that he durste not require this of you. I who doe not abolisshe the lawe, but make it more perfette, playnely saye vnto you, that it is vnlawfull and agaynste the mynde of God, and agaynste the wyll of Moses, whiche ye doe commonlye: refusyng your wyues for euery cause. And it is not therefore ryghte that ye doe, because ye doe it without punyshemente: There be many myscheuous thynges before God, whiche be not punyshed bymannes lawes. Therefore ye shall vnderstande that whosoeuer casteth of his wyfe for euery cause, and maryeth an other, both committeth aduoutrye hym selfe, and geueth also a cause of aduoutrye to his wyfe, vnlesse she whom he doeth leaue of, hath deserued diuorcemente by aduoutrye. For she that hath geuen an other manne lybertie ouer her, ceasseth nowe to be wife, and hath taken awaye from her selfe the ryghte of matrimonye, the flesshe beyng deuided, whiche God woulde haue to be one and vndeuided. But he that for suche causes leaueth his wyfe, for whiche ye oftentymes doe caste her of, yf he couple hymselfe to an other, it is not matrimonie, but aduoutrye. And who so maryeth her so caste of, he maryeth not his owne wyfe, but an other mannes, and therfore he doeth not marye, but committeth aduoutrye. But the whole of all these mischiefes doeth redounde to hym that is the refuser and caster of. For first he is stubburne and cruell, whiche neyther could beare his wyues faulte, nor would goe about to amend it. Furthermore he geueth her that is driuen out of his house, whiche cannot lyue without a husband, an occasion to commit aduoutrye.

The texte.

His disciples said vnto him: if the matter be so betwene man and wife, than it is not good to mary. He said vnto them: All men cannot comprehende this saiyng, saue they to whom it is geuen. For there are sum chaste which are so borne out of their mothers wombe. And there are sum chaste whiche be made chaste of men. And there be chaste whiche hath made themselfes chaste for the kyngdome of heauens sake. He that can take it, let hym take it.

The disciples hearyng these thynges, say vnto Jesus: If maryed mennne be in this case that they cannot be dispatched from theyr wyfe, yf she displease

pleaſe them, it is better to forbeare matrimonie. For it is an harde bondage to ſuffer at home a waywarde, a brawlyng, and a dronken woman, or elles paynfull and greuous with ſum other lyke fault. Jeſus did not reprooue the anſwer of his diſciples, whom he deſired to be free from the bondage of matrimonie, becauſe of preachyng of the ghoſpell: but he doeth them to vnderſtand, that it is no ſafe and ſure thyng to flee from matrimonie, vnleſſe a man be of ſo fyrme and ſtable mynde, that he is able vtterly to abſtayn from the acte of matrimonie. But there be very fewe that can doe ſo becauſe that this affection of the body is ſo common to all men, that there is none affection more violente, or more inuincible. Therfore though it be a greater fredome not to be tyed in matrimonie, yet is it more ſure to be kepte within the bondes of matrimonie, than to be defyled with lyyng here and there. Therefore Jeſus ſhewyng what was beſt, and prouokyng this waye with the reward of libertie, dareth not yet exactely require that, whiche in maner exceadeth mannes power. All men (q he) be not able to receiue this woorde, but they onely vnto whome it is geuen of God: who haue ſo great a feruencye toward the holynes of the goſpell, that of theyr own accorde and willyngly caſt neglecte this affection. For chaſte ſyngleneſſe hath no prayſe vnleſſe it be taken for loue of the euangelicall godlynes. For there be three kyndes of Eunuches. One of them whiche be ſo borne, and abhorre from wyues thorough the defaulte of a colde nature, or ſum other ſecrete affection of nature. Another kynde of them, whom men hath gelded. The chaſtitie of theſe men deſerueth no prayſe, becauſe it cummeth of neceſſitie, not of the loue of vertue. But the goſpell alſo hath his Eunuches very bleſſed, whiche be not geldynges of nature, nor gelded of men, but they gelded themſelfes, for the kyngdome of heauen: not cutting of the membre of the body, but for loue of the ghoſpell, ouercummyng the deſire of matrimonie. Ye ſee victorie ſet out before you, let hym trye that wyl, and knoweth his owne ſtrength: Let him beare awaye the game that can: They that contend valyauntlye and willyngly, ſhal not want the fauour of the maiſter of the game. Becauſe cõmunication was of the puritie of virgins, and of the highneſſe of that noble vertue, whiche chaunceth to fewe: as by occaſion there is brought in alſo an exaumple of perfecte cleannes, and great modeſtie: without the whiche, virginitie deſerueth no prayſe.

Al men can not comprehende this ſaiyng.

The texte.

Than wer there brought vnto him yong chyldren that he ſhould put his handes on theym and pray, and the diſciples rebuked them. But Jeſus ſaid vnto them: Suffre the chyldren & forbid them not to cum to me: for the kyngdome of heauen belongeth to ſuch. And whan he had layed his handes on them, he departed thence.

There wer preſent fathers and mothers, whiche deſired to offer their babes vnto Jeſus, that he might lay his handes vpon them, and pray for the: thinking that lykewyſe as they ſaw diſeaſes driuen away through his touchyng, ſo the touchyng of Jeſus ſhould preſerue them from diſeaſes, from fallyng of houſes or walles, or other lyke thynges vpon them, from euyll ſpirites, and from other hurtes, whereby that age oftentymes miſcarieth. But the diſciples, (who though they had oft tymes heard many a good leſſon of great modeſtie and coldnes, yet had not vtterly shaken of from them mans affections) thinkyng it not mete that the greatnes or dignitie of theyr maſter ſhould be letted or wered with the importunitie of babes, & of their mothers, kept them of, whan they deſired to cum nere. Jeſus marking this,

to the intent

to the intent that he might the better imprinte euangelicall moderacion in the myndes of his disciples, whiche doeth loth no manne, be he neuer so lowe, suffre (sayth he) the children to be brought vnto me: nor let them not, to cum to me. For they that be lyke vnto these, bee moste acceptable vnto me: whome though the world doth hate and despise, yet I vouchsafe to haue none other in the kingdome of heauen. What nature doth geue vnto these, the same must godlines geue vnto you, if ye will be receiued into the kingdome of heauen. Therfore the litle babes wer brought vnto Jesus, and he put his handes vpon them, inspiring into the litle babes (for ỹ simple faythes sake of their parentes) a secret power through the touching of his holy body. Which doen, Jesus departed from thence, geuyng a lesson by the same facte of his, that the litle babes must be satisfied, but yet that we ought not to tary long with them, but to make spede to thynges of more perfection.

Suffre the children.

And when he had layd his handes. &c

¶ And beholde one came, and sayed vnto hym: Good maister what good thyng shall I doe, that I maye haue eternall life? he sayed vnto hym: why callest thou me good? there is none good but one, and that is God. But if thou wylt enter into lyfe, kepe the commaundementes. He sayeth vnto hym, whiche? Jesus sayed. Thou shalte not commit manslaughter. Thou shalt not commit aduoutrie. Thou shalt not steale. Thou shalt not bear false witnes. Honour father and mother. And thou shalt loue thy neighbour as thy self. The yong mā sayth vnto hym. All these thinges haue I kept from my youth vp: what lacke I yet? Jesus sayd vnto him: if thou wilt be perfect, go and sell al that thou hast, and geue it to the poore, and thou shalt haue threasure in heauen, and cum and folowe me. But when the ponge man heard that sayyng, he went away sorye. For he had great possessions.

The texte.

And loe, as soone as he had doen with the children, there cummeth nexte after them a yong man which talketh of perfection. But Jesus, like as in the litle babes he shewed his disciples an exaumple of simplicitie and modestie: so in the yong man being in deede desirous of perfect godlines, but ouer sore burdened with riches, he setteth before their iyes, how harde it is for them that be geuē to riches, to cum forward to ỹ perfectiō of the euangelical godlines: and how muche more ready they be to the cause of the gospell, whiche possesse nothyng, or els very littell of the goodes of this world: and yet pouertie and riches stande not so muche in possessions, as in the affectiōs of the mynde. The yong man had a deuout mynde: but because he heard of Christ certayne newe and straunge preceptes, he went vnto him, and fallyng doune at his knees asketh him, saying: good maister what good shal I do to obtayn euerlastyng lyfe? The yong man called Jesus good to obteyn his good wil by fayre speakyng: whereas yet he toke him to be nothing els but a very mā, although of more excellencie than other men were. Afterward whereas he demaūded of good, he meaneth not of euery good thyng, but of a certain notable good thyng, whiche may deserue euerlastyng lyfe. But no mortal man is absolutely good: and there is no worke of men which can be so good, that it maye deserue the reward of euerlastyng lyfe. Jesus therfore pricking forwarde the yonge manne, to haue a better opinion of him, and to call hym frō the trust of his workes, and to cause him to put the trust of life rather in the free gifte and benefite of God, who is naturally good, and freely beneficial towardes al menne, aunswered in this maner: why callest thou me good, or why doest thou aske me of good? But yet if thou desirest to be receiued vnto the eternall lyfe, kepe the commaundementes. And whan the yong mā asked what the commaundementes were, (for he had heard hym teache that the preceptes

Why callest thou me good,

preceptes of Moses lawe bee not enough to obteyne the kyngdome of heauen) Jesus to plucke awaye from all men the truste of the lawe, aunswered: Thou shalt not kyll, thou shalt not commit aduoutrye: Thou shalte not steale: Thou shalt not beare false witnesse: Honoure thy father and mother: and loue thy neyghbour as thy selfe. Than the yong manne beyng sumwhat chered, sayd: All these haue I kept from my chyldehode: what lacke I besyde? He loked that Jesus should haue aunswered him: Thou lackeste nothyng. But the Lord shewyng what difference there was betwene the Jewishe righteousnesse, and the righteousnesse of the ghospel: betwene a good Jewe, and a good Christian manne, sayed: If thou wylte be perfecte, goe and sell all that thou haste, and geue the money to the poore: thou shalt not lese thy money, though it be dispersed among many. So to disperse it, is to laye it vp: For in the stede of worldly riches, thou shalte haue a better treasure in heauen. When thou hast doen this beyng now at libertie, and dispatched of all heauy cariage, bare and poore, cum and folow me beyng also bare and poore. When Jesus sayth: yf thou wylt, he shewed that it was a great matter: but he added the rewarde. Thou shalte haue a treasure in heauen. Anon he moued hym to the loue of perfecte godlinesse: Cum, folow me. Whan the yong man heard this communicacion, he wente awaye with a discouraged and heauye mynde, because he was a Lorde of muche possessions, and he thought it hard to leaue thē all at once. He desired to get euerlasting lyfe, he desired the honour of perfection: but the thornes of richesse ouerwhelmed & choked this affection whiche was a good seede. Therfore he departed home heuily, not vnderstanding that Jesus did not condemne riches, but the affection, and loue, and carefulnes of riches: to which they cā scarcely be any lesse then bonde, that haue them. And he woulde not that alwaies they shoulde be forsaken: but yet alwayes set lyttell by: yea and forsaken also, yf they at any tyme withdrawe vs from the loue of the ghospell.

All theke thi ges haue I kept frō my youthe. &c,

The texte.

¶ Than Jesus sayed vnto his disciples: verelye I saye vnto you, it shall bee harde for the ryche to enter into the kingdome of heauen. And agayne, I saye vnto you: it is easier for a Camell to go thorough the ye of a nedle, than for the ryche to enter into the kyngdome of God. Whan the disciples heard this, they were exceedyngly amased, saiyng: who than can bee saued? But Jesus beheld them and sayed vnto them: with men this is vnpossible, but with god all thynges are possible.

It shall bee hard for the ryche. &c.

Whan the yong man was gone, Jesus tournyng to his disciples (for he shewed this sight for them, because they shoulde at no tyme repente them of their pouertie, nor bee entangled with the loue of moneye:) howe harde a thyng it is (sayd he) for a ryche manne to enter into the kyngdome of heauen. Signifiyng, that the desyre of moneye, and the desyre of the Euangelicall philosophye, hardely agree together: because the one requireth the whole man, the other taketh vnto it almost the greatest part of mā. And to make the difficultie of the thing the greater, his disciples musing muche, he said more: yea (sayd he) I say more vnto you: It is more easy for a Camel to go through the ye of a nedle, than for a riche man to enter into the kyngdome of heauen. For the gate is lowe and straight, & it receiueth no Camels laden with burdens of rychesse. For so he reproued the couetous riche men, vnto whom riches be rather a burden, than profit, which they beare for others, rather thā for themselfes. This saying because it was not well vnderstande of the

Apostles,

Apostels, put in their myndes a certayne heauynesse, because they were sory ꝑ so many men for riches sake, should be shut out from the kyngdome of heauen. Therfore whan the disciples maruayled muche what it shoulde meane that Jesus spake of the Camell, and the ye of the nedle, they aske him: If it be so, who than can be sauede For howe many men are there, whiche can cast awaye the ryches that they haue, or not wysh for them yf they haue none? But Jesus beholdyng them, to thintent he would asswage the heauines that they had conceyued in their mynde, declareth that there is sum hope for ryche menne also to cumme to the kingdome of heauen. To men (ꝙ he) this is impossible, no lesse than for a Camell to goe through the ye of a nedle: but to God nothinge is impossible. Onely he chaungeth the myndes of ryche men, that they wyll therefully eyther cast awaye that whiche they do possesse, or els possesse thē as cōmon and not proper, euen ready to haue them, yf the matter of the ghospell at any tyme require the same. For why should it greue them to despise ryches, whom it greueth not to be lowe they? lyke.

With men this is impossible, &c

¶ Than aunswered Peter, and sayed vnto him: Beholde, we haue forsaken all, & folowed the, what shall we haue therfore? Jesus sayed vnto them: Verely I saye vnto you, that whan the sonne of manne shall sitte in the seate of his maiestie, ye that haue folowed me in theregeneracion, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my name sake, shall receyue an hundred folde, and shall enherite euerlastyng life: but many that are first, shall be last, and the last shalbe first.

The texte.

This communication whiche Jesus had with the ponge man (sell that thou hast and folow me,) made Peter to haue sum good hope, whiche although he were not riche, yet that that he had, he left it therefully, bothe his shyppe and his nettes, and folowed the Lorde. Lorde (ꝙ he) beholde we haue doen that that thou requyredst of the ponge man: we haue lefte all thynges and folowe the, what reward shall we haue therfore? But Jesus willing to shewe that this highe prayse was not offered to riche men onelye, but also to poore men: whiche gladly forsake whatsoeuer they haue for the gospell sake, for as much as this vertue is more estemed of thaffection of the leauer, than of the greatenes of the thyng that is left: did not reiecte the saying of Peter although it was to high and stoute for so symple a matter: but teachyng that no small reward shall be rendered for such small thinges, lefte of and forsaken with a good will, sayethe. This I warraunte you, that ye whiche haue forsaken nothyng for my sake, but your boates and your nettes, but yet with suche a will that ye would haue forsaken very greate richesse for my sake, and hitherto you beeynge bare and poore haue folowed me lykewyse bare and poore, if ye persheuer and continue, in the worlde to cum when the dead shall ryse, and euerye man shall receyue reward after his deserues, and whan that the sonne of mā, (his humilite that ye nowe see, set aparte) shal sitte in the seate of his maiestie, ye fyshers than beyng partakers of honor, whiche are nowe partakers of afflictions, shall sit in twelue seates, and shall iudge the twelue trybes of Israel: because they cumming of the same stocke, hauyng knowledge of the same lawe, prouoked with the same miracles, and benefytes, yet by no meanes coulde be brought to beleue: whereas ye meane persones, and vnlerned, by and by at my simple bidding, haue lefte, yea those thinges whereby ye sustey-ned your life. And this reward shal not be yours onelye, but whosoeuer for

Beheld we haue forsaken all, &c.

Ye ꝙ haue folowed me. &c.

the profession of my name, forsaketh his house, his brothers or sisters, his father or mother, his wyfe or children, his landes, or anye other possession: he shall not lose that whiche he lefte for my sake, insomuche, that he shall haue a greate gayne therby. For in this worlde he shall receyue an hundred folde for the thinges that he hath lefte, and in the tyme of resurrection, he shall possesse euerlastyng life. For in the stede of the thinges that he hath left, the whiche bee casuall and vyle possessions, he shall possesse here in the meane tyme that precious Margaryte of the euangelicall mynde, whiche is to be estemed and compared with no marchandise of this worlde: In the stede of one house that ye haue left, the doctrine of the ghospell shall make open vnto you a numbre of houses thorough out the worlde. For one piece of grounde manye grounds shall serue your necessities: for one father or mother ye shall haue so manye as there shalbe olde men and olde women whiche ye shall conuert vnto the ghospell. Ye shall haue so many brothers, systers, sonnes and daughters, as your equals or yongers shalbe, whiche by your preachyng ye shall bryng to euerlasting life. These shall geue vnto you euery where of theyr owne accorde, yf ye shall neede anye thyng, and theyr affections shall far passe thaffections of the, whom onely kinred of bloud hath ioyned vnto vs. For the kinred of the fellowship of the ghospell, is more nere than fleshly affinitie, and they loue more vehementlie, whom godlines hath coupled together, than they whom carnall byrth hath ioyned together. Unto this great rewarde, that shalbe added also, whiche is the greatest of all, that for thynges whiche shortely shall perishe, ye shall possesse euerlastyng life. I say not this that the profession of the ghospell doth teach vs to despyse them, whom nature hath ioyned vnto vs: but suche maner of affections muste be neglected as often as they withdrawe vs from euerlasting saluacion. This great felicitie is set furth indifferently to all men. There is no difference of fortune, condicion, age, or person. But in this estimacion and iudgement which shalbe made of God the equall iudge, many shalbe last, whiche seme nowe to be first. Contrariwise many whiche seme now vile, and of no reputacion with men, shal there be counted chiefe. There shalbe preferred a common woman before a Scribe, a Publican before a Pharisie, an heathen before a Iewe, a poore manne before a ryche, a plough manne before a king: and they that semed nexte to the kyngdome of heauen shall enter in last and they that semed farre of, shall enter in firste. The heathen men thrughe fayth shall goe before, the Synagoge thrugh vnbeleefe, shalbe set beside.

Euery one that forsaketh house, or brethren &c.

But manye that are first shalbe last, &c

¶ The .xx. Chapiter.

The texte. For the kingdome of heauen is like to a man that is an housholder, whiche went out earely in the morning to hyre labourers into his vineyarde. And whan the bargayne was made with the labourers for a denary a daie, he sent them into his vineyarde. And he wente out about the thirde houre, and sawe other standyng yole in the market place, and sayed vnto them: go ye also into the vineyarde. And whatsoeuer is right, I will geue vnto you. And they went theyr waye. Agayne he went out about the sixte and ninthe houre, and did lykewyse. And about the eleuenth houre he went out, and founde other standing yole, and sayed vnto them: why stande ye here all the daye idle? They say vnto him: because no man hath hyred vs. He sayeth vnto them: go ye also into the vineyarde, and whatsoeuer is right that ye shall receyue.

And

AND because it semed a darke riddell that he spake concerninge the first and the last, he declareth the thing that he spake with a parable, whereby he sheweth that men were called to the kepyng or obseruing of righteousnes in diuers ages: and yet al the seruauntes of righteousnes haue one and the same reward of euerlasting saluacion, so that they whiche be called, labour diligently in the vineyarde of righteousnes. For they haue no lesse, whiche be called in the time of Christ, than they whiche be called in the time of Abraham, or Moyses, or Dauid. And they haue no lesse whiche be called and drawen to the seruice of the gospell being aged, than they whith be children or yong men. The one and the same denary and reward of euerlasting lyfe, is geuen vnto them al. And yet they ỹ came late, seme to haue greater honour by this that the liberalitie of the lorde maketh them equall to them whyche came before. The Iewes were firste called, but yet the Gentiles called afterwarde, be not onelye made equall vnto them, but also preferred before the vnbeleuing Iewes. The parable is after this sorte: The kingdom of heaue (ỹ he) is like vnto an housholder, whyche went abrode early in the morninge to hire workemen into his vineyarde. And getting certayne and bargayning with them that they shulde haue eche of them a denary a piece for theyr dayes worke, sent them into his vineyarde: He went out agayne aboute three of the clocke, and when he saw certayne stande idle in the market, saide vnto them: go ye also into my vineyard, and I shall geue you that shall be mete: he went oute agayne about sixe of the clocke, and agayne aboute nine, and did likewyse as he did at one, and three of the clocke. Againe going out aboute three of the clocke toward night, he founde certayne other in the market, to whome he sayed: why stande ye here all day idle? They saye: because no man hath hired vs. He sayeth to them: go ye also into my vineyard.

The texte. Che when euen was cum, the lorde of the vyneyard sayeth vnto his stewarde: Call the labourers, and geue them theyr hyer, beginning at the laste vntill the firste. But when they were cum that came about the eleuenth houre, they receyued euery man a denary. And when the firste came also, they supposed that they shulde haue receyued more, and they also receyued euery man a denarie. And when they had receyued it, they murmured against the housholder, saying. These last haue wrought but one houre, and thou hast made them equall with vs, whiche haue borne the burden and heate of the day. But he answered one of them, saynge: Frende I do the no wrong. Diddest thou not couenaunted with me for a denary? Take thine, and go thy waye: I will geue vnto this laste, euen as to the. Is it not lawfull for me to do as I will with mine owne goodes? Is thyne ye euil because I am good? So the last shall be firste, and the firste last. For many be called, but fewe are chosen.

Further toward night the lorde of the vineyarde geueth commaundement to his hayly: Call all the workemen and pay them theyr hyer: so that thou begin with the last and cum to the firste. Therfore they that came last, that is aboute eleuen of the clocke, and laboured in the vineyarde the leaste parte of the daye, were called firste of all, and a denarye was geuen to eche of them. When they that were called early in the morninge perceyued this, because they came longe before into the vineyarde, they thought that after the rate of the time, they shulde receyue greater wages. But a denary was geuen vnto eche of thē. Therfore when they sawe that they which were not like in space of time, yet were made lyke in wages, they departe murmuringe agaynste the lorde of the vineyarde, and saye. These whiche came at eleuen of the clocke haue laboured but one houre, and yet thou makeste them lyke vnto vs in

wages, who haue continued the whole daye in labour, and haue suffered the heate of the daye whereas they came a lytle before nyght, when the heate was nowe paste. But the householder made aunswere to one of them for all: Frende, why hast thou enuy that I am liberall vnto others? Why fre liberalytie towardes other, hurteth not the. For I doe the no wrong. Did I not bargayne with the, so that thou shouldeste haue a denarye for thy dayes labour? Thou haste done thy labour, thou haste thy couenaunte: I haue no thinge more to doe with the. Take that that is owed vnto the, and departe. Thou werte hiered hither for wages to doe thy labour, not to appoynte me what I shall doe. Thus it is thought good vnto me, to geue him that came last as muche wages as I geue the. Thou doest lese none of thyne, if I geue this man any thyng of my liberalitie. Shall I not be at libertie because of the, to do with my own what I will? Is thy ye therefore dyed with enuy because thou seest me liberal toward whom it pleaseth me? This similitude Jesus brought, willing depely to graffe in theyr myndes that God, naturally beneficiall towardes al men, ceaseth not by diuers wayes and in diuers ages, to prouoke and moue al men to the seruice of true godlines: In whiche they that haue exercised themselues diligently, shall haue for rewarde euerlasting lyfe, from the which none is excluded geuing eare whan he is called. This reward like as it is in no case due vnto our merites but is of ye goodnes of god, yet it cummeth not without our endeuour: yet we be bounde to the rather for this also, that we cum to the seruice of godlynes, and that we continue in it vnto the euentide of the day. For they that be called and refuse to go into the vineyarde, they disapoynte themselues of theyr wages. And although among saynctes there is neyther enuy nor murmuryng against god: yet with these sayinges he expressed the high honoure that was shewed to the last, whiche had the first place in rewarde. Whiche dignitie is so noble, that a man might haue cause to enuy. Yet the good Jewes also at the beginning murmured against the Gentiles, because they cumming of idolaters, straungers from Moyses law, finally vncircumcised, should sodenly be made equall vnto them in the grace of the gospel, and be admitted to the same saluacion, beeyng incumbred with no burden of the lawe, whereas they long exercised in the ordinaunces of Moyses, were nothyng better than Gentiles, which were now admitted to the profession of the gospell, being a litle before of a wicked life. Therfore the Gentiles had more forgeuen them, but the Jewes haue no cause to brawle with God therfore, sithe they also maye attayne to like felicitie. And if they had rather enuy than folowe, let them thanke themselues that they be cast of for theyr vnbelefe, the Gentiles in the meane tyme obteining for the redines of theyr faith, that thyng which the Jewes thought that they onely ought to haue. Therfore whoso is called, let him further make haste, or els he shall be called in vayne, except he take hede that he be also elected. And all be called, but few deserue to be counted among the elect. Therefore Jesus ended his parable with the same clause that he began with. So shall they be last that were firste, and firste that were laste. For many be called, and fewe chosen.

For many are called but few are chosen.

The texte. And Jesus goyng vp to Hierusalem toke his twelue disciples aside in the waye, and sayeth vnto them: Beholde, we do goe vp to Hierusalem, and the sonne of man shalbe betrayed

trayed to the chiefe of the prieſtes, and to the Scribes, and they ſhall condemne him to death, and ſhall deliuer him to the gentiles to be mocked and ſcourged, and crucified, and the thirde day he ſhall ryſe agayne.

After this Jeſus beyng a whyle in Galile, began to drawe nere to the place of his death, going towarde Hieruſalem. And now whan he had inſtructed and framed his diſciples many wayes, as concernyng deſpyſing of ryches, neglecting of parentes and kinſfolkes, of chaſtitie, of great modeſtie, of the rewardes that they ſhould haue alſo in this lyfe: he leadeth ſecretly aparte his twelue apoſtles, whom he had choſen and thoughte mete to commit the miſtery of the croſſe vnto, whiche the multitude was not yet able to beare: And yet he tolde of his deathe vnto the people, when he ſpake of Jonas, and of the pulling downe of the temple, and the making vp of it againe in three daies: but ſo he tolde them of it that they vnderſtode not what was ſayed, before that they ſawe it done. He had opened the miſtery of the croſſe vnto his diſciples, as to them that were more ſtrong and able, now once or twyſe ſpeaking vnto them playnly. But becauſe men forget lightly that, whiche they be not glad to heare of, and doe not lightly let ſinke into theyr hartes the thing whiche the mynde abhorreth e: the Lorde Jeſus to confyrme hys apoſtles agaynſte the ſtorme that was at hande, openethe vnto them more playnely and diſtinctly, not onelye that his death was nere, but alſo telleth them of the mockes and afflictions whiche oftentymes be more greuouſe than deathe it ſelfe. Beholde (ſayth he) we go to Hieruſalem, and the ſonne of man ſhalbe betrayed to the chiefe prieſtes and Scribes, whiche nowe goe aboute to laye in wayte for him. And they will not reſt to blame and accuſe him vntill they haue broughte hym to condemnation of deathe, and they ſhall deliuer him vnto the Gentiles to mocke him, to ſcourge him, to ſpit vpon him, and to nayle him vpon the croſſe, and whan that he is deade and buried, the thyrde daye he ſhall ryſe agayne. Behold we doo go vp, &c.

Than came to hym the mother of Zebedes children, with her ſonnes, worſhippinge and beſeyng a certayne thinge of him. And he ſayethe vnto her: What wilt thou? She ſayde vnto hym: Graunte that theſe my two ſonnes may ſit, the one on thy right hande, and the other on thy lefte hande in thy kingdome. But Jeſus aunſwered, and ſayed. Ye wote not what ye aſke. Can ye drinke of the cuppe that I ſhall drinke of, and be baptiſed with the baptiſme that I ſhalbe baptiſed with? They ſaye vnto him: We can. He ſayde vnto them: Truely ye ſhall drinke of my cuppe, and be baptiſed with the baptiſme, that I am baptiſed with: But to ſit on my right hande and on my lefte hande is not myne to geue: But it ſhal chaunce vnto them, for whom it is prepared of my father. The texte.

In the meane ſeaſon James and John the ſonnes of Zebede, becauſe they had heard that the keyes of the kingdome of heauen were geuen to Peter, and had heard alſo of the honoure of twelue ſeates, beyng yet rude and dreaming of worldely thinges, and ſuppoſinge that this kingdom and theſe honoures ſhoulde cum immediatly after the reſurrection, becauſe he ſayde, the thyrde day he ſhall riſe: to get theſelues nowe ſome excellẽt dignitie, they ſente further their mother to be a ſuiter vnto Jeſus for her ſonnes. She after that ſhe had done her dutie and worſhipped him, requiring him not to deny her ſuite, being required what ſhe would, ſayeth: Geue commaundement that theſe my two ſonnes may ſit in thy kingdome, one on thy right hande, the other on thy lefte hande. Jeſus turning vnto the children, of whom he knewe that the mo-

ther was sent furth, aunswered them: ye know not what ye aske. Ye delight in the speaking of a kingdom, whiche is far of an other sorte than ye dreame, but at this presente we muste rather talke and debate of affliction, and of the crosse, which is the way to the kingdome. Ye require the rewarde oute of ordre, whereas first ye muste trauelle and stryue. I haue opened vnto you nowe what I muste suffer. Can ye drinke of the cuppe that I shall drinke of: Can ye be baptised with the baptisme that I shall be baptised with? They as yet litle knowing their strengthe, but for the gredines that they had to obteyne their petition, they answere rashely rather than valiantly, we can. But Iesus was content that they sayde they wer ready to folow his crosse, but as touching the rewarde, because they vnderstode not what they asked, and because it was not for that tyme to commone of it, he sayeth that it is not in him to geue them: but that such dignitie shoulde not chaunce but vnto them, vnto whom it was geuen of the father, for to deserue the chiefe place through notable and excellente vertue. Truely to encourage al men to clime vnto the highest, he sayeth: ye shall drinke of my cuppe, but to sit one on my right hand, and the other on my left hand, it is not in me to geue, vnto thone or to the other, but this shall chaunce vnto them to whom it shall be geuen of my father. Euery man as he doeth trauell, so he shall be rewarded.

The texte. And whan the ten hearde this, they did dayned at the two brethren. And Iesus called them vnto him, and sayed: Ye know that the princes of nacions hath dominion ouer them. And they that be great men exercyse power ouer them. It shall not be so among you, but whosoeuer will be greate among you, let him be your minister, and whoso will be chiefe amonge you, let him be your seruaunte: as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

Whan thother ten afterwarde heard these thinges, they were agreued at the two brethren, because they required so great dignitie. They had not yet receyued the holy goste: they were ledde yet with certayne affections of men being ambicious and enuying one an other. And Iesus suffered his disciples to be troubled longe with these affections, to thintent he would plucke them vtterly out of the mindes of them all, whiche shoulde succede in the roumes of thapostles. And they thought, and were glad, that therfore the lorde did reiect the request of John and James, not because they dreamed of carnall thinges, where as the spirituall kingdome was in hande, but because they required honoure aboue their merites, whiche other thought that it ought rather to be geuen to them. Therefore Iesus lyke as he dyd represse the ambicion of the folish sutours, because they knew not what it was that they asked: so he repressed the enuy and indignacion of the other, which illewed out of the same fountayne of ambicion, opening vnto them that ther was a farre diuerse kinde of the worldely kingdome from the kingdome of the gospell. For there in the worldly kingdom he that is lesse, is oppressed with the tranny of the mightier. Here, the primacie is nothing elles, but the greate desire to do good vnto all men. There the prouder a man is, the greater he semethe: here nere is more meke in harte, than he that deserueth chiefly to be the highest. That he might faster this doctrine in all mennes hartes, he called vnto hym the other of thapostles. Ye knowe (sayd he) that they that beare rule amonge the Gentyles, vse lordlynes and tyrannye vpon them, whome they rule: and they that be chiefe, exercyse their power vpon their subiectes. For with the

Ye knowe ye the princes. etc.

hurt

hurt of the people, they prouide foꝛ theyꝛ owne authoꝛitie, and care foꝛ thole thinges, whiche do not pꝛofite the multitude, but make foꝛ the stoutnes and flouꝛishing of theyꝛ welth and gloꝛy. But it is not mete to be so emonge you, but whosoeuer will beare rule emong you, let him be the minister of all men, not bling honour foꝛ his owne commoditie, but foꝛ the commoditie of the people, whom he ruleth. And he that emong you will haue the first place, let him be the seruaunt and the lowest of all. Foꝛ he taketh vpon him the chefe place foꝛ no nother intent, but to loke foꝛ the commoditie of al men, hunting and seking therof neyther honour noꝛ pꝛofit. And if ye thinke it harde, loke vpon me, foꝛ wheras I am your Loꝛde and Maister and the sonne of God, as ye truly pꝛofesse, yet I take not vpō me dignitie and honour, noꝛ I abuse not my power to myne owne commoditie. But foꝛ this I am cum, to serue al mennes turnes, and to wayte theyꝛ commodities, insomuche that it greeueth me not to bestowe my life, that by the losse of one lyfe, I maye redeme many. Emonge them therfoꝛe that be thus minded, there is no cause why any man shoulde seke after honour, neyther why any should be enuious at an other mannes dignitie: foꝛ who can enuye him whiche studieth no nother thynge, but to do an other man good, and that if nede be with the losse of hys lyfe: Also if honour be geuen vnto them, they take it not vnto themselues, but yelde it vnto God.

And to gene his lyfe a re dēption foꝛ manye.

And when they departed from Jerico, muche people folowed hym. And beholde two blinde men sitting by the way, whan they heard that Jesus passed by, they cryed saynge: O lord the sonne of Dauid, haue mercy on vs. And the people rebuked them, that they shuld holde theyꝛ peace. But they cryed the moꝛe, saying: Haue mercy on vs o loꝛde the sonne of Dauid. And Jesus stoode still and called them, and sayde: What will ye that I shall do vnto you? They say vnto him: Loꝛde that our yes maye be opened. And Jesus had compassion on them, and touched theyꝛ yes, and immediately theyꝛ yes receyued sight, and they folowed him.

The texte.

And whan he went with his disciples out of Jerico, a great multitude of men folowed him. And behold two blind men sate by the wayes side, whiche whē they perceyued by the noyse, that it was a great multitude, and askynge what it shoulde be, knew that it was Jesus whiche passed by: whē they could not see him, and if they had sene him, coulde not go vnto hym foꝛ the multitude, they spake vnto Jesus with a loude voyce, saying: Loꝛd Jesu the sonne of Dauid, haue mercy vpon vs. Jesus made as though he hearde them not, to thintente that theyꝛ fayth and feruentnes might be the moꝛe manifeste to all men. The people seyng that Jesus made no aunswere at their crying, and supposing that it was paynefull to him, that twoe blinde common beggers made such a clamoure at his eares, rebuked them, and bad them holde theyꝛ peace. But they through a constante truste in Jesus, whom they knewe to be beneficiall towardes all men, cried out louder, and sayde again: Loꝛde the sonne of Dauid, haue mercy vpon vs. Jesus therfoꝛe when he had sufficiently declared theyꝛ fayth to them all, & had taught vs by theyꝛ exaple that we should beate at the eares of God feruently and constantly, yf we will obtayne anye thynge: stode still (foꝛ they could not folow but onely with crying) and commaunded thē to cum to him. At his woꝛde they cum. Jesus axkethe them what they would with theyꝛ great crying, and what they moulde that he shoulde do foꝛ them. Jesus was not ignoꝛaunte what they desired, but he would that the disease that they were troubled wyth, should be knowen to all

menne by theyr owne confession, that the kaythe of the miracle mighte be the more certayne. Lorde (q they) we desire that oure eyes maye be opened by your helpe. They speakyng these thynges with a great affeccion, declare that blyndnes was a great grieke vnto them. And he is nexte vnto light, whiche is very wery of his blindenes. Than Jesus shewyng his pietifull affeccion both in countenaunce and eyes, with whiche affeccion euery gospeller ought to bee sory for other mens harmes, touched theyr eyes: and forthwith their eyes beyng opened, they saw, and with others they folowed Jesus. So Jesus with his touchyng healeth the mynde blinded with worldly desyres, and lighte is geuen to this ende, that we maye folowe his steppes.

The. xxi. Chapiter.

The texte. And when they drewe nye vnto Hierusalem, and came to Bethphage vnto mounte Oliuete: Than sent Jesus two disciples, saying vnto them: Go into the towne that is ouer agaynst you, and anone ye shall fynde an asse bounden, and a colte with her, loose them, and bring them to me. And if any man saye ought vnto you, saye ye: The lord hath nede of them, and streyght waye he wyll let them go. All this was done that it might be fulfilled, whiche was spoken by the prophete, saying: Speake ye to the doughter of Syon, beholde thy kyng cummeth vnto the, meke, sitting vpon an asse, and a colt, the sole of the asse vsed to the yoke.

Therfore Jesus goyng forwarde to Hierusalē, laboured about this diligently, with his disciples, to fasten in theyr mindes, that he went to his death wittingly and willyngly, and that no man shoulde hurte him, yf he woulde resiste. Therfore he beate it into them so often, that he must go to Hierusalem and there suffre death. And whereas sumtyme he semed to withdrawe himselfe from perill, it was not for feare, but to kepe himselfe vnto the tyme apoynted of the father. The whiche when it was than at hande, he dyd not onely not hyde hymselfe, but willyngly put furthe hymselfe, and so putte furth himself, that with the noueltie of his pompe, he styrred the mindes of the whole cytie against him: and in the meane season he ceaseth not from myracles: he ceaseth not from preachyng of the trueth, also he reproueth the lyfe of the Pharisets more freely or frankely: he casteth the marchauntes out of the temple, by the whiche thinges he knewe that all theyr myndes woulde bee the more vehemently styrred against him. Whome because he had prouoked against him with well doyng, he made them not vnfaultie, but gaue them lybertie that they might do the thing that they would do. Therfore now being nere to the cittie of Hierusalem, he came into the mount of Olyues, where he thought good to frame a new maner of pompe of his cumming, by the which in maner he mocked the pryde of this worlde, and by this spectacle he somewhat comforted his disciples, beyng yet but weake, that they might the more quietly beare the death of theyr Lorde.

Therfore from this hill he sente two of his disciples, saying: go ye into the village that is ouer agaynste you, and as soone as ye enter in there, ye shall fynde a female asse tyed, and her sole with her, whereon neuer hath any manne yet sitten, loose them bothe, and bring them hither vnto me. And if any manne saye any thing vnto you, demaundyng why ye loose them,

whither

whither or to whom ye leade them, make none other answere, but that the Lorde hath nede of them. At this worde they will suffer them furthwith to be brought. These thinges were doen, partlye because they shoulde understande that nothing is to hym unknowen, and that he hath power to commaunde whom he will, and what he will, if he woulde use his power: partely that the Jewes might know, at lest wise by this very token, that he was Messias, because they sawe this straūge kinde of entring prophecied in tyme paste by the prophete Zacharie. For thus he did prophecie: Saye ye doughters of Syon: beholde thy kyng cummeth to thee, meke and humble, sitting upon a she asse, and upon a colte the fole of a yoked beaste. All thys was done. &c.

The disciples went, and did as Jesus commaunded them, and brought the asse and the colte, and put on them theyr clothes, and set him theron. And many of the people spred theyr garmentes in the waye. And other cut downe boughes from the trees, and strawed them in the waye. Ferther the people that went before, and they that came after cryed, saying: Osanna to the sonne of David. Blessed is he that commeth in the name of the Lorde: Osanna in the higest. The texte.

The disciples departed, they found true whatsoeuer Jesus had tolde them before. By and by at the mencion of the lord, the beastes wer let loose, where as neyther the Lorde was there presente, nor the disciples made any countenaunce of any autoritie that they had. In dede the owners of the beastes knewe no suche thing: but yet in theyr hertes they perceyued that he whiche was lorde ouer all, commaunded this. The disciples because the Lord should sit the more at ease, cast on theyr clokes, and so set him upon the coltes backe, whiche colte did beare the figure of the heathen nacion beyng uncleane, and filthy folowyng all yll desyres: whiche whan it was once couered with bertues apostolicall, and Jesus received upon her backe, ceassed any longer to bee uncleane: ceassed to folow her old vices, beyng made the bearer of him who purgeth and sanctifieth all thinges. This she asse is the daine of the fole, (because healthe and redempcion cummeth oute of the Jewes) but thesame asse was fast tyed to the lettre of the lawe: Bare she was of euangelicall bertues: but at the lordes biddyng they are both untied, and couered with the Apostles clothes. The Apostles as yet understoode not these thynges, but yet this it was whiche was signified thereby, and shoulde more playnely be understanded afterwarde. When Jesus was now come to the foote of the hill, a great multitude of men came out of Jerusalem to mete hym. Yea and the multitude had suche a fauour unto him, that the mooste parte of them strawed the waye with theyr garmentes, some cut downe boughes from the trees, and strawed them in the waye. Ferther the company that went before, and also that folowed, declaryng themselues to bee glad of his cumming, sang unto hym this saying out of the prophecie of the psalme. Osanna to the sonne of David, blessed be he that cummeth in the name of the lorde. Osanna on high. Others cryed: blessed be the kyngdome of our father David, the whiche is come. Others cryed. Blessed be the kyng of Israell whiche is come: and they praysed God for the myracles whiche they sawe done by Jesus. Osanna to the sonne. &c

This honoure the Lorde Jesus, who hadde euer to fore liued humble and lowe, suffred to be geuen unto hym, whereby he declared that he shoulde not bee without the glorye of this worlde, in case he were mynded to haue it: but that he had rather to despise it, than to embrace it, to the ende it might bee so muche the more shame that it shoulde be sought for of suche as pro-

profesſe themſelues to be his diſciples, where as he deſpyſed it which onelye deſerued it. Yet this honor was mete and ſemely for the cummynge of hym, who by his death ſhoulde redeme the whole worlde.

The texte. And whan he was cum to Hieruſalem, all the citie was moued, ſaying. Who is this? And the people ſayd: This is Jeſus, that prophete of Nazareth in Galile. And Jeſus went into the temple, and caſt out all them that ſolde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the ſeates of them that ſolde doues, and ſayd vnto them: It is wrytten. My houſe ſhall be called the houſe of prayer, but ye haue made it a den of theues. And the blynde and lame came vnto hym into the temple, and he healed them.

Therfore when Jeſus entred into Hieruſalem with this ſtraunge and vnwoonte pompe, the whole citie was moued with this vncouthe ſyght, ſaying: What man is this? The multitude whiche folowed him, aunſwered: This is Jeſus the Prophete of Nazareth, the citie in Galile. This they thought a goodly prayſe, although that it was farre vnder his maieſtie. For the people as yet coulde ſuppoſe nothyng of hym aboue man. And Chriſte dyd purpoſely ſo order his lyfe, that he vttered not openly his godlye nature, whiche he ſhoulde haue perſwaded in vayne, yf they had ſeene hym afterwarde ſuffer deathe. Therefore with this ruffelyng, Jeſus entered into the temple and there furthwith began to vſe a certayne kyngdome. When he ſawe in the temple a faſhion of a market, ſum ſelling, ſum byeng, and the changers of money ſitting, Jeſus moued with the vngoodlines of the thing, accordynge to the ſayinge of the Prophete: The zeale of thy houſe hath eaten me, he made a whip of litle coardes, and droue all the byers and ſellers with theyr marchandiſe out of the temple, he caſt downe the tables of the money changers and ſcatered theyr money vpon the grounde: he caſt downe the ſeates of the doue ſellers, alleging furth of Eſay a iuſt cauſe of his grieke, who ſayeth in the perſon of God: My houſe ſhall be called the houſe of prayer, but ye haue made it a den of theues. By this act Jeſus mente an other thynge. For that the temple was polluted with marchandyſe of bullockes, ſhepe, goates and doues, did not ſo greatly moue hym, but it was hys mynde to ſhewe that auaryce and lucre would be a deadly poyſon vnto his church in time to cum, whiche was figured by that temple, whoſe religion ſhould ſhortlye after be aboliſhed. For at ſuche tyme is the temple which is conſecrate to offer vp to God ſpirituall ſacrifice, turned into a denne of theues, whan vnder the pretenſe of religion and prieſthode, the people is robbed. For nothing can be ſincere and holy, where the loue of money doethe reigne. And this miſchiefe is than a thynge vntollerable, when it is vſed vnder the roofe of the temple, when rauine is couered with the ſhadowe of religion. There was no ſorte of men, agaynſte whom Jeſus at any time ſhewed any more rigour, then he dyd towardes theſe, and yet hath he reſerued the ſame vnto himſelfe to be caſt out, when himſelfe ſhall thinke beſt. Then vnto Jeſus being in the temple, there came the blynde and lame, whome the lawe barred from entryng into the temple. But the temple of Jeſus receyueth all whiche make ſpede vnto healthe. For the blynde came, that hauinge theyr ſight they might ſee Jeſus, whome they hearde ſo ſpoken of. The lame came, that folowing his ſteppes, they might come into the kyngdome of heauen. As manye therfore as came to hym, he healed them.

My houſe is the houſe of prayer.

Alſo the blynde and the lame, &c

Whan

¶ Whan the chiefe priestes and Scribes sawe the wonders that he did, and the childzen crying in the temple, and saying: Osanna to the sonne of Dauid, they disdayned, and sayed vnto him: heares thou what these saye? But Jesus sayeth vnto them: Why not? Haue ye neuer rede, Out of the mouth of infantes and sucklinges thou hast ordeyned prayse? And he lefte them, and went out of the citie vnto Bethania, and abode there. The texte.

The chiefe Priestes and the Scribes thorough those thinges wherby they ought at last to repente, were the more kyndled with burning in enuye, when they sawe the people reioysing so louingly on euery syde, and sawe the greate power in healing of the lame and blinde, and authoritie in casting out of marchandise, no manne beeyng so bolde to resist, and the childzen also crying in the temple, Os Anna to the sonne of Dauid. Thei taking these thinges greuously, monished Jesus to cease that crying, els it would cum to passe that he shoulde seme to acknowleage suche honour, of which they iudged him vnworthy, wher as it shoulde haue been theyr partes rather more greatly to prayse hym, and to speake well of him, whiche beyng auncient men and skilfull in the law and the prophecies, seeyng so many miracles, myght vnderstande that this is Messias whom they loked for so long tyme. Nowe the childzen by the instigation of nature, or rather by the inspiration of God, spake that thinge, whiche they could not vnderstande for lacke of age. Therfore they blinded with enuy, and drunken with anger, saied vnto him: hearest thou what these childzen saye? But Jesus stopping their mouth with a testimonye of scripture, dyd ye neuer reade (sayeth he) of the mouthe of infantes and sucklinges thou hast made perfecte thy prayse? will ye therefore that I should shut their mouthe, whiche God hath opened to prayse his glory? I say vnto you: God will not suffer his prayse to be had in silence thorough your enuye, in so muche that if these holde their peace the stones will crye, whose hardenes ye exceede. Therfore Jesus leuyng them with their enuy, departed, and goyng out of the citie of Jerusalem, went vnto Bethania, and there tarryed.

¶ In the morning as he returned into the citie agayne, he was an hungered: and whan he had spied a figtree in the waie, he came to it, and founde nothing theron but leaues only, and saied vnto it: Let neuer fruite growe on the hence forward. And anon the figtree wythered away. And whan his disciples sawe it, they maruayled, saying: how soone the figgetree is withered. Jesus answering, sayed vnto them: Verely I saye vnto you. If ye haue fayth and doubte not, ye shall not onely do this, that is happened vnto the figgetree, but also if ye shall saie vnto this mountaine, remoue and cast thy selfe into the sea, it shall be doen. And all thinges whatsoeuer ye aske in prayer (yf ye beleue) ye shall receyue them. The texte.

In the morning by the waye as he returned vnto the citie, he beganne to wexe hungry. And when he sawe a figtree nere the waye, he came towarde it, as hoping to haue sum foode. And when he came at it, he founde nothyng on it but leaues. Therefore as beeyng greued that he was deceyued of his hope, he cursed it, saying: Never man see fruite of the hereafter. And whan the disciples returned agayne the same way, seeing the figgetree whiche Jesus cursed, that so he withered, and the leaues fallen of, marueiled and saied vnto him: behold the figge tree whiche thou diddest curse, is now withered. Jesus suffered this to be doen for this purpose, that he might inculcate diligently saythe vnto his disciples, without the whiche he knewe that his death shoulde be vnprofitable to menne. For he thyrsted marueilously after the healthe and salvation of mankinde, and now desired and longed for his death. But whereas he founde an apperance of religion in the Jewes, he found not the fruite of fayth, which

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only he hungered for. Vnto his disciples therfore marueiling at the figge tree so sodenly withered, he made answere on this wyse: why marueyle ye at this whiche is no greate matter, a figge tree to wyther: the might of faythe can doe more, whiche yf ye possesse both stronge and constante, ye shall not onelye doe, whiche ye sawe chaunce vnto the figge tree, but also yf ye saye to this hill, remoue the from thy place, and go into the sea, youre commaundemente shall be doen forthwith. And whatsoeuer ye shall aske in your prayers, so that ye haue a sure trust, ye shall obteyne.

The texte. ¶ And when he was cum into the temple, the chiefe priestes and elders of the people came to hym as he was teachyng, and sayed: By what auctorite doest thou these thynges? And who hath geuen the this auctorite? And Jesus answering, sayed vnto them: I also will aske you a certayne thyng, whiche yf ye tell me, I will also shewe you with what authorite I do these thynges. The baptisme of John whence was it? from heauen or of men? But they thought with themselues, saying: If we say, from heauen, he will saye vnto vs: Why than did ye not beleue hym? But if we say of men, we feare the people. For all men take John as a prophet. And they answering to Jesus, sayed: we cannot tel. And he sayed vnto them: Nay I do tell you with what auctorite I do these thinges.

And when he entred into the temple and taught the people, the chiefe priestes and certayne of the Seniours of the people, not suffering him to be there in his kyngdome freely, go vnto him and saye. By what authorite doest thou these thinges? And who gaue the this authorite? For sith no manne gaue hym this authorite, either he must say that it was geuē him of God, or els of Belzebub. If he had saied of God, he shoulde haue saied trueth, but he shoulde haue doen nothing but prouoked theim. For they aske not that they will beleue, whiche might appere by the thing it selfe, but falsely to reproue and blame. Jesus therfore not ignorant of this thing, requited their question with an other, as though a man shoulde dryue out one nayle with an other. I will aske you (sayd he) a certayne thyng, and if ye answer me to that, I will answer to your question. The authorite whereby John did baptise, from whence came it vnto him? from heauen or from men? They toke deliberacion with themselues, what they should answere. For they sawe it was a question with two pikes, and that they must nedes fall vpon the one. They thought in their mindes, yf we say from heauen, he will forthwith say vnto vs: why than did ye not beleue him? for he preached the kingdome of God, and witnessed with me. But yf we saye, of men, it is to be feared leste the people will make a sedicion, because all menne toke John for a Prophete. Therfore leste they shoulde be reproued they made answere that they coulde not tell. Than spake Jesus: And I will not tell you (sayd he) from whence I haue this authorite.

The texte. ¶ And what thynke you? A man had two sonnes, and came to the firste, and sayed: Sonne go to day, and worke in my vineyarde. He answering, sayd: I will not. But afterwarde, he repented and went. Than came he to the seconde, and sayed likewyse: And he answered and sayed: I will sir, and went not. Whether of them twayne did the will of the father? And they say vnto him, the firste. Jesus sayeth vnto them: verely I say vnto you, that the publicans and harlottes goe before you into the kyngdom of God. For John came vnto you by the waye of righteousnes, and ye beleued hym not, and the publicans and harlottes dyd beleue hym. And ye when ye had seen it, were not moued afterwarde with repentaunce to beleue him.

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But because a simple and playne question could not wryng oute the confession of truth, Jesus putteth forth an other question by a riddell, that vnwares they shall geue sentence against themselues: what thynke ye (quod he) of that I will propose nowe? A certayne man had two sonnes. He came to the one and sayed: Sonne, go and worke this day in my vineyard. He answerd frowardly, I will not. But strayt afterward repenting himselfe, he went into the vineyarde. The father likewyse came to the other sonne and sayed: go, and labour in my vineyarde this day. He answereth redily, loe I goe sir, and yet he wente not. Therfore of these two, whether thinke ye fulfilled his fathers will? They not vnderstanding to what ende these went, answered: The firste sone, whiche repenting forthwith, wente into the vineyarde. Than Jesus turning the parable vpon them, sayed: certaynlye I tell you truethe, that the publicanes and common women shall go before you in the kyngdome of heauen. They beyng rebelles agaynst God before with theyr wicked life, yet by and by touched and moued by penaunce obeyed the doctryne of the ghospell. Ye whiche be the people of God by title and profession, and ye whiche sayed in times paste, and this daysay, we will do all thinges whatsoeuer the Lorde sayeth vnto vs, whiche also haue euer in your mouthe the preceptes of God, and the Lordes temple, the Lordes temple, the Lordes temple, beyng so many wayes prouoked, cannot be moued to penaunce. For John came shewyng you the waye of ryghteousnes, and that the wrathe of God was at hande, and the axe set at the tree rootes, vnlesse forthwith ye would repent. Ye sawe the publicanes and common women (desperate folkes after your iudgement,) obedient vnto hym. Ye could not be moued vnto penaunce neyther by the great holines of John, neyther by his holsom doctrine, neither by his threteninges, neither by the example of the publicanes and common women. So it cummethe to passe, that they throughe fayth take from you the kyngdome of God: ye baynelye professing God with your mouthe, be shut out for the vnbelefe of your mynde.

¶ Declaren an other similitude. There was a certayne man an housholder, whiche planted a vineyarde, and hedged it rounde about, and made a wine presse, and builded a tower, and let it out to husbandmen, and went forthe into a straunge countrey. And whan the tyme of fruyte drew nere, he sente his seruauntes to the husbande men to receyue the fruites of it. And the husbande men takyng his seruauntes, one they beate, another they killed, and stoned another. Agayne he sente other seruauntes mo than the firste, and they did vnto them lyke wise. But last of all he sente vnto them his owne sonne, sayeng: They will haue my sonne in reuerence. And the husbande men whan they sawe the sonne, they sayed in them selues: This is the heyre, come let vs kyll him, and let vs enioye his heritage. And they toke him, and caste him out of the vineyarde, and kylled him. Than whan the Lorde of the vineyarde cummeth, what will he do vnto those husbandmen? They saye vnto him: Surely they bee ill he will cruelly destroy them, and will let out his vineyarde to other husbandmen, whiche shall deliuer him the fruite in due season. The texte.

He put them another parable euen as darke, where with he doth recite secretely, and leyeth before their eyes, their notable vnkindenes, whiche beeyng prouoked by so manye benefites of God, did not onely not amende, but also cruelly killed the Prophetes one after another, which were sente, that at their preachyng they myght once repente. And not content herewith, finally they would kyll the sonne of God hymselfe, and that after that he was caste out of

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the vineyarde, shewyng as it were by the waye the place where he shoulde be crucified. By the whiche communicacion he declareth both ỹ their inuincible malice is vnworthye pardon (seeyng that nothyng was omitted that myghte call them backe to a better mynde) and that he shoulde suffre nothing of them, whiche he knewe not of before. This was the parable. There was (ỹ he) a certayne householder, whiche planted a vineyarde, and hedged it aboute and digged in it a cesterne, to receyue the swete wine that was pressed out of the clusters of grapes, and buylt in it a lodge for the kepyng of the vineyarde, and so whan it was well garnished, he set it out to husbande menne: that they should trustely tyll it, and rendre the fruites vnto the lorde. This doen, he went fat of. Nowe when the tyme of gatheryng the fruite approched nere, he sente his seruauntes to receyue the fruite of them. But the husbande men dyd not onelye not deliuer the fruites that were due, but also layed handes vpon hys seruauntes, and bette sum, killed sum, and stoned sum to death. This knowen the householder did not furth with punishe them, but loking that they should repente and amende, sente vnto theim a greater number of seruauntes than he dyd before: trusting that they beeyng kept vnder and in awe with the multitude, they woulde do their duetie. But they handeled theim also no more gentely, than they handeled the other before. The householder suffered this displeasure also, and finally to ouercum them with lothnes and gentilnesse, he sent vnto them his owne sonne, saying with himselfe: although they haue been cruell toward my seruauntes, yet at the leaste they wil vse my sonne reuerently, whan they see that he is cum. But the husbande menne the more they were prouoked to repentaunce, the more they were stirred vnto cruelties. For whan they sawe the sonne, they did not reuerence him, insomuche that furthwyth they consulted to slea him, saying: this is the heyre, cum let vs kill him, and we shall take his inheritaunce. And by and by they layed handes vpon him, and plucked him out of the vineyarde and killed him. Therfore (ỹ he) when the Lorde of the vineyarde shall cum, what shall he do to those husbande menne? The Pharisees answered: those ill men he shall ill intreate and destroy, and set out his vineyarde to others, whiche may trustely render the fruite in tyme vnto the Lorde whiche lette it out. So they deceyued by this ryddle, condemne them selues with theyr owne mouth: pronouncing, that they themselues by the inuincible frowardenes of their mynde be worthy punishmente, and that the gentiles be worthy to be receyued to the grace of the ghospel, whiche will till the vineyarde more trustely than they dyd.

The texte. ¶ Jesus sayeth vnto them: Dyd ye neuer reade in the scriptures? The stone which the builders refused, the same is made the head of the corner: this is doen of the lorde, and is marvellouse in our eyes. Therfore saye I vnto you, the kingdome of God shalbe taken frō you, and geuen to a nacion, whiche shall do the fruytes therof. And whosoeuer falleth on this stone, shalbe broken in pieces. But on whomsoeuer it falleth, he shalbe all to bruised.

After these thinges, Jesus shewed that through their frowardenes he beeyng condemned and reiected, should dye a spitefull deathe, but by his resurrection through the power of the father, he should be made notable throughout all the worlde and shoulde be so founde and strong, that whoso stumbled against him, should be his owne destruccion. And that in declaryng of this he might lesse offend them, he bryngethe a prophecie out of the psalme. Neuer rede ye in the scriptures (ỹ he) the stone whiche the builders dyd refuse and caste

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away, the same is made the head of the corner: This is doen of the lorde & it is wonderfull in our iyes: signifying that they builded the Synagoge, but castig out Christe, without whom no building was sure: but yet ỹ stone reiected of thẽ, should be in great estimacion & price in the church of ỹ Gentiles. And therfore Jesus dyd adde: therfore I say vnto you, the kingdō of god shall be taken frō you, which ye despise being offered vnto you, and it shal be geuen to other people, which shal bring furth fruites meete for the gospel. And as this stone shal bring health to them that obey the ghospell, so it shall bryng destruccion vnto them that be disobediente throughe vnbelefe. For whoso stumbleth at thys stone, shalbe broken. Agayne vpō whō this stone falleth, he shalbe bruised.

The texte.

¶ And whan the chiefe priestes and Pharisees had heard hys parables, they perceyued that he spake of them. And they went about to laye handes on hym, but they feared the people, because they toke hym as a Prophete. And Jesus answered, and spake vnto them again by parables, and sayd.

At lengthe, of the conclusion of thys communicacion, fyrste the chiefe priestes and Scribes vnderstode that he spake the former parables also againste thẽ, in the whyche they beyng deceyued, gaue sentence agaynst themselues. And therfore theyr madnes was so set a fyer, that they woulde furthwith haue layed handes vpon him: But they feared the people, because Jesus was made muche of, of many, and taken for a Prophete.

¶ The. xxii. Chapter.

¶ The kingdome of heauen is lyke vnto a man that was a kyng, whiche made a mariage for his sonne: and sent furth his seruauntes to call theym that were bydde to the weddyng, and they wouldne not cum. Agayne he sent furth other seruauntes, saying: Tell thẽ whyche are bidden. Beholde I haue prepared my dinner, myne oxen, and my fatte wares are kylled, and all thynges are ready, cum vnto the mariage. But they made lyght of it, and went theyr wayes, one to his farme place, another to his marchandise, and the residue toke his seruauntes, and intreated them shamefully. And whan the kyng hearde therof, he was angry, and sent furth his men of warre, and destroyed these murderers, and brent vp theyr citie.

The texte.

Agayne Jesus added an other parable, to print the more surely in ỹ mindes of the Jewes, ỹ it came to passe by theyr owne obstinate malice, ỹ they were reiected frō saluacion of the gospel, and ỹ the Gentiles shal take & enioye, that that they made them selues vnworthy of. There is none excluded frō the kigdom of God, but this honoure was geuē to the naciō of Jewes, that they were called fyrste of all, & gently called, not vnto lower or vyle thynges, but vnto a maryage, ỹ is to honour, delicates, & libertie of ỹ gospel. And they wer not inuited onely by the prophete John, & by Christ himselfe, but also after his death, they shoulde be called by the Apostles: and the preachers of the ghospell shoulde not go to the gentyles before that for theyr diligence and well doyng, they had bene prayed long of the Jewes with many mockes, & punishmentes: that they can ascribe it to no man, that afterward they shal be punished with so many miseries, whiche despised Goddes goodnes, so often offered vnto thē. This is the similitude,

only he hungered for. Vnto his disciples therfore marueiling at the figge tree so sodenly withered, he made answere on this wyse: why marualye ye at this whiche is no greate matter, a figge tree to wyther: the might of faythe can doe more, whiche yf ye possesse both stronge and constante, ye shall not onelye doe, whiche ye sawe chaunce vnto the figge tree, but also yf ye saye to this hill, remoue the from thy place, and go into the sea, youre commaundemente shall be doen forthwith. And whatsoeuer ye shall aske in your prayers, so that ye haue a sure trust, ye shall obteyne.

The texte. ¶ And when he was cum into the temple, the chiefe priestes and elders of the people came to hym as he was teachyng, and sayed: By what auctorite doest thou these thynges? And who hath geuen the this auctorite? And Jesus answering, sayed vnto them: I also will aske you a certayne thyng, whiche yf ye tell me, I will also shewe you with what authorite I do these thynges. The baptisme of John whence was it? from heauen or of men? But they thought with themselues, saying: If we say, from heauen, he will saye vnto vs: Why than did ye not beleue hym? But if we say of men, we feare the people. For all men take John as a Prophet. And they answering to Jesus, sayed: we cannot tel. And he sayed vnto them: Nay I do tell you with what authoritie I do these thinges.

And when he entred into the temple and taught the people, the chiefe priestes and certayne of the Seniours of the people, not suffering him to be there in his kyngdome freely, go vnto him and saye. By what authoritie doest thou these thinges? And who gaue the this authoritie? For sith no manne gaue hym this authoritie, either he must say that it was geuē him of God, or els of Belzebub. If he had saied of God, he shoulde haue saied trueth, but he shoulde haue doen nothing but prouoked theim. For they aske not that they will beleue, whiche might appere by the thing it selfe, but falsely to reproue and blame. Jesus therfore not ignorant of this thing, requited their question with an other, as though a man shoulde dryue out one nayle with an other. I will aske you (quod he) a certayne thyng, and if ye answer me to that, I will answer to your question. The authoritie whereby John did baptise, from whence came it vnto him? from heauen or from men? They toke deliberacion with themselues, what they should answere. For they sawe it was a question with two pikes, and that they must nedes fall vpon the one. They thought in their mindes, yf we say from heauen, he will forthwith say vnto vs: why than did ye not beleue him? for he preached the kingdome of God, and witnessed with me. But yf we saye, of men, it is to be feared leste the people will make a sedicion, because all menne toke John for a Prophete. Therfore leste they shoulde be reproued they made answere that they coulde not tell. Than spake Jesus: And I will not tell you (quod he) from whence I haue this authoritie.

The texte. ¶ And what thynke you? A man had two sonnes, and came to the firste, and sayed: Sonne go to day, and worke in my vineyarde. He answering, sayd: I will not. But afterwarde, he repented and went. Than came he to the seconde, and sayed likewyse: And he answered and sayed: I will sir, and went not. Whether of them twayne did the will of the father? And they say vnto him, the firste. Jesus sayeth vnto them: verely I say vnto you, that the publicans and harlottes goe before you into the kyngdom of God. For John came vnto you by the waye of righteousnes, and ye beleued hym not, and the publicans and harlottes dyd beleue hym. And ye when ye had seen it, were not moued afterwarde with repentaunce to beleue him.

But because a simple and playne question could not wryng oute the confession of truth, Jesus putteth forth an other question by a riddell, that vnwares they shall geue sentence against themselues: what thynke ye (sayd he) of that I will propose now? A certayne man had two sonnes. He came to the one and sayed: Sonne, go and worke this day in my vineyard. He answerd frowardly, I wil not. But strayt afterward repenting himselfe, he went into the vineyarde. The father likewyse came to the other sonne and sayed: go, and labour in my vineyarde this day. He answereth redily, loe I goe sir, and yet he wente not. Therfore of these two, whether thinke ye fulfilled his fathers will? They not vnderstanding to what ende these went, answered: The firste sone, whiche repenting forthwith, wente into the vineyarde. Than Jesus turning the parable vpon them, sayed: certaynlye I tell you truethe, that the publicanes and common women shall go before you in the kyngdome of heauen. They beyng rebelles against God before with theyr wicked life, yet by and by touched and moued by penaunce obeyed the doctryne of the ghospell. Ye which be the people of God by title and profession, and ye whiche sayed in times paste, and this day say, we will do all thinges whatsoeuer the Lorde sayeth vnto vs, whiche also haue euer in your mouthe the preceptes of God, and the Lordes temple, the Lordes temple, the Lordes temple, beyng so many wayes prouoked, cannot be moued to penaunce. For John came shewyng you the waye of ryghteousnes, and that the wrathe of God was at hande, and the axe set at the tree rootes, vnlesse furthwith ye would repent. Ye sawe the Publicanes and common women (desperate folkes after your iudgement,) obedient vnto hym. Ye could not be moued vnto penaunce neyther by the great holines of John, neyther by his holsom doctrine, neither by his threteninges, neither by the example of the publicanes and common women. So it cummethe to passe, that they throughe sayth, take from you the kyngdome of God: ye baynelye professing God with your mouthe, be shut out for the vnbeleefe of your mynde.

The texte.

¶ Hearken an other similitude. There was a certayne man an housholder, whiche planted a vineyarde, and hedged it rounde about, and made a wine presse, and builded a tower, and let it out to husbandmen, and went forth into a straunge countrey. And whan the tyme of fruyte drew nere, he sente his seruauntes to the husbande men to receyue the fruites of it. And the husbande men takyng his seruauntes, dyd beate one, kylled another and stoned another. Agayne he sente other seruauntes mo than the firste, and they dyd vnto them lyke wise. But last of all he sente vnto them his owne sonne, saying: They will haue my sonne in reuerence. And the husbande men whan they sawe the sonne, they said in them selues. This is the heyre, come let vs kyll him, and let vs enioye his heritage. And they toke him, and caste him out of the vineyarde, and kyled him. Than whan the Lorde of the vineyarde cummeth, what will he doe vnto those husbandmen? They saye vnto him: Sith they bee ill be will cruelly destroy them, and will let out his vineyarde to other husbandmen, whiche shall deliuer him the fruite in due season.

He put them another parable euen as darke, where with he doth recite secretely, and leyeth before their eyes, their notable vnkindenes, whiche beeyng prouoked by so manye benefites of God, dyd not onely not amende, but also cruelly killed the Prophetes one after another, which were sente, that at their preachyng they myght once repente. And not content herewith, finally they would kyll the sonne of God hymselfe, and that after that he was caste out of

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the vineyarde, shewyng as it were by the waye the place where he shoulde be crucified. By the whiche communication he declareth both ỹ their inuincible malice is vnworthye pardon (seeyng that nothyng was omitted that myghte call them backe to a better mynde) and that he shoulde suffre nothing of them, whiche he knewe not of before. This was the parable. There was (q he) a certayne householder, whiche planted a vineyarde, and hedged it about and digged in it a cesterne, to receyue the swete wine that was pressed out of the clusters of grapes, and buylt in it a lodge for the kepyng of the vineyarde, and so whan it was well garnished, he set it out to husbande menne: that they should truely tyll it, and rendre the fruites vnto the lorde. This doen, he went far of. Nowe when the tyme of gatheryng the fruite approched nere, he sente his seruauntes to receyue the fruite of them. But the husbande men dyd not onelye not deliuer the fruites that were due, but also layed handes vpon hys seruauntes, and bette sum, killed sum, and stoned sum to death. This knowen the householder did not furth with punishe them, but loking that they shoulde repente and amende, sente vnto theim a greater number of seruauntes than he dyd before: trusting that they beeyng kept vnder and in awe with the multitude, they woulde do their duetie. But they handeled theim also no more gentely, than they handeled the other before. The householder suffered this displeasure also, and finally to ouercum them with softnes and gentilnesse, he sent vnto them his owne sonne, saying with himselfe: although they haue been cruell toward my seruauntes, yet at the leaste they wil vse my sonne reuerently, whan they see that he is cum. But the husbande menne the more they were prouoked to repentaunce, the more they were stirred vnto cruelties. For whan they sawe the sonne, they did not reuerence him, insomuche that furthwyth they consulted to slea him, saying: this is the heyre, cum let vs kill him, and we shall take his inheritaunce. And by and by they layed handes vpon him, and plucked him out of the vineyarde and killed him. Therfore (q he) when the Lorde of the vineyarde shall cum, what shall he do to those husbande menne? The Pharisees answered: those ill men he shall ill intreate and destroy, and set out his vineyarde to others, whiche may truely render the fruite in tyme due to the Lorde whiche lette it out. So they deceyued by this ryddle, condemne them selues with theyr owne mouth: pronouncing, that they themselues for the inuincible frowardenes of their mynde be worthy punishmente, and that the gentiles be worthy to be receyued to the grace of the ghospel, whiche will till the vineyarde more truely than they dyd.

The texte. ¶ Jesus sayeth vnto them: Dyd ye neuer reade in the scriptures? The stone which the builders refused, the same is made the head of the corner: this is doen of the lorde, and is marueilouse in our eyes. Therfore saye I vnto you, the kingdome of God shalbe taken frō you, and geuen to a nacion, whiche shall do the fruytes therof. And whosoeuer falleth on this stone, shalbe broken in pieces. But on whomsoeuer it falleth, he shalbe all to bruised.

After these thinges, Jesus shewed that through their frowardenes he beeyng condemned and reiected, should dye a spitefull deathe, but by his resurrection through the power of the father, he should be made notable throughout all the worlde and shoulde be so founde and strong, that whoso stumbled against him, should be his owne destruction. And that in declaryng of this, he might lesse offend them, he bryngethe a prophecie out of the psalme. Neuer red ye in the scriptures (q he) the stone whiche the builders dyd refuse and caste

away, the same is made the head of the corner. This is doen of the lorde & it is wonderfull in our eyes: signifying that they builded the Synagoge, but castig out Christe, without whom no building was sure: but yet ỹ stone refected of thẽ, should be in great estimacion & price in the church of ỹ Gentiles. And therfore Jesus dyd adde: therfore I say vnto you, the kingdō of god shall be taken frō you, which ye despise being offered vnto you, and it shal be geuen to other people, which shal bring furth fruites meete for the gospel. And as this stone shal bring health to them that obey the ghospell, so it shall bryng destruccion vnto them that be disobediente throughe vnbeleefe. For whoso stumbleth at thys stone, shalbe broken. Agayne vpō whō this stone falleth, he shalbe bruised. The texte.

¶ And whan the chiefe priestes and Pharisees had heard hys parables, they perceyued that he spake of them. And they went about to laye handes on hym, but they feared the people, because they toke hym as a prophete. And Jesus aunswered, and spake vnto them again by parables, and sayd.

At lengthe, of the conclusion of thys communicacion, fyrste the chiefe priestes and Scribes vnderstode that he spake the former parables also againste thẽ, in the whyche they beyng deceyued, gaue sentence agaynst themselues. And therfore theyr madnes was so set a fyer, that they woulde furthwith haue layed handes vpon hym: But they feared the people, because Jesus was made muche of, of many, and taken for a prophete.

¶ The. xxii. Chapter.

¶ The kingdome of heauen is lyke vnto a man that was a kyng, whiche made a mariage for his sonne: and sent furth his seruauntes to call theym that were bydde to the weddyng, and they wouldē not cum. Agayne he sent furth other seruauntes, saying: Tell thē whyche are bidden. Beholde I haue prepared my dinner, myne oxen, and my fatte wares are kylled, and all thynges are ready, cum vnto the mariage. But they made lyght of it, and went theyr wayes, one to his farme place, another to his marchandise, and the residue toke his seruauntes, and intreated them shamefully. And whan the kyng hearde therof, he was angry, and sent furth his men of warre, and destroyed these murderers, and brent vp theyr citie. The texte.

Agayne Jesus added an other parable, to print the more surely in ỹ mindes of the Jewes, ỹ it came to passe by theyr owne obstinate malice, ỹ they were refected frō saluacion of the gospel, and ỹ the Gentiles shal take & enioye, that that they made them selues vnworthy of. There is none excluded frō the kīgdom of God, but this honoure was geuē to the nacīō of Jewes, that they were called fyrste of all, & gently called, not vnto lowe or vyle thynges, but vnto a mariage, ỹ is to honour, delicates, & libertie of ỹ gospel. And they wer not inuited onely by the prophete John, & by Christ himselfe, but also after his death, they shoulde be called by the Apostles: and the preachers of the ghospell shoulde not go to the gentyles before that for theyr diligence and well doyng, they had bene arayed long of the Jewes with many mockes, & punishmentes: that they can ascribe it to no man, that afterward they shal be punished with so many miseries, whiche despised Goddes goodnes, so often offered vnto thē. This is the similitude,

tude. The kingdome of heauen (q he) is throughe you made like to a certayne kyng, who makyng a bridale to his sonne, sent out his seruaunte, to inuite and call many to his sonnes mariage. But they once called, would not cumme. Then the kyng sent mo seruauntes to bid them more diligently to make haste vnto the weddyng now in a redines, and to say to them in his name: Beholde the diner is ready, my oxen and my pultrie be killed, and al other thinges be in a readines. Now nothyng lacketh but cumming of the geastes, that the preparation be not made in vaine. But they againe neglected the bidder. And whan the bidders called vpon them, euery man made his excuse: one sayd, he muste goe e his manour or farme place, that he had lately bought: another sayde, he must go loke vpon his oxen, which he had bought: Another saied, he had late maryed a wyfe, from whome he could not departe. And these men were onlye madde to themselues whiche preferred certayne vile and fylthy cares of frail thinges, before a feast of suche felicitie. But other ioyned cruelnes vnto their vnkindnes. For the kinges seruauntes, whiche dyd once or twyse inuite them vnto so great honour, they handeled and vsed very sore with many rebukes,

And whan the kyng, & and at length killed them also. The whiche doyng when the kinge heard of, he toke it very greuously: and turnyng his gentilnes, whiche they had so despised, into a rage, and sendyng furth men of his garde destroyed these murderers: and not content with that, set their citie a fyer also. These thinges spake Iesus prophecying vnto them couertly the destruccion of the citie of Ierusalem: and by and by he geueth intelligence that the gentiles shalbe called on euery syde vnto the gospell, as those wiche wer better than the Iewes.

The texte. ¶ Than sayed he to his seruauntes: The mariage is prepared, but they that were inuited were not worthy. Go ye therfore to the hygh wayes, & as many as ye fynde, cal to the mariage. Thā his seruauntes wente out into the high wayes, and brought together as many as they coulde fynde, both good and badde, and the weddyng was furnished with geastes. The king came in to see the geastes, and whan he spyed a mā there which had not on a wedding garmente, he sayeth vnto him: Frēde how camest thou in hither not hauing a weddyng garmente? But he held his peace: Than said the kyng to the ministers. Binde hym handes & feete, and caste him into the vtter darkenes, there shalbe weppyng and gnashing of teethe. For many are called, but few are chosen.

¶ Than he sayed vnto his seruauntes, the bridale is redy: but because they that were called, declared thēselues for to be vnworthy for this feaste, whiche not withstandyng I prepared chiefly for them: runne abrode euery where in stretes and crosse wayes, and call to the bridale indifferently, whomsoeuer ye fynd, worthy, vnworthy, feble, maymed, blind, and lame, till my house be full. The seruauntes went foorth and broughte together a multitude of all sortes gathered together from all places, and the feaste was replenished with geastes. After this, Iesus because he had shewed before, that the Iewes shoulde be greuously punished, whiche afflicted the apostles, callyng theim so often, and at length killed them, declareth also that they shalbe sore punished whiche once professing the lyfe of the ghospell, returne againe to the filthines of their olde lyfe. The king (q he) went in to see the geastes sittyng at the table, and among others he sawe one there, which had not on his weddinge garment. Frende (q he) how camest thou in hither, sith thou hast not thy wedding garmente? But he beyng put to shame was dumme, and had nothing to say. Than the king commaunded his seruauntes that they should binde him handes and feete, remoue him far from the feast, and caste him into great darkenes, where

is weeping and gnashing of teeth, the honour and the lyght of the feaste beyng chaunged into a vile pryson, a great pleasure beyng chaunged into great torment. Further though many be called, yet few be chosen: al be called freely, but none be chosen but they that obey their calling, and they that vnto the gode answere vnto the goodnes of God towardes them, continuyng in the study and loue of the euangelicall godlynes.

Than went the Phariseis and toke counsell how they might tangle him in his wordes. The fo.
And they sente furth vnto hym theyr disciples with the Herodians, saying: Maister, we knowe that thou art true, and teachest the waye of God truly, neither regardest thou any man, nor thou haste respecte of persones. Tell vs therfore, howe thynkest thou? Is it lawfull that tribute be geuen to Ceasar, or not? But Jesus perceyuing their malice, sayd: why tempt ye me, ye Hipocrites? Shewe me the tribute money: and they toke vnto him a denarie, and he sayed vnto them: whose ymage is this, and superscripcion? They sayed vnto hym: Ceasars. Than sayed he vnto them: Geue therfore vnto Ceasar, the thynges whiche are Ceasars, and vnto God those thynges that are goddes. When they had heard these wordes, they meruayled, and left hym, and went awaye.

When the Jewes perceyued that they were touched with these parables, they were not yet moued vnto penaunce, insomuche that nowe they mused in theyr myndes nothing els but howe that Jesus myght be killed. So great a mischiefe is enuy and ambicion. They had a wyll to murder, but they lacked opportunitie. They feared not God, the reuenger of suche mischiefes, but they feared the people. They thought therfore to goe a contrary waye, and to doe the thyng with suche secrete undermining, that the enuy of the dede should redound and reste vpon Ceasar and his officers. Therfore for the tyme, they dissembled theyr anger and went awaye. But consulting among themselues, it was thought good, that certayne should be suborned and set forth to propose a question vnto Jesus, and to take hym in his answere, and to bryng hym into the princes daunger, that by them, as beeyng giltie of treason, and the author of sedicion, he myght be putte to death, the Phariseis hauyng nothyng to doe with the matter. And theyr inuencion was this. When Jewry began nowe to be tributarie to the Romaynes, king Herode the sonne of Antipater was made officer of August to gather the tribute: And of this thyng euery man had not like opinion: for some thought it not meete that the people dedicate vnto God, should pay tribute to princes that were Idolatours. And in this opinion were they whiche helde with the Phariseis. Agayne there were sum the fauorers of Ceasar, which saied that tribute ought to be payed: & the maynteners of this opinion were called Herodians, because Herode was the officer to gather the tribute. A lytle before there were two, Theudas and Judas, which whilest they did defende openly that the Jewes, a people dedicate vnto god, ought no tribute to any prophane prince, were put to death like seditious persones. Now the Phariseis trusted that Christe fauoring religion more than Ceasar, beeyng prophane and wicked, woulde pronounce and iudge according to his accustomed libertie against ỹ Herodians, that tribute should not be payed to Ceasar: and furthwith by them should be accused vnto Herode, and should be punished like as Theudas and Judas were before. And yf he had pronounced that tribute shoulde be payed, than they woulde haue layed to his charge that he had flattered wycked princes, and not fauoured gods religion. Therfore they doe suborne, and sende furth certayne of theyr disciples, whyche, the Herodians beyng present with a great numbre

And they sent furthe to him. &c.

of men, that the thyng should not lacke witnesses, colourably with fayre spea-
kyng should entise him into theyr net. So great was theyr blyndnes, that the
thyng so often attempted in vayne, they would not rest. Neyther be they asha-
med of theyr inconstancye, nowe calling him maister, where before they layed
to his charge that he was possessed with the spirite of Beelzebub. And they
commende his libertie, that he should not feare to offende the Herodians.
Maister (q they) we knowe that thou art true, thou flatterest no manne, thou
liest nothyng: But thou doest teache with great libertie the pleasure of god, not
the phantasye of men. For thou fearest no mortall man, and regardest no per-
son. Tell vs therfore what ye thynke: Is it leefull for the people of Jewes
whiche is dedicate to the religion of God, to paye tribute vnto Ceasar, or no?
And shall we geue it hereafter, or no? But Jesus to shewe that theyr craftye
flatterynge could not deceyue him, so ordered his aunswere with woonderfull
wysedome, that he endaungered hymselfe to neyther of the factions: but mo-
nished them what dyd moste appertayne vnto their saluacion: that is, to pay
Is it lawful that tribute &c. vnto God the high Prince, the tribute of godlynes. Ye Hypocrites (q he) why
do ye tempte me? Shewe me a coyne of the tribute. For they went about to
catche Jesus in his woordes. He agayne catcheth them in theyr answeres.
Therfore they shewed hym a Denarie, whiche had the Image and name of
Ceasar. And to declare that he came not for this purpose to make lawes of
these thynges, whiche pertayne nothyng vnto Godlynes, and the whiche for
the tyme maye be well or yll doen, when he sawe the coyne, as though he knew
no suche letters nor Images, who went onely about heauenly thynges: he
asked whose title and Image it was. Aunswere was made: Ceasars. Than
sayed Jesus: Rendre therfore vnto Ceasar, yf any thyng appertaine vnto Cea-
And vnto God. &c. sar, but fyrste of all rendre vnto God, the thynges that appertaine vnto God:
meanyng that it is no hurte to godlines, if a man beeyng dedicate to God, doe
geue tribute to a prophane prynce, although he owe it not, desiring rather to
be obedient, than to prouoke and stirre him: chiefly in that thyng whiche ma-
keth a man poorer, but not vngodly. Otherwise yf he doeth exacte that which
maketh vs vngodly, it is not nowe the tribute of Ceasar, but of the deuill.

When they had this aunswer they maruayled: Fyrste because they perceiu-
ed that their suttell deuise was not hid from him: Furthermore for his won-
derfull wisedome, whom mannes craftines went about to deceiue in vayne.
They marualled truely, but they were not chaunged. And forsaking him, they
left of to prouoke him, syth thei could not ouercome him: but they did not leaue
of to hate hym, whom they ought to loue.

The texte. The same daye came vnto hym the Sadducels (whiche saye that there is no resurrec-
cion) and asked hym, saying: Maister, Moyses sayed: yf a man dye, not hauyng a chylde,
that his brother should marry his wyfe, and rayse vp seede to his brother. There were
with vs seuen brethren, and the first maried a wyfe, and dyed without issue, and lefte his
wyfe to his brother: likewise the seconde, & the thirde, vnto the seuenth. Laste of all dyed
the woman also. Therfore in the resurrection, whose wyfe shall she be of the seuen? For
they all had her. Jesus aunswered and sayed vnto them: ye do erre not knowyng the
Scripture, nor the power of God: For in the resurrectiō they neyther marry, nor be mar-
ryed, but are as the aungels in heauen.

Therfore whan the Pharisees and the Herodians were departed, the
Sadducels came vnto him. That faction emong the Jewes, is more grosse
and lesse learned, disagreing from the Pharisees in this, that they denye the

resur-

reſurrection: In ſomuche that they beleue not the Aungels to bee, nor the ſoules to bee, after they bee ſeparate from the body, thynkyng nothing to bee but that whiche they ſee. They whan they heard Chriſte make often mencion of euerlaſting life, and of the worlde to come, and of the reſurrecciō of the iuſt, they come vnto him to trye whether he agreed with the Phariſeis, or taught contrary to them, that they might reproue him if he were againſt them, orels laugh him to ſcorne, if he agreed with the Phariſeis. Therfore they do obiect vnto him this hard queſtion. Maiſter (q they) Moyſes made this lawe: If a man hauing maried a wyfe, departe without chyldren, that the brother of the dead ſhould marry the widowe lefte of his brother, and couplyng wyth her ſhould rayſe vp iſſue to his brother departed. There were emong vs ſeuen brethren, of whom the firſte married a wyfe, and departed without children. The nexte brother married her, who alſo died without iſſue. Lykewyſe it chaunced to the thirde, & the fowerth, vnto the ſeuenth, all dyed without iſſue. At laſte the wyfe dyed alſo, whiche was married to ſeuen brethren. Therfore in the reſurrection, whiche of all them ſhall haue her to his wife? For ſhe cānot be a common wyfe for them all, and all married her indifferently. To this queſtion becauſe it was more of ignoraūce than of malyce, Jeſus did vouchſafe to make aunſwere. For he that erreth by ignoraunce is woorthy to be taught. But they that propoſe queſtiōs of mere malice, be not woorthy to be aunſwered. Ye erre (q he) whiche rede the ſcriptures, but ye vnderſtande them not: and imagining nothing aboue bodily thinges which ye ſee, ye knowe not the power of god, who is more wonderfull in thinges, which be not ſeen. Here where men by courſes be borne to dye, wedlocke is vſed for propagacion and bryngyng furth of mankynde. But where nowe mortalitie ſhalbe ſwalowed vp and conſumed, and men ſhalbe ſpirituall, whiche thyng ſhall come to paſſe in the reſurrection, the whiche ſhall reſtore vs agayne, beyng the ſame in dede that we were, but yet chaunged after another ſorte, there ſhall no man marry, nor no woman ſhalbe married. For there ſhall nede no generacion where no death ſhall be. Further, they that pertayne to the reſurrection of the iuſt, lyue without matrimony lyke the aungels of God in heauen: recording now here and mynding to theyr power, that they ſhall come to in the reſurrection. For they had rather get ſoules to God, than bodyes to the worlde.

There were with vs ſeuen brethren.

¶ But as touching the reſurrection of the dead, haue ye not red that which was ſpoken to you of God, who ſaith: I am the God of Abraham, and the God of Iſaac, and the God of Iacob. God is not the God of dead, but of liuyng. And whan the people heard this, they were aſtonied at his doctryne.

The texte.

After this, Jeſus notyng ſecretely this ſo folithe a queſtion to ſpring of a falſe perſwaſion, for that they beleued not the reſurrection: diſdayned not to wede this opinion alſo out of theyr myndes, teachyng them alſo that this is taken out of the bokes of Moyſes, by whoſe authoritie they apposed Jeſus. Why haue ye an yll opinion of the reſurrection of the dead as though Moyſes taught it not openly, whoſe wrytinges ye reade groſſely, and nothing diligently? Haue ye not red in his bokes what god ſayth: I am the god of Abraham, and the god of Iſaac, and the god of Iacob. If they had peryſhed wholy by the deathe of the bodyes, he would not ſaye that he is theyr god, but that he was their god. But yf he be theyr god, truly theyr ſoules doe lyue, and they

wholy do lyue in maner by the hope of resurrection that shall be. God is lyke, and he is not God of the dead whiche nowe be not, but of the liuyng. So he taught them resurrection to be, but not to be after suche sorte, as they imagined it to bee, whan they proposed a folyshe question of seuen brethren. The people when they sawe euery mannes mouthe stopped with wyse aunswers, they merueiled at his effectuall and redy doctryne.

The texte. ¶ But whan the Pharisees had heard that he had stopped the mouth of the Sadducees, they came together, and one of them being Doctor of lawe, asked him a question, temptyng him, and saying: Maister, whiche is the great commaundement in the lawe? Jesus saied vnto him: Thou shalt loue the lorde thy God with al thy harte, and with al thy soule, and with all thy mynde. This is the first and great commaundemente. And the second is lyke vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes.

The Pharisees were not displeased that the Sadducees were put to sylence, chiefly in a matter wherin they were clane cõtrary one against another. Therfore whan the Pharisees sawe them put to sylence, and rebuked also for ignorauce of scripture, they taking harte of grace againe, gather together, and set forwarde a certayne Doctour of lawe, whiche should goe vnto Jesus with a clerkly question, that eyther he myght reproue hym of ignorance, or els he hymselfe beare awaye the prayse of learnyng. Maister (sayd he) whiche is the chiefe commaundemente in the lawe? Jesus purposyng to shewe that they which take of the profession of the lawe, be furthest from keping of the greatest commaundement in the lawe, which wholy flame with enuy and hatred of their neyghboure, and with other vices whiche haue none affinitie with Christian charitie: and that no man loueth God, whiche is vniust to his neyghbour, aunswered: Thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, and all thy mynde: This is the chiefe and greatest commaundemente. The whiche no manne doeth perfourme and kepe, vnlesse he kepe also the seconde lyke vnto that: For this: Thou shalt loue thy neyghbour as thy selfe, doeth depende of the other. And whatsoeuer is commaunded in the whole lawe, whatsoeuer the Prophetes teache, all that is comprysed in these two commaundementes. For whosoeuer loueth God with all his harte, will neglecte nothyng that he hath commaunded: And he that loueth his neyghboure as himselfe, he will not steale, he will not commyt aduoutry, he will not beare false witnesse, he will not desyre his neyghbours substaunce. Finally he will do nothing to an other, which he would not to be doen to himselfe. Than the Pharisey which was become nowe almoste of a tempter a disciple, sayed: Maister, thou hast spoken truely and rightly, that there is one God, and no nother but he and that he onely ought to be loued aboue all thynges, with all our power, and that we must bende all our affections towardes hym onely: and that to loue our neyghbour as our selfe, is more than all the holocaustes and sacrifices. Jesus seyng that he had aunswered wyselye, and went not forwarde to lye in wayte, sayeth vnto him: thou arte not farre from the kyngdome of God. For he perceyued what was best, he lacked onely this, to folowe in affeccion and harte that that he vnderstode. And in the meane tyme he touched secretly the conscyence of certayne Pharisees, whiche layed deadly wayte for Jesus. And therfore whereas they demaunded onely of the chiefe commaundement, the kepyng of the whiche they falsly toke vpõ them: he purposely added the seconde, concernyng the loue of their neyghboure, for

In these two commaundementes. &c.

as

as yet they supposed not that Christe was God, but to be theyr neyghbour, and one that had doen muche for them, they could not deny: agaynste whome notwithstandyng they did deuise that, that no man would should haue come vnto hymselfe.

Whan the Pharisees were gathered together, Jesus asked them, sayng: What thinke ye of Christe, whose sonne is he? They sayed vnto him. The sonne of Dauid. He sayed vnto them: Howe than doth Dauid in spirite call hym Lord, sayeng: The Lord sayed vnto my Lord: sit thou on my ryghthand, till I make thine enemies thy footestoole. If Dauid than call him Lord, howe is he his sonne? And no man was able to answer hym any thing, neyther durst any man from that daye furth, aske hym any mae questions. The texte.

But nowe whereas a greater company of Pharisees were gathered together, Jesus beyng tempted of them with so many questions, proposed vnto them againe a question, signifying vnto them sumwhat obscurely and darkely that whiche he lefte to be declared afterward by his Apostles in tyme conuenient: that he had not onely the nature of manne whiche they sawe, and vpon which they would shewe their crueltie, but also that he had the nature of God, the which sumwhat they myght haue cõiectured of his dedes, vnles enuy, hatred, ambition, auarice and other vices, had blinded their mindes. Therfore he demaudeth of them being gathered together, what they thought of Messias, whose sõne he should be, that is, of whose stocke he should come. They answer furthwith: of Dauid. Than saied Jesus: what meaneth it that Dauid in the misticall Psalme inspired with the heauenly ghost, calleth him Lord, wheras he is his sonne? For it is wrytten: The Lorde sayed vnto my Lorde, sitte on my ryghthande, vntyll I make thyne enemyes the stoole of thy feete. Howe agreeth it yf he be the sonne of Dauid, that the father calleth his sonne Lorde? And there was not one of them that couldelooce this knot, because that they coulde as yet thynke nothyng of the godly nature of Jesus. For Christe as he was the sonne of Dauid, touchyng the body of man: so touchyng the diuyne nature, he was Lorde of all, and not of Dauid onely. And after this no manne durst question with hym when they sawe that the baytes and snares whiche were layed for hym, redounded vpon theyr owne head.

The xxiii. Chapter.

Than spake Jesus to the people and to his disciples, sayng: The Scribes and the Pharisees sit in Moyses seate. All therfore whatsoeuer they bid you kepe, kepe and do: but do not after their workes, for they saye and do not. For they bynde together heauy burdens, and hard to be borne, and laye them on menues shoulders, but they themselues will not lyfte at them with one of theyr fyngers. And they do all their workes to be seen of men. The texte.

Therfore whan Jesus had put them so often to sylence, in the presence of the multitude, lest their authoritie should vtterly decay with the people, ouer whom they were sette to be doctours and teachers, he declared that they ought to be heard, but not to be folowed. For although it is moste agreable, that he that taketh vpon him the office of a teacher, should get credite and autoritie to his doctrine, by vertuous liuyng: yet it is not expediente vtterly to despise the holsome doctryne for the naughtie lyfe of the doctour. The reuerence whiche their maners doe not deserue, muste be geuen vnto the

authoꝛ, whose commaundementes they recite, and preache. Foꝛ the lawe of god is not polluted, though it be vttered by the mouth of a naughty preacher. Truly vnto hym it is vnprofitable, but it is profitable to the taker. Therfoꝛe Jesus tournyng awaye from the Phariseis, in whom he sawe no hope of better lyfe, he speaketh vnto the people, and the disciples on this maner. The Scribes & the Phariseis vtter themselues what coꝛrupte myndes they haue, how enuiouse, how couetouse, how gredy of vayne glozy they be. But yet foꝛ the authoꝛitie of their office they must be hearde. They occupye the chayre of Moyses, whose lawe they teache. The thinges that they teache are holy: foꝛ they teache the doctryne of other and not their owne, but their lyfe is farre and wyde in distaunce from theyꝛ doctryne. Wherfoꝛe whatsoeuer they prescribe and pointe vnto you by thautoꝛitie of Moyses, kepe it and do it: but beware that ye frame not your maners after theyꝛ lyfe. If they liued as they teache, ye ought wholy to folowe them. Nowe they do not as they teache. They exacte moꝛe than the lawe of other men with great seueritie, and they pardon themselues. They be very rigoꝛouse towarde others, and gentle to themselues. Foꝛ they bynde together heauy and intolerable bundels of cõmaundementes, and laye them vpon other mennes shoulders, whiche they wyll not vouchesafe to touche with their finger. Foꝛ they lode the lawe heuy enough of it selfe, with their constitucions, to get them a fame of learning and holines. And if they perfourme any thyng accoꝛdyng to the commaundement of the lawe, they do it not with their hart, but foꝛ prayse and fame of the people. They be players, and as disgised persons they playe their parte, with a counterfayte visor of religion, to be seen of men. But no man kepeth the lawe but he that doeth as the lawemaker would, he requireth chiefly a pure and sincere mynde. But these men whatsoeuer they do, do it to hauke foꝛ a vayne opinion of holynes, with the simple people.

Al therfoꝛe whatsoeuer thei bid you kepe, kepe & doe &c.

The texte. And they set abroade their Philacteries, and enlarge the boꝛders of their garmentes, and loue the vppermoste seates at feastes, and to sit in the vyleste place in counseis, & greetinges in the market, and to be called of men Rabbi. But be ye not called Rabbi. Foꝛ one is your maister, that is Christ, and all ye are brethren. And call no man your father vpõ the earth. Foꝛ one is your father whiche is in heauen: neyther be ye called maisters, foꝛ one is your maister, that is Christ. He that is greatest among you, shalbe your seruaunt. But whoso exalteth himselfe shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

Foꝛ whan God (after that the commaundementes of the lawe were geuen) added: Thou shalt tye them in thy hande, and they shall not bee remoued from thyne iyes: meanyng therby, that we ought neuer to foꝛgette the commaundemẽtes of God, but after their rule to frame all the doinges of our life: these men neglectyng vtterly to kepe the commaundementes of God, yet they magnifie themselues among the people with a false apperaunce. They walke vp and doune bearyng about brode Philacteries, they go with brode & gorgiouse imbroderinges, and shewe furth the commaundementes of the lawe written in them, where as in their lyfe they neuer appeare. These should haue been written in theyꝛ hartes, and expressed in theyꝛ lyfe. So they should please the iyes of God, vnto whom onely our lyfe should playe her pageaunt. But this beholder and loker on despised, they seke after vile praise of the rude multitude. And whereas it becummeth a teacher euery where to expresse noble vertue in his maners and sayinges, and also in his countenaunce, these men do nothyng

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els but that that is very vayne, and also scant worthy and mete for manne. If they be called any where to supper, there they place themselues ehyldishly and ambitiously, because the more honorable place is offered vnto them: In Synagoges and common councels, they loue the honour of the high seate. When they be in the market, they reioyce to be saluted honorably. They set vp their combes as often as they heare of the people that honorable title, Rabbi: as who saith, they only be worthy of honour, or be only wyse: where as for this they be least estemed with god, because they seme to themselues greatest: and in this they be most folishe, because they seme to themselues most wise. Honor is due only to God, who only is great in dede, and to be honoured: The praise of wisedome is due onely to God, and authoritie is due only to God. If any of these thynges be in men, it is but a certayne shadowe only, yf it be compared to the greatnes of God, and it cummeth also from the bountefulnesse of God. Therfore yf men yelde any honour vnto menne for the gyftes of God, whiche they suppose to be in them, he to whom it is geuen ought not to chalenge it to hymselfe, but to yelde the whole vnto hym from whom he hath all, yea and that freely, yf he hath any goodnesse. But I would not that ye my disciples should be like vnto them: but rather remembring my exaumple and doctrine, flee the arrogant name of wisedome, nor please not your selues yf any manne call you Rabbies, that is to saye, our maisters. For there is one vnto whom this name truely agreeth, and this is your common maister. But you in comparison of hym be nothyng els but felowe scholers and brethren together: among whom mutuall charitie maketh all lyke. And it is not cumly that any man prefer himselfe before another: but the contencion is farre contrary, that is to saye, that one geue honour to an other, and one with gentlenes and duetie preuente an other. Therfore call no man maister in earth, seyng that whatsoeuer holsome doctrine ye haue, ye haue it all of God, and be bounde to hym for it. By hym he teacheth, whosoeuer teacheth rightly. By his inspiracion he profiteth, whosoeuer truly profiteth. Nor yelde not hereafter vnto manne in yearth, the honorable name of father, sith ye haue once professed the heauenly father, vnto whom ye be bounde both for lyfe, and for whatsoeuer ye haue, and vpon whom ye do wholy depende. Let no manne therfore chalenge vnto hym the honour due vnto God only, let no man geue that to man which is due to God only. To whom only all prayse, honour, and thankes, must be geuen. If any man teache well, let the wisedom of God be praised in him, which doth the woe furth and communicate herselfe by him. If any man doth the parte of a father in diligence and carefulnes, let the goodnes of God be praysed in hym, which doeth prouide for you by him. But the lorde Jesus spake not these thinges as though it were a wicked thing to call a maister by the name of maister, or call a parent by the name of a parent: but by this communicacion he endeuoureth to plucke out vtterly from the mindes of his, their pharisaicall ambicion, whiche chalenge vnto them that, that was Gods, & requireth honour of the people for the doctrine, which was not theirs, but Gods: as though they were the authours, and not rather ministers. Furthermore he noted the simplicitie and flatterye of the people, whiche praysed them immoderately, as though they were more bound to men than to God. And because he perceyued that there sprang of suche ambicion, poyson and destruccion of the congregacions, therfore he finisheth his communicacion with this clause: he that is

And to be called of me Rabbi.

Whoso exalteth himselfe, &c.

greatest among you, he shalbe your minister. For what he hath, he hath receyued it els where, and hath receyued it freely: and hath receyued it for this, that he should geue it to other. Therfore the greater he is by the gyftes of God, he shall not be the more arrogaunt, but the more carefull to bestowe them, and the more lowly and humble: leste he should leese at once by arrogācy that, that goddes liberalitie hath geuen vnto him. Let him geue all the glory vnto God the authour, chalengeyng nothing vnto himselfe, but the diligence of an humble minister. He is great in dede, whiche is least in his owne conceyte. And he begynneth now to be least with God, which is great in his owne conceyte. And if a mā crake and auaunce himselfe of the free giftes of God, being spoyled of them whereof he maketh himselfe vnworthy, of the greatest, he is become the leaste. Contrarywise he that doeth submit & humble himselfe, knowlegyng and setting furth his weakenes, and knowlegyng the gyftes of God, wherby he is great, or els shewing and vttering them to the profite and commoditie of his brethren: he because he prouoketh goddes liberalitie through his modestie, the gyftes beyng increased, of great, he is made greater.

The texte. ¶ But woe vnto you Scribes and Pharisees, Hipocrites: For ye shut vp the kyngdom of heauē before men, for ye neither go in your selues neither suffer ye them þ come to enter in.

After these, Jesus turnyng to the Scribes and Pharisees, inueyeth, and speaketh against theyr malice openly, and very frankly, threatnyng them with the vengeaunce of God: that eyther they might repent for shame, or els might turne to better for feare of punishment: and the cōterfeityng of holines set aparte, might beginne to be the seruauntes of the euangelicall godlynes. Woe be to you (q he) ye Scribes and Pharisees, Hipocrites, who professyng the knowlege of the lawe, and therfore in maner kepe the keyes of the kyngdome of heauen: ye do not onely not enter your selues, but ye shut the doores against them that would come in, vnto whom ye ought to open the doores: and ye resiste them that be in a redinesse of themselfe, whom yf they were slacke, ye ought to pricke forwarde. For whereas ye see that the lyght of the ghospell is nowe present, yet for your glory and for your auauntage, ye kepe the people in the shadowes of the lawe, excludyng them from the trueth.

The texte. Woe vnto you Scribes and Pharisees, Hipocrites. For ye deuour widowes houses, and that vnder a pretence of long prayer. Therfore shall ye be the more greuously punished.

Woe be to you Scribes and Pharisees, Hipocrites, who vnder the colour of religion, deuour wydowes houses, whom ye deceyue with a false cloke of holynes. For ye counterfeyte long prayer openly, whereas your myndes in the meane time loke for naught els, but for a praye of the folyshe women, whiche styll beleue that in the meane season ye talke with God.

The texte. ¶ Woe be vnto you Scribes and Pharisees, Hipocrites, for ye wander about the sea and lande to make one proselyte, and when he is become one, ye make hym two folde more the chylde of hell, than ye your selues are.

Woe be to you Scribes and Phatiseis, Hipocrites, because ye walke about the landes, and seas, to intice sum one of the Gentiles to the profession of the lawe, who, whan he is brought in with hope to learne the lawe, is brought in suche case through your superstitious doctrine, and peruerse maners, that he is not only not made a pure worshipper of God, and heyre of the kyngdom of heauen: but also a more wicked Jewe then he was beyng heathen, and more in daunger of hell, than ye be. For it commeth to passe in maner, that the schol-

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lers oftentymes passe theyr naughtie masters.

Woe be to you, ye blynde guides: For ye saye. Whosoeuer sweareth by the temple, it is nothyng, but whosoeuer sweareth by the gold of the temple, he is giltie. Ye fooles and blinde. For whether is greater, the golde, or the temple, that sanctifieth the golde? And whosoeuer sweareth by the aulter it is nothyng, but whosoeuer sweareth by the gyft that is vpon it, he is giltie. Ye fooles and blinde: For whether is greater, the gyft or the aulter, which sanctifieth the gyft? Whoso therfore sweareth by the aulter, sweareth by it, and by al thinges that are vpon it. And whosoeuer sweareth by the temple sweareth by it, and by him that dwelleth in it. And whoso sweareth by heauen, sweareth by the seate of God, and by hym that sitteth vpon it. The texte.

Woe be to you ye blynde guydes, whiche take vpon you to be teachers, and knowe not what ye teache, swaruing from the scope and ende of the lawe: and wresting all thing to no other ende, but to your owne lucre. For ye saye, whosoeuer sweareth by the temple of the lorde, is not bounde by his othe: but whoso sweareth by the golde, that is in the temple, he is bounde by his othe, leste esteming, through a corrupt iudgemēt, those thinges that be holy of themselfe, than those thinges that make for your auarice. Or els ye folyshe and blynde, answere me: whiche is holyer the golde that doeth garnyshe the temple, and is turned to your lucre, and into matter of your excesse and riote, or the temple it selfe? whose holynes causeth that the golde being prophane in other places, is there counted holy. Also ye saye: he that sweareth by the aulter is not bound by religion: but he that sweareth by the gyft that is sette vpon the aulter, is bound by his othe. O blynde teachers, for whether ought more to be esteemed the gyft, or the aulter whiche sanctifieth the gyft? For the gyft is holy by no nother meanes, but because it is set vpō the holy aulter. And here through corrupte iudgemente, ye wyll haue the gyftes esteemed holyer than the aulter, because they turne to your profite, whereas the temple and the aulter be buylte to the worshyp and glory of God, whiche ye lytle regarde. With these your inuencions what els do ye, but subuerte the lawe of God, whiche forbiddeth all periury? For lyke as by a glosse ye subuerte the commaundement of the honoryng of father and mother: so here ye teache periury. It were high perfeccion vtterly not to sweare, but yet whosoeuer sweareth by any thyng, whiche is esteemed holy with him to whom he sweareth, he is periured, vnlesse that he doth perfourme his othe. Whosoeuer sweareth by the aulter, sweareth also by the thinges that be on the aulter. So whosoeuer sweareth by the temple, sweareth also by God, who dwelleth in the temple. Whosoeuer sweareth by heauen, sweareth by the seate of God, and so it folowerth that he sweareth by hym that sitteth in it: whosoeuer sweareth by an other maynes head, sweareth by a thyng consecrate vnto God, wherof he that sweareth hath no power.

The texte.

Woe vnto you Scribes and Pharisees, Hipocrites: For ye tythe mynte, and anyse, and cummyn, and haue left the weyghtier matters of the lawe: Iudgement, mercy, and fayth. These thinges ye ought to haue done, but not to leaue the other vndone. Ye blinde guides whiche streyne out a gnat, and swallowe a camell.

Woe be to you Scribes and Phariseis, Hipocrites, whiche do exacte the leste thynges that pertayne vnto your gayne, whiche make but lytle vnto true godlynes: ye be so superstitiouse in requiring of tythes, that ye wyll gether your tythes of herbes, of moste byle pryce in estimacion: as of Mynte, Rue, Anyse, and Cummyne: and in the meane season, ye sette lytle by those thynges that be of moste value, and whereupon dependeth true iustice, that is to say, iudgement, mercy, and faith: iudgement, that ye do iniury to no man:

mercy, that ye helpe the oppressed and nedy: Faith, that ye deceiue no man with periury. These thinges the lawe so requireth, that it would haue them chiefly regarded, where as for the other thynges the lawe added them, as of lesse valur, because of the other. Therfore these thinges firste of all ought to be regarded ernestly, syth it was thought good that those small thynges should not be omitted. If ye obserued & kept all thinges to the vttermost, it might appeare a religion, nowe for as muche as ye let passe these thinges, without which there is no righteousnesse, and care for those thinges which be light and litle worthe, it is hypocrisie, not religion, yea the destruccion of religion. For before the tenthes were ordeyned, yet vprightnes, well doyng, and fayth were required, and pertayned vnto the prayse of righteousenesse. O blynd guydes, whiche beyng of an awkwarde religion, do streyne out a gnat and swalowe vp a camell, superstitiouse in a litle thyng, and negligent in a great thyng.

The texte. Woe vnto you Scribes and Pharisees, Hipocrites: For ye make cleane the vtter part of the cup and platter: but within they are full of bribery and excesse. Thou blynde Pharisey, make cleane first that which is within the cup and platter, that the out sydes of them also may be cleane.

Woe be to you Scribes and Pharisees, Hipocrites, because ye be carefull for cleanlynes disorderly. For ye clense your cuppes, dishes, and candelsticks, with often washinges, which because they be outwarde thinges, do not defile the mynde of man: and that that is within, ye leaue vnwashed, that is to saye, your mynde. For it defileth not the mynd of man, yf he drynke of an vnwashed cuppe, but if he drynke wine gotten with fraude: yf he drynke wine for excesse and not for necessitie: likewyse ye washe the body, and the thinges whiche appertcyne vnto the body: but ye purge not the minde vncleane and defiled with rauine, filthy lustes, and with other very fylthy thinges. Thou Pharisey, I speake to the, I say, thou blinde Pharisey, which by thy title and religion doest boast thy selfe to be a maister ouer the people: Thou blynde, fyrst procure for this whiche onely perteyneth vnto the matter: if thou fainly true cleanes, clense first that which is within, & than yf thou thynke good, cleanse the vtter thinges, the body, the apparell, the pottes, the cuppes, the seates, and the other stuffe: or els to shewe furth cleanesse in these thynges, and to neglecte those which onely make vs cleane or vncleane before God, is not cleanes, but Hipocrisye, and the destruccion of true cleanes. For with these your constitucions ye corrupte the myndes of the symple, that they trusting vpon this cleanes, despyse those thynges, whiche onely ought to be regarded

The texte. ¶ Woe vnto you Scribes and Pharisees, Hipocrites: For ye are like to payned sepulchres, which appeare beautifull outwarde, but within are full of dead mennes bones, and all filthines. So ye also outwardly appeare righteous vnto men, but within ye are full of dissimulacion and iniquitie.

Woe be to you Scribes and Pharisees, Hipocrites, which be so farre from true cleanes, that ye be more lyke vnto whyted graues, and a fayre couering shewyng outwardly a counterfeyted cleanes, where as inwardly they be full of bones of dead karkases, and all filthynesse. Euen so ye with long prayers, brode Philactaries, large gardes, palmes and fasting, and lyke coulours and counterfeytinges, seme outwardly religiouse and perfect, where as your minde is full of Hipocrisye on euery syde, betrayed with all kynde of vice.

The texte. Woe be vnto you Scribes and Pharisees: for ye builde the tumbes of the Prophetes,

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and garniche the lepulchres of the rightcous, and lay: If we had been in the dayes of our fathers, we would not haue been felowes with them in the bloud of the Prophetes. And so ye be witnesses vnto your selues, that ye are the children of them which killed the Prophetes. Fulfill ye also the measure of your fathers. Ye serpentes, ye generacion of vipers, howe will ye escape the damnacion of hell?

Woe be to you Scribes and Phariseis hipocrites, because through false boasting of holines, ye build vp honorably the tumbes of the Prophetes, and garniche the graues of the iust men, whom your forefathers hath slayne: and making as though ye fauoured the vertue of them that were slaine, and detest the cruelnes of them of whom they were slayne, ye saye: if we had liued in the tyme of our elders, we would not haue consented to the death of innocentes; whereas nowe ye goe about more cruell thynges agaynst hym that excelleth the Prophetes: and in tyme to come, ye will endeuour no lesse agaynst them, whiche shall open you the waye of euerlasting healthe. For as muche as ye be of this minde, truely ye declare that ye be the verye naturall children of them which killed the Prophetes, of whom they were monished frankly and freely: and ye would haue been no better than they, yf it had chaunced you to lyue in theyr time. Go to, be like vnto your elders: & what is lacking to their extreme crueltie, fulfill ye the same that nothyng maye wante. They killed the Prophetes, ye kyll him, whom ỹ Prophetes prophecied. O serpentes, the offspring of vipers, o murtherers, the children of murtherers. Sith our malice is so inuincible, sith ye can be amended by no benefites, by no miracles, by no gentle nor rough communication, by no promises nor threatninges: in case ye maye escape in the meane season the iudgement of men, howe wyll ye escape the iudgement of hell? The which ye heape the more vpō you, because ye be not frayed from the desire of killyng, by the wicked example of your elders. So many Prophetes were sent, of whom ye haue slayne many. At last I came my selfe, agaynst whom, ye knowe what ye haue endeuored.

The texte. Wherfore behold I sende vnto you Prophetes and wyselemen, and Scribes: and sum of them ye shall kill and crucifie, & sum of them ye shall scourge in your Synagoges, and persecute them from citie to citie: that vpon you maye come all the rightcouse bloud, whiche hath been shed vpon the yearth: from the bloud of rightcouse Abell, vnto the bloud of Zacharie the sonne of Barachias, whom ye slewe betwene the temple and the aulter. Verely I saye vnto you: all these thynges shall come vpon this generacion.

And I not contente with this (that it maye be the more euidente vnto all men, that ye be moste worthy moste cruell condemnacion) behold I will sende againe vnto you other Prophetes, wyselemen, and Scribes, which with great gentilnes, maye reuoke you from this crueltie vnto a better mynde: and the murder of the former tymes shall not be layed vnto your charge, yf ye doe penaunce at their preaching. But ye will not fauour them, but some of them ye will kill with the swearde, sum ye wyll beate downe with stones, sum ye wyll crucifie, sum ye will whyp ye in your Synagoges: and will receiue them in no case, insomuch that ye will persecute them frō citie to citie, vntill ye compell the through your vncurable malice, to go to the Gentiles. With the which thyng ye shall prouoke the ye of God agaynst you, that whatsoeuer manslaughter hath been committed of your elders, from the firste murther where Cain killed his brother Abel, vnto the slaughter of Zachary the sōne of Barachias, whom ye killed betwene the temple and the aulter, beeyng nothyng afrayed from murder, by religion of the place, the punishement of all them beeyng put

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of and differed, shalbe powred vpon your head, who haue not onely followed, but also farre passed the crueltie of all your forefathers. Therfore your misery shal be so notable, that the whole worlde shal vnderstand what great cruelnes this nacion hath vsed against euery good man: and howe stiffe their rebellion hath been agaynst God, sufferyng them so long with suche gentilnes, and prouokyng them so often with suche benefites vnto better thinges.

The texte. O Hierusalem, Hierusalem, thou that killest the Prophetes, and stonest them which are sent vnto the: how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder hir wynges, and ye would not? Beholde your house is lefte vnto you desolate. For I saye vnto you: Ye shall not see me hence furth tyll that ye say, blessed is he that cummeth in the name of the lorde.

After that these thynges were spoken, the moste meke Lorde Iesus, who of his goodnes would no manne vtterly to perysshe, considerynge the miserable destruccion nowe at hand of the citie of Hierusalem, (for all thinges were present vnto his iyes) and therewith also their inuincible stubbernes wherwith they should turne goddes gentilnes into fury and rage, doeth bewayle lamentably the destruccion of the nacion of the Iewes, geuyng an inckling of his seconde cumming: when at last the Iewes shall repent them ouer late, and acknowlege Christ, whom nowe they deny: where as it were more for their profite, nowe to confesse their sauiour sent them from God, and to syng the same hartely vnto him, whiche they disdayne that the children should syng: Blessed be he that cummeth in the name of the Lorde. Hierusalem (ye he) Hierusalem, whiche killest the Prophetes, and stonest to death them that be sent vnto thee, howe often haue I trauayled to gather thy children together lyke as the carefull henne fearing her chickens doth clocke them together, and norysshe them vnder her wynges, and thou wouldest not? Nothyng is let passe of my behalfe, whereby thou mightest be saued, but contrarywyse thou haste done what thou canst to bryng destruccion to thee, and to excluide saluacion from thee. But to whom free will is once geuen, he cannot be saued agaynst his wyll. Your wyll ought to be agreable vnto my wyll. Behold a miserable calamitie is ouer your heades. Your dwelling place shall be lefte to you desolate. Ye shall be left to your blyndnes, vntyll that beyng once taught with so great miseries, ye fall to repentaunce. For I saye vnto you: hereafter ye shall not see me vntyll the tyme come, wherin ye beholding me with the iyes of your fayth, shall say: blessed be he that cummeth in the name of the lorde, whom now ye falsely accuse, that he cummeth in the name of Beelzebub.

¶ The .xxiiii. Chapter.

The texte. And Iesus went out and departed from the temple: and his disciples came to him for to shewe hym the buildinges of the temple. Iesus sayed vnto them: See ye not all these thinges? Verely I say vnto you: There shall not be here left one stone vpon another, that shall not be destroyed.

But Iesus to represente with a certeyne fygne and token that the temple and all the religion of the Iewes lawe should shortly be abolished, departing out of the churche began to go awaie. And the disciples because they heard sum mencion of destruccio, they shewe their lorde the bougenes of the temple, being suche a meruelous piece of worke, that it semed pitie it should be destroied,

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and further so fyrmely buylte, that it seined not possible to be hurled downe. But Jesus aunswered: see ye (q he) all these? This be assured of, there is none of all these, so strong, so goodly, or so holy, which shall not be throwen downe, and so hurled in pieces, that one stone shall not stande on an other.

¶ And as he sate vpon mount Oliuete, his disciples came vnto him secretly, saying: tell vs whan shall these thinges be: and what shalbe the token of thy cumming, and of the end of the worlde. And Jesus aunswered, and sayed vnto them: take hede that no man deceiue you. For many shall come in my name saying, I am Christe: and shall deceyue many. Ye shall heare of warres, and tidinges of warres, be not troubled. For all must come to passe, but the ende is not yet. Nacion shall rise against nacion, and realme against realme. and there shall be pestilence and hunger, and yeartthquakes in all places. All these are the beginninges of sorowes. The texte.

These thinges spoken, Jesus went into the mount of Olines. Here, as he sate, hauing the temple in his sight, fower of his disciples whome he called first of all, Peter, James, John, & Andrew, went vnto him seuerally to knowe more certainly of the time whan suche great miseries should fall, for they supposed that byandby after the destruccion of the citie of Hierusalem, and the hurlyng downe of the temple, Christe would come agayne in his maiestie. But Christe to make them the more bigilante and ware, so tempereth his communicacion, that he willeth not that they should know the tyme of the latter cummyng, and yet thorough the rehersyng of miseries, he maketh them carefull, and in a redines against the cumming of miseries. The disciples therfore saye: Tell vs when these thinges whiche thou speakest of, shall come to passe: and by what signe and token we maye knowe thy cummyng and the ende of this worlde is at hande. But Jesus not aunsweryng to that whiche they demaunded: turneth rather to those thynges whiche should prepare theyr myndes to continuall watche in the ghospell. I shall come in dede (q he,) but beware leste anyman making a lye as touchyng my cumming, deceyue you. For many shal come, which shall take vpon them my name, and say that they be Christe, and shall fynde some to deceyue, folishe and lyght of belefe. The tumult and hurlyburly of all thynges shall shewe a certayne apperaunce, that the ende of the worlde is at hande. For ye shall heare of warres, and of sundrye rumours of warres more sore and cruell (as it is wonte to be) than the thinges theyr selfe. Nacio shall arise against nacion, and realme against realme. &c.

But let not these thinges byandby discourage your myndes, that ye should thinke the latter time is nowe at hande. This troublesome worlde must nedes arise but the ende of illes shall not be furthwith. This storme shall sprede farder abrode. For not onely Hierusalem shall be destroyed, but the whole world shall buckell together with warres and slaughters. Nacion shall rise agaynst nacion, and kyngdom shall skirmishe with kyngdom, and the greatest parte of mischiefe and miserie, men shall suffer of men. Furthermore, God taking vengeaunce, shall put vnto his scourges, pestilence, famine, and in diuerse places earthquakes. And these thinges be yet no certayne argumente of the worldes ende, but only signes and tokens of the ill and misery, and as it were a breding of that last and greatest storme wherwith the worlde shall perysshe.

¶ Then shall they put you to trouble and shall kyll you, and ye shall be hated of all nacions for my names sake. And than shall many be offended, and shall betray one another, and hate one another. And many false prophetes shall arise, and deceyue many, and in quiete shall haue the vpper hande, and the loue of many shalbe colde. But he that endureth to the ende, the same shalbe safe. And this ghospell of the kyngdome shalbe preached in all the worlde for a witnesse to all nacions, and than the ende shall come. The texte.

And

And ye shal be hated of all nacions for my names sake. &c.

And ye in the meane season shall not be free from suche maner of illes and miseries. For in this tumulte & hurly burly of thynges, men shall plucke you into diuerse afflictions, and finally kyll you: and in the meane season ye shall be hated not onely of the Iewes, but of all the Gentiles, not for your ill dedes, but because ye professe my name. In the meane time many being offended and greued with aduersities, and ouercummed with punishmentes, shall swarue from the professing of my name, and one shall betraye an other, one kinesman shall betraye an other, one frende an other, & whom nature hath coupled with the bandes of charitie, they shall hate eche other. There shall be also another kynde of ill more greuouse and intollerable. There shall arise false Prophetes and false teachers, who counterfeiting to preach my ghospell, shall see to and prouide for their owne glory, their owne lucre, and their owne belly: and in stede of my spirite they shall inspire their owne disciples with the spirite of Sathan, and in the stede of the kyngdome of heauen, they shall teache the kingdome of this worlde. They whom punishmentes and tormentes could not ouercome, shall be caught in the snares of these menne. For there is not a more deadly enemy than a familiar and a fayned frende. In these mischifes and miseries a man shall not loke for muche comfort of his brothers and frendes. For the multitude of sinnes beyng so great, the charitie of many shall ware colde. But yet as for you there is no perill, so that ye perseuer and continue vnto the ende with a constant and a valiant courage. No greatnes of aduersitie, can destroy any man, but him that lacketh the ryght mynde. And I wyll not suffer you to perysshe, nor the ghospell to be oppressed. Nay, by these tumultes and troubles, the strength of the ghospell shall encrease more and more: and the storme of ylles shall be able to doe no nother thyng agaynst you, but to make your godlynes to be the better tried, and the more to appeare. For the ende of the worlde shall not come before that this ghospell of the kyngdome of heauen, be preached throughout al the kyngdomes of the worlde, and hath come to all nacions, leste they that would not obey, myght pretende ignorauncе. When this shall be doen, than shall come the ende of the worlde.

The texte. When ye therfore shall see the abhominacion of desolacion, that was spoken of by Daniell the prophete, standing in the holy place, whoso readeth it, let hym vnderstande.

Wherof if ye seke a token, this is it. When ye shall see the abhominable Idoll whiche shall endeuour vtterly to subuerte the religion of the ghospell, of the whiche Daniell in tymes past prophecied vnto you, saying: and in the middes of the weeke, the sacrifice & offeryng shall be taken awaie: and the abhominacion of desolacions shall be in the temple vnto the ende of the worlde: when ye shall see (I saye) this abhominable Idoll set in the temple, that is, in the towre of holynes: he that readeth the prophecie of the Prophete, let him vnderstand. This woorde is misticall, and requireth a spirituall reader.

The texte. Than let them that be in Iewry flee vnto the mountaynes, and let not hym whiche is in to the house toppe come downe to take any thyng out of his house. And let not hym that is in the fieldes, retourne backe to fetche his clothes.

Therfore when this storme shalbe at hand, they that be in the cities of Iewry let them forsake the cities, and flee into the mountaynes: and they that be in the toppes of the houses let them leape downe, & not come downe to take any thyng awaie with them, out of their houses: & they that be found in the fielde at that tyme, let them not runne backe to their house to fetche their apparell.

For

for than there shall be no leysure to prouyde for theyr goodes, for it is a great matter yf they can saue theyr lyfe with spedy flyght. For thother thinges may be recouered, but the lyfe once lost, cannot be restored.

¶ Woe shalbe in those dayes to them that are with childe, and to them that geue sucke. The texte. But pray ye that your flyght be not in the wynter, or on the Sabboth day. For than there shalbe great tribulacion, suche as hath not ben from the beginnyng of the worlde vntyll this time, nor shalbe. And except those dayes should be shortened, there should haue ben no flesche saued: but for the electes sake, those dayes shalbe shortened.

Therfore women with childe, and women that geue sucke shalbe in an yll case in those dayes. For they that be great cannot take of the burden of theyr belly to flee awaye spedely: nor they that geue sucke cannot caste of theyr children, whom they loue more tenderly than themselues, lyke as they doe caste of money or apparell. But as for you, who shall not be lette neyther with house, neyther with possessions, nor with childzen, ye must onely pray that it chaunce not so, that ye be compelled to flee in the wynter, or on the Sabboth day. For ye must flee spedely and farre. But the wynter by the reason of roughnes and shortnes of dayes, is not commodious for them that iourney, & on the Sabboth day the religion of your lawe letteth you, that ye cannot flee farre. For, at that time, there shalbe so sore and behement affliction, as was neuer synce the worlde was made vnto this daye, and hereafter neuer shalbe. And yf the calamitie should be so continuall as it is behement, no man should be left alyue. Theyr malyce did deserue bitter destruccion, but for the electe (be they neuer so fewe) those dayes shalbe shortened.

¶ Than yf any man saye vnto you: Lo here is Christe or there, beleue it not. For there The texte. shall aryse false Christes and false prophetes, and shall shewe great signes and woonders insomuche that (yf it were possible) the very electe should be brought into errour. Beholde I haue tolde you before. Wherfore yf they say vnto you: loe, he is in the desertes, go not forth: Beholde he is in the secrete places, beleue it not. For as the lightnyng commeth out of the East, and appeareth vnto the west, so shall the cummyng of the sonne of man be. For wheresoeuer the dead carcas shall be, thyther will also the Egles be gathered together.

In this confusion and hurly burly of thynges, whan my cumming shall be loked for, men must take diligent hede, that they be not deceyued through the craft of deceyuers. For there shall ryse many false Christes, whiche shall boaste themselues to be Christe, and be not: but be rather myne aduersaries: whiche also shall saye that they be Prophetes, and be not, but rather be the teachers of errours. They shall not be only furnished with crafte, and a false cloke of holynes, but also they shall counterfeyte my power with woonders, and magicall meruailes: and they shall take vpon them my person with so many marueylouse inuiglynges, that the electe also (yf it were possible) should be brought into errour. Ye therfore being monished beware, for I haue told you before to the intent ye should be ware. Than if they say Christe is in the desertes, goe not out: loe, he is in the inner parlers, goe not in: loe, he is here or there, beleue it not. The seconde cumming shall not be after such sorte, as ye terme it, that is to say, softe, milde, and humble, but sodayne & compassing the whole world with the sodayne light of maiestie. For lyke as the lightnyng shynyng forth flasheth sodayuely from the East to the west: so shall be the cummyng of the sonne of man. And ye nede not to feare, that he shall not be with mein suche a confusion and hurly burly of thynges. Wheresoeuer the body shalbe, thyther shal the Egles storke and gather. The head shall not lacke his membres.

Immediatly

¶ Immediatly after the tribulacion of those dayes, the sonne shalbe derkened, and the
The texte. moone shall not geue her light, and the starres shall fall frō heauen, and the powers of hea-
uen shalbe moued. And than shall appeer in heauen the token of the sonne of man, and than
shall all the kynredes of the earth mourne, and shall see the sonne of man cumming in the
cloudes of heauen with great power and glory. And he shal sende his angels with a great
voyce of a trumpet, and they shall gether together his chosen frō the fower wyndes, from
the highest parte of heauen vnto the endes of them.

The heauenly bodyes also shall feele the greatnes of this calamitie. For
both the sonne shall be darkened, and the sonne beeyng darkened whereof the
moone borowed her lyght, the moone shall shewe no lyght. The starres shall
fall from heauen, and the powers of heauen shall shake, beeyng in daunger of
fallyng. Than among the great and thycke darkenesse, the signe of the sonne of
man shall shyne from heauen, the signe I saye, wherby he ouercame Sathan,
and consumed al his tyrannye: the signe, wherby Sathan craked in vayne that
he had the hygher hande.

The which once seen, the nacions of the whole worlde shall strike their brē-
stes when the Iewes shall see whom they haue offended, when the Gentyles
shall see the maiestie of the crosse, whiche they laughed to skorne. For they shall
see the semie of man, whom they nowe despise, humble & simple, cummyng on
hygh in the cloudes of the ayer with a great army of aungels, with a wonder-
full maiestie and glory. Than he shall sende furthe his aungels, to gather to-
gether with a sounding trumpe, all his elect from the fower wyndes, from the
hygh toppe of heauen to the vttermoste coaste of the same.

Learne a similitude of the figgetree. When his boughes be yet tendre, and the leaues
The texte. sprowte out, ye knowe that Summer is nigh. Solykewyse ye when ye shall see all these
thynges, be ye sure that it is nere euen at the doores. Verily I saye vnto you: this gene-
racion shall not passe, vntyll all these thinges be doen. Heauen and yearth shall passe, but
my woorde shall not passe. But of that day and houre no man knoweth, no not the aungels
of heauen, but my father onely.

But at what tyme these thinges shall come to passe, it is not in me exactly to
determine. But yet of those aduersities whiche I haue recited, as of certayne
preambles and tokens before, ye maye gesse that the tyme is not far of. Lyke
as the figgetree doth declare before by certayne tokens that Sommer is at
hande, as whan at the blowyng of the westerne wynde the boughes begyn to
wexe tender, and the buddes spryng furth, & the leaues desire to spredе a brode:
so ye also whan ye shall see all these thynges whiche I haue spoken of, knowe
ye well that the cummyng of the sonne of God is at hande. I assure you, this
generacion shall not passe, but that all thynges whiche be spoken before, shall
come to passe. Heauen and yearth shall perishe rather than my woorde shalbe
vayne. Therfore it is inough for you to knowe the signes whiche do portende
and shewe the daye of my cummyng, lest it come vpon you vnwares. But it
is not your parte to searche out exactly the daye or houre whan the sonne of
man shall come, forasmuche as the knowledge of these thynges is not geuen
to the aungels of heauen, no the sonne of man knoweth them not. The father
hath reserued this vnto hymselfe alone. And so it is expediente for you, to the
intente ye may be alwaye in a redines.

¶ But as the dayes of Noe were, so shall also the cummyng of the sonne of manne be.
The texte. For as in the dayes that went before the flud, they did eate and drynke, marry, and were
maryed, vntyll the daye that Noe entred into the shyp, and knewe not tyll the flud came,
and toke them all away: so shall also the cumming of the sonne of man be. Than shall two
be in the feelde, the one taken, & other refused. Two women shalbe grynding at the mil, the
one receiued, the other refused. Two in a bed, the one shalbe receiued, & the other refused.

That

That day shall cum sodaynly, and vnwares vnto others. Lyke as in the tyme of Noe, whan the fludde was tolde them certayne yeares before, yet they thinkyng that it should not cum to passe, dyd eate and dryncke, and married furthe theyr doughters, and marryed wyues vntill the last day in the whyche Noe entred into the arcke, and beleued not that the fludde shoulde cum to passe, vntill they sawe it nowe at hande: wherewyth all they were destroyed, who by example of Noe, woulde not prepare themselues agaynst that day. Lyke as than a fewe that were taken into the arcke were preserued, the other whyche were lefte without, perysshed: euen so at that tyme when the sonne of manne shal cum, they that shall perysshe, shall sodainly be deuided from them that shall be saued. There shallbe two labouring in one field, felowes in worke & wages, of whom the one shall be taken, and the other shall be forsaken. There shall be two grynding in one myll, whereof the one shalbe taken, the other shalbe forsaken. Yea and of two that lye in one bed, the one shalbee taken, the other shalbee forsaken. For it is not the woorke, or the place, or the manner of lyfe, but the affection and good desyre, shal make man blessed.

Watche therfore, for ye knowe not what houre your Lorde wyll cum. Of thys yet be sure, that if the good man of the house knewe what houre the theefe would cum, he would surely watche, and not suffer hys house to be broken vp. Therfore be ye also ready, for in suche an houre as ye thynke not, wyl the sonne of man cum. The texte

Wherfore seing that these thynges vndoubtedly shal cum to passe, and it cannot certainly be knowen vpon what daye they shal cum: wake and watche cõtinually, leste that daie cum vpon you vnwares and vnprepared. If menne watche that theyr money perysshe not, muche more oughte you to watche that your soule perisshe not. For what householder is so negligent whych yf he knew that the thiefe would breake into hys house in the nyght season woulde sleepe all nyght, and suffer hys house to be broken downe? Therfore ye muste wake all your lyfe, because ye be certayne that the daye wyl cum, whan ye looke not for it. For so ye must liue, that whansoeuer the day dothe cum, it may finde you doing your duty, that furthwyth ye may be receiued vnto your rewarde.

Who is a faythful and a wyse seruaunt, whome hys lorde hath made ruler ouer hys household, to geue them meate in season? Blessed is that seruaunt, whome his lorde (whan he cummeth) shall fynde so doing: Verely I saye vnto you, that he shall make him ruler ouer all his goodes. But and yf that euil seruaunt saye in his hert, my lord wyll be long a cummyng, (and so begyn to smyte his felowes, yea, and to eate and dricke with the dronken) the same seruauntes Lorde shal cum in a daye, whan he loketh not for him, and in an houre that he is not ware of, and shal hewe hym in pieces, and geue hym hys porcion with Hypocrites: there shall be weppyng and gnashyng of teeth. The texte

Wyll not a wyse and a faythfull seruaunt do the same, whome his maister going farre from home, hathe made ruler ouer hys familie, to geue them meate in due season? The maister doth not poynte hym when he wyl retourne home, leste he shoulde bee slacke in hys office: but whansoeuer the mayster shall returne, shal not the seruaunt be happy yf hys maister finde him doing his duty? Certaynely I saye vnto you, that the maister hauing a triall of his trustinesse, will bee bolde to truste hym with greater thynges, and wyll make hym ruler ouer all hys goodes. Contrary wise yf the ill and vnfaithfull seruaunt wil saye in hys harte: my mayster is longe awaye, and perchaunce he wyll neuer returne: and vpon this hope begynneth to beate hys felowe seruauntes, and neglecting the famylye, eateth and drynketh with dronckardes, howe vnhappy

shall he be, when hys mayster shal cum at the daye when he loketh not for hym, and the houre when he thought that he would not returne? For he shal not onely set hym beside his office, but he will also cut him a sonder in the myddest, and ioyne hys parte with the Hipocrytes, which hath the title and name of the office of the ghospel, where as in their doinges, they be contrarye to the ghospell. And there for hys sensuall pleasures of wrongshaped sweetenesse, wherewith beyng inebriate and drounken he had not awayted for the cummyng of hys mayster, he shall be punished with intolleratable torment: his laughyng shalbe turned into weppyng, and hys songes into gnashyng of teethe.

The .xxv. Chapter.

The texte. Than shall the kyngdome of heauen be like vnto ten virgins, whiche takyng theyr lampes, wente furthe to meete the spouse. But fyue of them were foolyshe, and fyue were wyse. They that were foolyshe, takynge theyr lampes, tooke no oyle with them, but the wyse tooke oyle with them in theyr vessels with the lampes. Whyle the spouse taryed, they all slumbered and slepte. And at midnight there was a crye made: Beholde the spouse cummeth goe furth to meete hym. Than all the virgins arose, and prepared theyr lampes. And the foolishe sayed vnto the wyse: geue vs of your oyle, for our lampes are out. But the wyse answered, saying: Not so, lest there be not ynoughe for vs and you, but goe ye rather to the sellers, and by your selues. And whyle they wente to bye, the bridegrome came, and they that were ready went in with hym, to the mariage, and the doore was shutte. Afterwarde cum the other virgins, saiyng: Lorde lorde open vnto vs. But he answerynge, sayeth: Verely I saye vnto you: I knowe you not. Watche therfore, for ye knowe not the day nor the houre, in the whiche the soune of man shal cum.

AND Iesus to put in the myndes of hys disciples surely, that they shoulde not slacke or sleepe in thys like, but that throughe the continuall seruyce of godlinesse and duties towarde theyr neyghboure, they shoulde get and prepare them thynges for the waye to euerlastyng lyfe: (for in the resurrection, we shoulde seke it to late, vnlesse we shoulde prepare in tyme) he sette furthe a parable of tenne virgins, who takyng theyr lampes, wente to meete the spouse. But of these, fyue were fooles, whych prouided them not of oyle agaynste the cummyng of the bridegrome, because they thought he woulde not cumme so sodenly, but that they myghte haue had space to gette them oyle sumwhere. But the wyse virgins knowyng that the tyme was vncertayne whan theyr spouse shoulde cum, lest they myght bee found vnredy, caryed out with them in theyr vessellis, oyle for theyr lampes, whereby they myght refreshe the lampes as they began to kayle. Therefore when the spouse differred hys cumming longer all the virgines beganne to nappe, and at length fel a slepe. In the dead nighte sodainly rose a clamour and a noyse emong the seruauntes callyng them oute to meete the spouse: beholde the bridegrome is at hande, goe furthe and meete hym. Than al the virgines wakyng from slepe prepared their lampes. But the fooles when they sawe they muste departe sodainely at middenight, and hadde no oyle, theyr lampes nowe kaylyng of lyght, they desyred the wyse virgines to geue them parte of theyr oyle. But they made answere: we feare that we haue not inough both for vs and you. Go ye rather to the oyle sellers and by of them.

And

And in the meane tyme as they went to bye, the brydegrome came and they that were ready, entred in with him to the mariage, and furthwith the gate was shut. At last come the foolysche virgins also, and knocke at the gate, and saye. Lorde, lorde, open the gate for vs. Unto whome the brydegrome made answere: truely I knowe you not. Wherfore after the example of the wyse virgyns, and of the faythfull seruaunt, and the politike householder, watche ye, and prepare in time the store of good workes, because ye knowe not the daye, nor the houre of hys cummyng, and when he shall sodenly appeare, there shalbe nowe no lenger time of well doyng: but euery manne shall haue rewarde accordyng as he hath done before.

The texte. Likewise a certaine man taking his iourney into a straung countrey, called his seruauntes and deliuered vnto them hys goodes: and vnto one he gaue fyue talentes, and to another two, and to another one, accordyng to hys habilitie, and streyght way departed. And he that had receiued fyue talentes, went and occupyed wyth the same, and gayned other fiue talentes. Lykewise also he that had receyued two, gayned other two. But he that had receyued one, went and digged in the yearth, and hyd his lordes moneye.

Jesus added also another parable, stirryng hys disciples to the continuall desyre of good woorkes, that they shoulde not suffer the doctrine and gyftes that he gaue them, to bee barren and vnfruitfull through theyr negligence, but through theyr diligence and carefulnesse, shoulde turne them to the profite of theyr neyghboure, and so make themselues mete for greater giftes, because they hadde bestowed that thyng which they hadde receyued after theyr measure and capacitie, for theyr maisters aduauntage, who desireth to be enriches with suche gayne. A certayne man (ye he) goyng farre from home, called his seruauntes, and deliuered them hys goodes, not to spende them and lauysche them oute for their owne pleasure, but to gette sum bauntage therof to theyr mayster, of whome they had receyued the stocke. And to one he gaue one talente, vnto another two, agayne to another fyue, as he thought euery man meete. Thys done, furthwith he toke hys iourney: He therfore that hadde fyue talentes committed vnto hym, ceased not, but wente furthwith and lente furthe the moneye that he had taken, to vsurye, so often that at laste by vsurye he gayned almuche as hys stocke came to, and of fyue talentes he made tenne. In lyke maner he that had two talentes committed vnto hym, soe occupied them, that by vsurye, he made his gaine as good as his stocke. Further he that had one talente deliuered him, went hys wayes for slogitsshenes, and hyd the talente, that he had receyued, in the grounde, thynkyng it ynoughe, yf he restored agayne the stocke to his maister.

The texte. After a long season, the lorde of those seruauntes came and reckened with them. And he that had receiued fiue talentes came, and brought other fyue talentes, saiyng: Lorde thou deliueredst vnto me fyue talentes: Behold I haue gained with them fyue talentes mo. His lorde sayed vnto hym: O good and faythfull seruaunt, thou haste been faithfull ouer few thynges, I wyll make the ruler ouer many thynges. Enter thou into the ioye of thy lorde. He also that had receyued two talentes, came and sayed: Lord thou deliueredst vnto me two talentes: Lo I haue wonne two other talentes with them. His lord saied vnto him: O good and faythfull seruaunt, thou haste been faithfull ouer fewe thinges, enter into the ioye of thy lorde.

Therfore after long iourneying, the maister returned home and required accoumpte of hys seruauntes, of that he had deliuered them, and of that, that they had layed out. Than came furth he whiche had receiued fyue talentes, and brought other fyue whiche he had gayned by vsury, makyng his accoumpt after this sorte: Ye gaue me a stocke of fiue talentes, lo, I haue gayned as muche

more to them. The maister praisyng the diligence of hys seruaunte, saieth: O good and trusty seruaunt: because I haue founde the trusty in a litle money, I wyll truste the with mo thynges: enter into the ioye of thy maister. After him came he also vnto whome the maister had committed two talentes, and beyng commaunded to make his accoumpt, sayethe: syr ye committed vnto me the stocke of two talentes, lo, I haue gayned as muche agayne by vsury. The maister commendyng the diligence of this seruaunte also, sayeth: O good and trustye seruaunt, because I haue founde the trusty in a litle, hereafter I wyll truste the with greater thynges: enter into thy maysters ioye.

The texte.

And he whyche had receyued one talente, came, and sayed: Lorde I knewe the that thou arte an hard man, reapyng where thou haste not sowen, and gatheryng where thou hast not strawed, and therfore I was afrayed and went and hyd thy talent in the yearth: Lo, there thou hast that is thyne. His lorde answered, and saied vnto hym. Thou euil and slouthfull seruaunt, thou knewest that I reape where I sowed not, and gathered where I haue not strawed, thou oughtest therfore to deliuer my moneye to the exchaungers, & than at my cummyng, should I haue receyued my owne wyth gayne. Take therfore the talente from hym, & geue it vnto hym whyche hath ten talentes: For to euery one that hath shalbee geuen, and he shall haue aboundaunce. But he that hath not, from hym shalbe taken away that whyche he hath. And caste the vnprofitable seruaunte into vtter darkenes. There shalbe weepyng and gnashyng of teeth.

Finally came he also, whyche hadde hyd in the grounde the talente that he hadde receyued, and beyng commaunded to render accoumpte, doethe not onelye not acknowelege the faulte of slowthefulnesse, but also accusyng hys maister of roughnes, and greate couetousnes, doeth double the faulte of hys duetye neglected. Syr (q̄ he) I knewe ye were a roughe and a soze manne, ye take haruest there where ye sowed not: and gather gayne there, where ye did no coste: Therefoze fearyng leste yf my stocke by anye chaunce shoulde haue been lost, ye wouldе haue been cruell and soze agaynste me: I wente and hydde youre talente in the grounde. Thys hadde I rather doe, than to goe aboute to gette gayne by vsury, and in the meane season to be in daunger of the stocke. Lo thou haste that that is thyne owne. If I deserue not prayse foz increase of game, yet I haue prouided that the stocke shoulde bee safe and sure. This communication the maister turneth into hys owne heade saiyng: Thou naughty and slouthfull seruaunte, thou knowest as thou sayest, that I am desirouse of gayne: and that I take my haruestе there, where I haue not sowen: and gather gayne there where I bestowed no coste. The moze therefoze oughteste thou to haue committed my moneye vnto the exchaungers, and I that hunte foz gayne whereas I haue done no coste, shoulde haue cumme and requited my moneye with gayne, and haue taken auauntage there, where as I hadde sowen and doone coste. The stocke was myne, not thyne: Thou were bounde to be a diligent seruaunt vnto thy maysier. Than he turnyng vnto the other seruauntes, sayed: take awaye the talente from thys vnprofitable seruaunte and geue it to hym that hath tenne talentes. And as they meruayled that he commaunded moze to be geuen vnto hym whyche had alreadye aboundantlye, the maister sayeth: so it shall cumme to passe in thys kynde of ryches. Whoso hath, he is wozthye to receyue moze, that he maye abounde and haue plenty: but he that by slouthefulnes hathe gotte hym no maner of gaine, shall be robbed also of that, that he semeth foz to haue, because he is vnwozthye to haue it. Furthermoze take awaye that vnprofitable seruaunte from my syght,

and

and caste hym into the outewarde darkenes. There in the stede of the ioye of hys maister, whych he would not deserue, he shall be pained with wepyng and gnashing of teeth. With suche parables the Lorde Jesus pricked forward his disciples bothe with the greatnes of rewardes, and with the feare of punishementes, vnto the desyre of the euangelicall godlines, and also to doe for theyr neyghboures: and to feare them from slouthfulnes and from boldenes of yll doyng.

The texte. When the sonne of man cummeth in hys glory, and all hys holy angels with hym, than shall he sit vpon the seate of hys glory, and before hym shall be gathered all nations. And he shall separate one from another, as the shepeherde doeth seperate the shepe from the goates, and shall set the shepe on the ryght hande, but the goates on the lefte hande.

The whyche thyng he dyd also farre more manifestly and clerely in his last narracion, where he layeth before theyr iyes, bothe the maiestye of his cummyng, and the separacion of the good from the yll, whyche nowe lyue in the churche mixte together: and also the dyuerse desertes and rewardes of bothe partes: shortly he setteth before theyr iyes the whole maner of the latter iudgemente: knowyng and consyderyng that the day of his deathe was nowe at hande, to the intente his disciples beyng instructed with so many lessons, should in no case discourage theyr hartes for the shamefull death of the crosse: but should comforte and solace this present affliccion and shame, with the consideracion of the felicitie and glory to cum. And also that thei should not go about or withe any vengeaunce to the yll and wicked men, forasmuche as they knew that according to theyr desertes, in that iudgemente they shoulde bee punished eternally. When the sonne of man (q he) whome ye shall see shortely most low and abiect, shall cum in his maiestie, the companies of al angels gardyng him, than he shall sit as iudge ouer all in the seate of hys maiestie, and al the nacions of the whole worlde shal be called before hym. For no man, be he high or low, can escape that iudgemente. Thys shalbe done not by mans coniectures, but by the exact iudgemente of god, vnto whose iyes all thynges be open. And firste he shall seperate the good from the yll, lyke as the shepeherde when he numbreth hys flocke, dothe shed the shepe from the goates. And he shall sette the shepe, that is, the innocentes and well doers, on the ryght hand: and he shall set the goates, that is, the hurteful and yll doers, on the lefte hand. And so the whole number of men deuided into two rayes or sortes, as a iust iudge he wil shewe vnto bothe a iuste cause of his iudgemente, that the good mate know by what well doynges they haue attained vnto so great felicitie, and the yll may heare with what offences they haue deserued euerlastyng punishemente.

The texte. Then the kyng shall saye vnto those that be on hys ryght hand: Cum ye blessed of my father, possesse ye the kyngdome prepared for you, from the begynnyng of the worlde: for I was an hungred, and ye gaue me meate, I was athyrste, and ye gaue me drinke, I was harbourlesse, and ye toke me in, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, & ye came to me. Than the iuste shall answere, saiyng: Lorde, when dyd we see the hungry, and fed thee? or athyrst, and gaue the drynke? And when did we see thee harbourlesse and tooke thee in? or naked, and clothed thee? or when dyd we see thee sycke, or in prison, and came vnto thee? And the kyng answeryng, shal saye vnto them: verely I saye vnto you, in asmuche as ye haue done it vnto one of the leaste of these my brethren, ye haue done it to me.

And salutyng the sorte on the ryght hande, with a mylde and a merye chere, shall saye: Cum my frendes, whome the worlde tooke for vyle and execrable, but whom my father taketh for honourable and prayse worthye. Now for the illes and displeasures whych ye haue suffered for my sake, take the inheritaūce of the heauenly kyngdome, whiche by the diuine prouision and counsell, was prepared for you of God the forekmower of all thynges, before the world was made. With this so great rewarde it is thought good to recompence the workes of your greate loue towarde me, leste ye myght thynke that they were lost. For in tymes paste when I was hungrye, ye gaue me meate: whan I was thyrsty ye gaue me drynke: whan I was a straunger, and nedye of harboure, ye toke me into your houses: whan I was naked, ye couered me: whan I was sycke, ye dyd visite me: whan I was in prison, ye came to comforte me: ye gaue me youres suche as they were: nowe I on the otherside do communicate and geue vnto you my whole kyngdome, whiche is common to me and my father. Whan these thynges shalbe heard of the iust menne, whiche doe the so vse the workes of charitie that in maner they knowe not that they haue doon them, they shall aunswere hym, saiyng: Lorde when sawe we thee hungrye, and fed thee? thyrsty and gaue thee drynke? whan saw we thee a straunger, & brought the into our house? or whan dyd we couer the beyng naked? Whan dyd we visite thee beyng sicke? Whan dyd we cum vnto thee beyng in prison? Than the kyng shall saye openly, that he would it to be accounted doen to hym, what soeuer is geuen to any one of them, whome the worlde despiseth for they? pouertye and lowne: yet he despyseth them not, insomuch that he did vouchsafe to honour them with the name of brethren. Certaynely (shall he saye) I saye vnto you, although I haue no nede of mans helpe, whiche am lorde ouer all, yet whereas ye haue doen these thynges for my sake to anye of these my poore litle brethren, ye haue doen them to me.

The texte. ¶ Than shall he saye to those that shalbe on the lefte hand: Depart from me ye cursed, into fyer euerlastyng whyche is prepared for the deuill and hys angels. For I haue hungered, and ye haue not geuen me meate, I haue thyrsted, and ye haue not geuen me drynke, I haue bene harbourlesse, and ye haue not taken me in, I haue been naked, and he haue not clothed me, I haue bene sicke and in prison, and ye haue not visited me. Than shal they also answere to hym, and saye: Lorde when did we see thee hungrye or thirsty, or harbourles, or naked, or sycke, or in prison, and did not minister vnto thee? Than shall he answere vnto them, saiyng: verely I saye vnto you, in as muche as ye did it not to one of the least of these ye dyd it not to me. And they shal go into euerlastyng punishement, but the iust into life euerlastyng.

Than with an horrible loke turnyng to them that shall stande on the lefte hand, he shall geue a terrible sentence: Goe awaye from me ye whome the worlde flattered and praysed, but execrable and cursed of my father and me: go into the fyer that neuer shall bee quenched, whiche was prepared from the begynnyng of the worlde, for the deuill and his angelles, vnto whom ye hadde rather sticke then vnto me. For whan I was hungrye, ye gaue me not meate: whan I was thyrsty, ye gaue me not drynke: I wandred and lacked harbour, ye toke me not in: I was naked, ye couered me not: I was sicke and in prison, and ye did not visite me. Than shall they aunswere the iudge with as manye wordes, as the iuste menne answered: Lorde whan sawe we thee hungrye, or thyrsty, or wanderyng, or naked, or sicke, or in prison, and serued the not? Than the kyng shall aunswere them also: Whatsoeuer of these dutyes is denyed to

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any one of these litle ones, litle regarded of the woꝛlde, and yet my bꝛethꝛen, I counte it denyed vnto me. I was nedy in them, I woulde haue been refresshed in them. This sentence once geuen, from the whiche there shall be none appeale, they that be on the left hande, shall goe into euerlastyng fyer, and the iust men into euerlastyng lyfe.

The.xxvi.Chapter.

The texte. And it came to passe whan Jesus had finished all these sayinges, he sayed vnto hys disciples: ye knowe that after two dayes shall be Paasse daye, and the sonne of man shall be deliuered vp to be crucified.

THan whan Jesus had ended this communication, where with so many wayes he establisshed the myndes of his disciples agaynst afflictions now beyng at hande, that they should not vtterly be dismayed whan they should shoꝛtly after see theyꝛ loꝛde caryed awaye to a shamefull punishmente: at laste he was bolde to open vnto them the daye and the manner of hys deathe. The mention whereof he doth inculcate and beate into his disciples myndes, leste whan they should see it, they should be so amased at it, as a thyng vnwares & not loked foꝛ, that they should be vtterly discouraged: chiefly whan they should perceyue that Jesus came vnto hys deathe willyngly, whiche he mought haue escaped, noꝛ coulde not be kylled befoꝛe the day came, whiche he had hymselfe apoynted foꝛ his death. And that was the Paasse daie, which emong ỹ Jewes was kepte wyth great deuotion, tenewyng the yearely remembꝛaunce of that daye, in the whiche in tyme paste amonge the Egyptians, the postes beyng spꝛinkeled with the bloude of the lambe, they were deliuered from the kylling aungell, and passed ouer safely the red sea. In remembꝛaunce of thys thyng, they offered yearely a lambe of one yeare withoute spot: and of the passyng by of the angel, and of the lucky passyng ouer the sea, they called it Paasse. But this was a figure of Jesus Chꝛiste, whiche shoulde redeme the whole woꝛlde with hys moste holy bloud, from the tyꝛannye of synne, who alone was cleane from the spottes of all synne. Jesus puttyng his disciples in remembꝛaunce of this thyng, sayth: ye knowe that after two dayes the Paasse shall bee offered, and the same daye the sonne of man shalbe deliuered to be crucified.

The texte. Than assembled together the chiefe pꝛiestes and Scribes, and the elders of the people into the palace of the chiefe pꝛiest, which was called Cayphas, and helde a counsell to take Jesus by decepte, and kyll hym. But they sayed, not on the holy daye, leste there be an vpꝛoꝛe among the people.

Therfoꝛe when that holy and chereful daye was nere, foꝛ the keping of which it was mete foꝛ menne to pꝛepare themselues with godlye woꝛkes, the chiefe pꝛiestes and seniours of the people wer gathered together, whose authoꝛitie, yf there hadde bene any rage emong the people, oughte furthwith to haue pacified it. And they were gathered together in the courte of the chiefe of the pꝛiestes, whiche was called Caiphas: foꝛ these chiefly conspired agaynst Jesus, because they feared leste (yf he shoulde bee pꝛeserued) they shoulde leese theyꝛ lucre and authoꝛitie. Therfoꝛe it was decred there thꝛough wicked counsell, that they shoulde laye handes vpon Jesus and kyll hym, not openlye and violently, but by deceite and guile.

Therfore when these greate men agreed emong themselues vngraciously of the murder, they consulted of the tyme. For although they thyrsted sore for the innocent bloud, beyng madde with enuye and hatred, yet they thoughte beste to differ the deathe to an other tyme, because the daye cheefelye holye and festiual emonge the Jewes was at hande. For they feared if they shoulde sette vpon hym on that day, that the people be wonte to resort together, leste any tumulte or busynesse shoulde rise, because there were manye emong the people, whiche seing hys miracles, and hearyng hys meruayloule doctrine, and markyng the great soberues, and gentilnes of hys manners, had a greate opinion of hym. They feared the people, whyche feared not god: nor feared not to defyle the holy daye with murder, whyche durst not eate leauen breade. Sathan gaue them this counsell, desyring to kepe close that sacrifice whiche shoulde bryng health and saluacion to the worlde. But it pleased otherwyse to the deuyne counsell. For it was not semely that the sacrifice shoulde be priuely caste awaye, whiche the father would to be offered not onely for the saluacion of the Jewes, but for the saluacion also of the whole worlde.

The texte. Whan Jesus was in Bethanie in the house of Simon the leper, there came to him a woman, hauyng an alabaster boxe of precious oyntment, and powred it vpon hys head as he sate at the bourde. But the disciples when they sawe it disdayned at it, saiyng: what nede this waste? For this ointment might haue been wel sold, and geuen to the poore. Who Jesus knewe thys, he sayed, What trouble ye the woman? For she hathe wrought a good worke toward me. For ye haue alwaies poore folke with you, but me ye haue not alwaies: and in that she hath caste this oyntmente on my body, she did it to burye me. Verely I say vnto you: Whersoeuer this gospel shall be preached in all the worlde, that also that she hath done, shalbe tolde for a memoriall of her.

Therfore whan Jesus was in Bethania, nere vnto Hierusalem, where he shoulde be crucified, and sate at meate in the house of one Simon called Leper, a certayne woman came vnto hym, hauyng an alabaster of precious oyntement, who broke the alabaster, and powred the oyntment vpon hys heade. The disciples seeyng a thing of so great price powred and caste oute at once, they disdayned and murmured at it. For they knewe that Jesus was not wont to vse suche delicacies, and that it shoulde haue bene more for his appetite, yf the woman had deliuered her alabaster whole, that the oyntmente beyng solde, the poore men myght be relieued with the value hereof. To what purpose is it (say they) to leese suche a precious thyng? For it myghte haue bene solde for muche, and the value therof geuen to the poore? Thus sayde the disciples not vnderstandyng to what purpose Jesus suffered this to be done. For he was not in loue with suche delicacies, but he woulde haue his deathe to be adorned with suche honour, whiche death he would suffer of no necessitie, but of hys owne wyll, for the health of the whole worlde. For whereas in all hys lyfe he behaued hymselfe most lowlye, yet he honoured hys deathe with a certayne magnificence, by the which deathe he should ouercum the deuil. And therefore once he was caryed into Hierusalem with a greate tryumphe: and than, as preuentynge the honoure of hys buryall, he was embaumed with a swete oyntmente: and whan he was deade, he woulde bee buryed in a newe sepulchre grauen in stone: and he woulde bee wynded in a cleane shete: and he would be buried with the busy care of a noble man. The barbaries of ryche and honorable men: be wont to be embaumed with precious oyntmentes, eyther for honour, or elles to preserue theyr bodyes from corruption. And because he

shoulde

shoulde reuiue and ryse agayne, before that hys frendes shoulde do hym thys honoure, he suffered this pompe of buriall to bee bestowed vpon hym before hys death: to the intente he myght imprinte by manye meanes in his disciples myndes the mention of his deathe, and by honoure, to mitigate the horribilnes therof.

Therfore when his disciples beyng ignoraunt of these thynges murmured and grutched at the costes and expenses, Jesus restrayned them saiyng: Why be ye grieued with this woman? She hath done a godlye office and a louyng benefite to me, whiche shall shortly dye. It is not meete that ye should haue enuy at thys my last honoure. Poore men of the common sorte ye haue alwayes with you, to whom ye maie doe good, but ye shall not euer haue me. This oyntment is not lost, but this woman gessing that I should shortely dye, with her office and duetye hath preuented my buryall, and hath powred vpon me beyng alyue, that that is wonte to be powred vpon the dead. Therefore depraue not her godlinesse, whiche is so acceptable vnto God, that whereas the gospell of my deathe shalbe preached throughout all the worlde, this woman also shall be mentioned: whiche with a godly and an holy duety, hathe preuented my sepulture.

Than one of the twelue which was called Judas Iscarioth, went vnto the chiefe priestes, and sayed vnto them: What will ye geue me, and I will deliuer hym vnto you? And they appoynted to hym thirty denaries. And from that tyme forth, he sought opportunitie to betraye hym.

The text.

Where as this communication hadde repressed the disdayne of others, which erred of a simplicitie, not knowyng the misterye: yet it pacified not Judas Iscarioth, whiche falsely pretended care for the poore, where as lucre and gayne were more pleasaunte vnto him. For he bare the purse, and was wount to stele sumwhat of ỹ thynges which were geuen of the liberall frendes of Jesus, to be distributed emõg the poore, hereof by litle and litle he encreased his money. Therfore whan he was wholy geuen to the filthy disease of auarice, myndyng to recompense that, whiche he counted lost in the oyntmente, with the pryce of the Lorde, he wente vnto the chyefe prystes and officers, whome he knewe, with bent myndes had conspired the deathe of Jesus, and that there was nothyng to lette them, but that he myght be taken without tumulte or businesse. To bryng this to passe there wer none more mete, thã sum of the number of thẽ whiche were familiare with the lord, and nexte aboute hym, who knewe certaynely whyther Jesus was wont to go. For he had hys secret places to praie in. And there was one found in that chosen and piked humbre of twelue, whõ Christ toke vnto hym to bee the chiefe ouer all: whiche loued better wycked gayne, than so mylde and so beneficiall a lorde. So greate a poyson is auarice, if it possesse wholy the mynde of man. But Jesus would signifye by thys example that there should be mẽ, which beyng corrupt with the desyre of money, would betraye the woorde of the gospell, and this mischiefe shoulde chiefly cum of them, who beyng the chiefe and heades of the religion of the churche, semeth to be priuy of the secretes of theyr lord: with whom they be so familiar that with wrong interpretacion they betray his doctrine to the wicked & prophane rulers, whiche seke for nothyng elles, but the destruccion of the truethe of the gospell. Judas therfore goyng vnto the officers, sayd: what reward will ye geue me, if I delyuer you hym into your handes? And thei bargayned wyth

hym

hym for thirty denaryes. With so litle wages could he be hyered to so beastely and cruell a dede: so lyghtly and vilelye was that precious bloude estemed, whiche was sufficient to redeme whole mankynde. Therefore Judas gredye and gapyng for the money that was promysed hym, byandby from that time forwarde sought for occasion to betraye Jesus.

The texte. But the fyrst day of the vnleauened bread, the disciples came to Jesus, saiyng vnto hym: where wilt thou that we prepare for the to eate the Paasse? And he sayde: Go into the citie to suche a man, and saye vnto hym: The mayster sayeth, my tyme is at hande, with the doe I kepe my Easter with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Paasse.

Therfore whan the first daye of leuen was at hand, in the whiche the Jewes were accustomed to abstayne from leauen breade, after the eatyng of the paschall lambe, the disciples go vnto Jesus, saying: Lord where wyll ye that we shall prepare you a place to feaste and kepe youre Paasse? so greate was the scarcenes, that neyther he, nor his disciples had any house of theyr own to go to. But Jesus to shewe that this whole matter was mistical, and not doen by chaunce or necessitie, but that all thynges were done by the prescience and counsell of God, he answered them: Go into the citie, and anon as ye entre in, there shall meete you a certayne manne beatyng a potte of water, folowe hym, and whersoeuer he goeth in ye shall go in, and saye to the housholder, the maister sayeth: My tyme is at hande, at thy house I kepe my Paasse with my disciples. He shall shewe you a great and a fayre parler, there prepare my Paasse. The disciples went and founde all thynges, as Jesus had tolde them before, and prepared hym a feaste in the place that he commaunded.

The texte: Whan the euen was cum, he sate downe with the twelue, and as they were eatyng, he sayde: Verely I saye vnto you: One of you shall betraye me. And they were exceadyng sorowful, and beganne euery one to saye: Lord is it I? He answered and sayde, He that dippeth hys hand with me in the dyshe, the same shal betraye me. The sonne of man goeth as it is written of hym. But woo vnto that man, by whom the sonne of man is betrayed. It had ben good for that man, yf he had not bene borne. Than Judas whiche betrayed hym, answered and sayed. Mayster, is it I? He sayd vnto hym: Thou hast sayed.

And towarde nyght Jesus went thither, and sate downe to suppe with his twelue disciples. And now as they were at supper, Jesus sayeth vnto the: one of you shall betraye me. This he sayed to declare that nothyng at all was hyd from hym, and also that the conscience of the traytour beyng touched, myght be turned vnto penaunce. At this woord al theyr hartes began to be very heuy. Euery man suspected and distrusted hymselfe knowyng the weakenes of man. They desyryng therfore to bee deliuered from this beauues, began for to aske seuerally: is it I Lorde? Than Jesus sumwhat to confirme and establyshe the others, almoste dead for feare, and to touche the conscience of Judas more sharpely, yf perhappes he myght be moued vnto penaūce, pointed the authour of the dede with a more certayne sygne, and withal put hym in remembraunce of the greate familiaritye, whiche ought to haue withdrawen him from such a mad mischiefe, saiyng: He that putteth his hand with me in the dishe, and is my felow not onelye of the table, but also of the dishe, shall betraye me, and for the office of familiaritye, he shal rendre vnto me the office of extreme enmitie, whereas the communion and felowshypp of breade and salte bee wonte for to ioyne men vnknowen and vnacquaynted, with the bonde of amitie. And that these thynges should chaunce to the sonne of man, it was ordeyned heretofore of the father, and prophecied before of the prophetes. But yet woo be to that man, through whose wickednes, the sonne of man is betrayed.

The

The diuine wisedome doth vse hys wickednes to the saluacion of mankynde, but yet he is no lesse in fault, which through his owne malice was brought to this dede, whereas I omitted nothyng whereby I myghte heale hys mynd. Wherfore for so wicked a deed, he shalbe cruellye punished, vnlesse he repente, that it had bene better for him neuer to haue been borne. This communication whiche with shame might haue healed an yll man, or with payne myght haue feared a wicked manne, made Iudas nothyng the better, insomuche that he ioyned impudencie and vnshamefastnes to hys wicked deed, and as thoughe he had knowen himself to be nothing culpable, asked the Lord: Is it I? And here Iesus not forgettyng his wont tentines, answered: Thou hast sayde, geuyng an inckling rather than expressyng playnly that it was he, and maketh as though he had a suspicion, and not knowledge of it.

The texte. Whan they wer eatyng. Iesus toke bread, and when he had geuen thankes, brake it, and gaue it to the disciples, and sayed: Take, eate, this is my body. And he toke the cup, and gaue thankes, and deliuered it to them, sayyng: drynke ye all of this, for this is my bloud whiche is of the newe testament, that is shed for many for the remission of sinnes: But I say vnto you: I wyl not drynke hencefurth of this fruit of the vyne tree, vntil the day when I shall drynke it newe with you in my fathers kingdome.

Therfore in this latter supper ỹ he made with his disciples, before his death, he dyd institute that most holye remembraunce of hys death: that beyng often renewed, it should be a perpetuall memorial emong them, of his great charytie, whereby he sticked not to bestowe his lyfe to redeme mankinde: that the remembraunce of that godly sacrifice should neuer out of our myndes, wherein that most pure and immaculate lambe the newe and trewe paasse, offered himselfe in the aulter of the crosse for vs to God the father, whom beyng angrye, he hath made mercifull to vs by hys bloud, sufferyng paynes himselfe for our offenses, whiche were due to our sinfulnes: Iesus dyd institute and consecrate this secrete signe and memoriall in two thynges, by the which amitie emong men is wont to be intertayned: that the charitie by the which Christ gaue himselfe to his, should couple vs together also: who oftentymes eate together of one breade, and drynke of one cuppe. And also shewyng by a certayne spiritual figure, the rites and manners of Moses his lawe, in the whiche was no purgacion of sinne, but by bloude of the sacrifice: Furthermore signifiyng that he did consecrate a new league of the euangelicall profession by this misterie. For whan Moses had recited the roll of the lawe, wherin the preceptes of the law were conteyned, and the people had aunswered: We will do al thynges that the lorde hath spoken, and wyll be obediente, wyth parte of the bloude of the sacrifices whiche they had kylled receyued in a vessell, he sprinkeled the people sayyng, this is the bloude of the league, whiche the lorde hath made wyth you touchyng these wordes. And truely all these thynges signifyed with certayne figures and shadowes, this most holye sacrifice, wherin the lorde Iesus deliueryng his body willingly vnto death, and shedyng his bloud, went aboute to clense the synnes of the whole worlde, reconcilyng vnto God all men freelye, whosoeuer would professe this league of the newe testament. And he would that this sacrifice and this league should be commended, and set furth to the myndes of hys disciples with certayne misticall sygnes, before that it was offered, to thyntente that they should vnderstande that his death was not a common or an idle, but an effectuall sacrifice to purge the synnes not onelye of the Iewes, but also of al nations and of al tymes.

But

But (because the deathe of Christe oughte not to bee iterated) leste so greate a benifite myght go out of mennes myndes, or leste they myghte forget the holye league once entred, and the authour of theyr healthe also, he did institute and ordayne, that with often communion of ỹ holye breade, and the cup, the memorie should be renewed among the professours of the euangelicall lawe. And he would that this sygne should be very holy among hys souldiers, and to be had in such veneration, that lyke as much godly grace shoulde bee geuen to them, whiche shoulde receyue the body and bloude of the lorde purely and worthely: so they that should take them vnworthely, should be the cause of their grenous dãnation. Therfore Jesus toke the breade into hys handes, and when he had offered the sacrifice of prayse vnto God, he breake it and distributed it vnto his disciples saiyng: Take ye, eate ye, thys is my body. Afterwarde he toke the cup into hys handes, & when he had geuen thankes vnto the father, he dranke before, and reched it vnto them, saying: Dryncke all ye of thys cuppe. For thys is my bloud of the newe testament, which shalbe shed for many, for the forgeuenes of synnes. As often as ye shall do thys, doe it in the remembraunce of me. For as often as ye shall eate of this breade, and dryncke of this cuppe, ye shall declare the lordes death vntil he cum, not now as a sauiour, but as a iudge. In the meane time none other sacrifice for synnes shal be loked after. For this one is sufficient for to take awaye the synnes of the whole worlde. And I saye vnto you, I wyll not eate of this bread hereafter, vntil I shall eate it with you complete and perfect in my fathers kyngdome: and I will drinke no more of this fruite of the vine, vntil I shal drinke it new with you in my fathers kingdom. And the moste meke and gentil lorde did not exclude Judas the traytour from thys holy memoriall, that by thys so great clemencie and gentilnes, he myght be reformed. But because he receyued the sygne of the league and testament, hauyng treason in hys harte, he departed more vncleane than he came.

Whan they were eatin &c.

I wyll not dricke hence furth. &c.

The texte. And whan they had song the hymne, they went out vnto the mount Oliuete: Than sayd Jesus to them. All ye shall be offended because of me this nyght. For it is written: I wyll smite the shepeherde, and the shepe of the flocke shalbe scatered. But after I am rysen again, I wil go before you into Galile. Peter answered and saied vnto him: Though al mē be offended because of the, yet I wyl not be offended. Jesus sayd vnto hym: Verely I saye vnto the, that in this nyght before the cocke crowe, thou shalt deny me thryse. Peter sayed vnto hym: Yea, though I should dye with the, I wyll not deny the. Likewise also saied al the disciples.

And after that they hadde song an hymne in the prayse of god, they arose and went into the mounte of Oliues, whiche place he knewe to bee well knowen vnto the traytoure, leste he should seme to desyre to be hyd, as fearyng deathe: but purposelye he withdrawed hymselfe into a solitarye place, that he myghte bee taken without tumulte of the people, which thyng they went about and loked after. There he telleth his disciples agayne how it should cum to passe, that byanby they should be sore troubled, seing the punishemēt of their lord: but lest they should be vtterly discouraged, he doethe coumfort them with a prophecie, and with the resurrection that shoulde folowe furthwith, poynting also the time and the place nere at hande, where they should see hym agayne: all ye (ỹ he) shall be troubled thys nyghte for my cause. For so God ỹ father prophecied by the mouth of hys Prophete zacharye: I wyll strike the sheperde, and the shepe of ỹ flocke shal be scatered abrode: But ye nede not to despayre. Deathe shall trouble your myndes, but byanby the resurrection shal comforte you.

For

for I will rise agayne the thirde daye, and after that I am ryssen, I wyll goe before you into Galile. There I will offer my selfe to bee seene of you. Jesus suffered al his disciples to be thus troubled, to thintent he myght teache the by the very dedes, howe great the weakenes of mans nature was, and how folish a thing it is for a man to trust to himself, that hauing experience of themselues, they myght learne to helpe other mennes weakenes. Peter therefore not well knowyng hymselfe, with a certayne manly and worldly boldnes, promiseth that it shall cumme to passe, which Christe by the Prophecie sayed shoulde cumme to passe, and (whiche was a poynete of more rashenesse) he preferreth hymselfe before all other: If all bee troubled (sayth he) in thy cause, yet I will not bee troubled. To whome Jesus aunswered: what sayest thou Peter, wylt thou alone not be troubled? Nay this I tell the of a suerty, before that the cocke crowe twyse this nyght, thou shalt denye me thryse, Yet Peter not knowleagyng hys weakenes for all thys, aunswered stoutly: yea yf I shoulde dye with the, I wyl not denye the. And the other of the Apostles folowed the rashenes of Peter, who would haue denied Christ also, yf they had bene brought to a lyke streight as Peter was.

The texte. Then came Jesus with them vnto a village whiche is called Gethsemany, and sayed vnto the disciples: Sit ye here vntyl I go and praye yonder: and he toke with hym Peter, and the two sonnes of zebedee, and began to wexe sorowfull and heuy Than sayde Jesus vnto them: My soule is heuy, euen vnto the death. Tarry ye here, & watche with me And he went a litle farther, and fell downe on hys face, and prayed, saiyng, My father yf it bee possible, let thys cup passe from me: Neuertheles not as I wyl, but as thou wilt.

Than Jesus knowyng that the tyme drewe nere, that the laste storme shoulde cum, he led aparte his eleuen disciples (for Judas was gone oute from supper) into a village called Gethsemany. Here he commaunded eight of them to tary, whiche yet were loth to departe from theyr maister, whom they loued hartely, but as yet with a worldly affection. Tary (sayth he) in this place, whiles I goe into my accustomed place, and praye there. For he durst not make them prouue of his conflicte, sith they were yet but weake, leste they shoulde be discouraged, and taketh with hym but only three, Peter, and the two sonnes of zebedee, that he myght haue them to be witnesses of hys extreme manly weakenesse, whome he tooke with hym into the mounte to beholde hys maiestie: and to teache with all, that as often as any greater storme of suche troubles than mans strength can abyde, is at hande, that we vtterly distrustyng our selues, commit vs wholy to the helpe of God. And the feare of deathe, whan it cummeth vpon a man, is more bitter than deathe it selfe: Therfore this horryblenes beganne than to cum vpon Jesus, and he felte great sorow and heuines of mynde, For he would not that hys chosen frendes should be ignorant of the griefe of his mind, that they myght playnly see that he was very man, troubled with affections bothe of body and mynde: my soule (sayth he) is heuy euen vnto deathe. Tarry here and watche with me. For this time requireth not slepe, but wakyng and earneste prayer. Therfore Jesus goyng forward a litle, from hys three disciples, hangyng downe his heade, bowed his face to the yearth: and so prostrate, prayed vnto his father, saiyng: My father, yf it be possible, take away this cup of death from me, for I feele the affecton of the body much abhorring from death. Notwithstanding let it be, not as I wyl, after the weakenes of the body, but as thou wilt, to the healthy and saluacion of mankynde.

Tary here and watche with me.

My father if it be possible, &c.

And

The texte. And he came vnto hys disciples, and founde them slepyng, and sayed vnto Peter: could ye not watche with me one houre? Watche and praye, that ye entre not into temptacion. The spirite is ready, but the flesche is weake.

When he had thus prayed, he returned vnto his disciples, and found them slepyng, and sayeth vnto Peter: Thou that diddest crake a litle before that thou wouldest dye with me, couldest thou not wake with me one houre? I wake and praye for you. Wake you with me, and praye to the father that ye fall not into temptacion and be ouercum. The victorye chaunceth not but vnto them that wake. Therfore we must wake, leste the flesche ouercum the spirite, and the spirite muste be sustayned with the helpe of God.

The texte. Againe he went the second tyme and prayed, sayyng: My father, if this cup can not passe away from me, but that I drinke it, thy wyll bee done. And he came and found them agayn slepyng. For theyr eyes were heuy. And he left them, and went agayn, and prayed the third time, sayyng the same woordes. Than cummeth he to hys disciples, and sayeth vnto them: Slepe now & take your rest. Behold the houre is at hande, & the soune of man is betrayed into the hãdes of sinners: Arise, let vs be going. Behold he is at hand, that doeth betray me.

So hys disciples beyng rayled, Jesus went agayne, and prayed agayne with as many woordes vnto hys father: My father, yf it bee not possible that thys cup shall passe from me, but that I shall drynk of it, thy wyll bee doone. Afterwarde he returned agayne vnto hys disciples, and found them again slepyng. For theyr eyes were very heuy, by the reason of sorowe increasyng theyr slepe. Therfore leauyng them, he wente alone the thyrde tyme to praye for hys disciples, for the weakenes of the flesche ouercame them. And he prayed likewise the thirde time, to teache vs to praye continually and vehemently, as often as the storme of temptacion is at hande. For than the Angels be present and geue strength to the spirite. Afterwarde he returned vnto hys disciples, and rebuked them for theyr slepyng out of tyme, sith the tyme required great watching. For nowe (sayth he) the tempest is at hande whiche shall fynde you vnreadye, and therfore vnmete and vnprouided: nowe (q he) slepe and take your rest. Lo the houre is cum, that the innocent sonne of manne shall be deliuered into the handes of the wicked. Therfore arise, let vs go meete the hurte and displeasure that cummeth agaynst vs. Beholde he is at hande whiche betrayeth me.

The texte. Whyle he yet speake, lo, Judas one of the numbre of the twelue, came, and with hym a great multitude with swerdes and staues, sent from the chiefe priestes and elders of the people. But he that betrayed hym, gaue them a token, sayyng: Whomesoeuer I kysse, the same is he, laye handes on hym. And furthwyth he cummeth to Jesus, saying: Hayle maister, and kyssed hym. And Jesus sayed vnto hym. Frende, wherefore art thou cum? Than came they and layde handes on Jesu.

Jesus had not ended this communicacion, but lo, Judas Iscariote one of the numbre of the twelue came, folowyng Jesus his capitayne a lytle before, and now become ouer a wicked cumpany a more wicked captayne. For a great cumpanye of souldiers folowed hym with sweordes and clubbes, whome the chiefe of the priestes, and the seniours of the people, had sent for thys intente, that Jesus myght be taken without tumult of the people. For althoughe they hadde purposed to differ this matter vnto another tyme, yet hauyng opportunitie of the traytour, they chaunged theyr myndes. And therfore Judas chose bothe the nyghte and the place, in the whiche Jesus was wonte with a fewe to praye. Finally leste they should fayle of the persone, the traytoure taught them by what token they shoulde knowe Jesus: whomesoeuer (q he) I shall kysse, he it is: laye handes vpon hym. Therefore Judas Iscariote went before

and

and went vnto Jesus as though he woulde salute hym, saiyng: Hayle Rabby, and therwith kissed hym, whiche in tymes paste was vsed in salutacions, because of honour and duty. Now Jesus to geue a perfect exaumple of meknes in euery place to hys disciples, dyd not repell the wicked disciple from kyssyng, nor dyd rebuke hym for hys madnesse, but wyth gentle speakynge touched hys conscience, saiyng: Frende, for what cause art thou cum? For he came wyth a kysse after suche sorte as though he woulde haue tolde hym sum newes. At this token the multitude came runnyng, and layed handes vpon Jesus, and helde hym fast. The disciples myndes were sore amased at this ruffling, whome Jesus suffered to fall into this affeccion, because he woulde vtterlye plucke oute of their myndes, all gredy desyre to reuenge and to defende themselues.

And beholde, one of them which was with Jesus stretched out his hande, and drewe oute hys swerde, and stroke a seruaunt of the hygh priestes, and smote of hys eare. Than sayed Jesus vnto him: put vp thy swerd in his sheath. For al they that take the swerd shal perishe with the swerd. Thinke ye not that I can praye to my father, and he shal geue me more then twelue legions of angels: Howe than shal the scriptures be fulfylled. For thus muste it be. The texte

And Peter, eyther because he was more feruente euery where than the other, or elles because he hadde made stoute promyses of hymselfe before, lest he shoulde seme not to doe for hys maister, plucked out his swerde, and stroke Malcus the seruaunte of Caiphas, and cutte of hys ryghte eare, Jesus so orderyng the stroke, that bothe it was a lyght wounde, and whatsoeuer the hurte was, he healed it, and restored the eare agayne. But Peter erred by the reason of a certayne good loue towarde the Lorde, and this errour he tooke in maner of the wordes of Jesus not well perceyued. For he commaunded them to sell their coate and to by swerdes: and whan thei aunswered, there wer two swerdes, he sayed: it is sufficiente. But they thynkynge that he spake of a swerde of yron, whereas Jesus mente a spirituall swerde, after supper they tooke further theyr swerdes with them readye to defende theyr Lorde, yf the matter hadde so required, or yf he had commaunded. Therefore to plucke this affeccion vtterly out of the myndes of all hys disciples, he dyd chyde Peter sharpely, saying: put vp thy swerde into his place. They that dooe stryke wyth the swerde, perysshe with the swerde, the recompence of vengeaunce turnyng backe vpon their owne heade. We haue no nede of this fence, whyche doe get the victory better by sufkering than by killing. Or els thincke you that I coulde lacke helpe if it pleased me to haue this defence? Could not I make suite vnto my father, and could not he send to helpe me in the stede of twelue disciples, twelue legions of angels? But thus it is thoughte good to my father, thus it was spoken before of the Prophetes. And none of these thinges is done by chaunce or fortune.

In that same houre Jesus sayed to the multitude: ye be cum out as it were to a theefe with swerdes & clubbes for to take me. I sate dayly wyth you teachyng in the temple, & ye toke me not. But al this is doen that the scriptures of the Prophetes might be fulfylled. Than al the disciples forsoke him and fled. And they toke Jesus and led him to Caiphas the hygh priest, where the Scribes and elders were assembled. And Peter folowed him a far of vnto the hyghe priestes courte, and went in, and sate with the seruauntes to see the ende. The texte

Than Jesus turnyng to the multitude, sayed: now we weponed with swerdes and clubbes, ye cum furth to take me. But whan I sate dayly emong you teachyng in the temple, and healyng the sicke and diseased, ye layed no handes vpon me. Nowe in the dead nyght, ye seke me out beyng quiet and styl in a secrete

place

place. But al these thinges be done not by your violence, but by the ordinaunce of goddes counsell, whereof the scriptures of the Prophetes hathe prophecied long before. The disciples hearyng thys, and seing that there was no hope, for

Thā all the disciples. &c. almuche as Jesus offred him vnto deathe, they left theyr maister and ran away. But the mynisters nothyng mitigate with remembraunce of the doctryne and benefite of Jesus, ledde him awaye lyke a prysoner, to the house of Cayphas the chiefe of the priestes, whyther the Scribes and sentours dyd resorte. But Peter alone (for the other disciples beyng afrayed, were fledde euery man hys waye) although hys skirmische came not well to passe, yet he coulde not leaue of vtterly the care of hys maister, whome he loued hartely: and yet again he durst not be present with hym, notwithstanding he folowed as it might be a farre of, and at length, in the darke as vnknowen, he entred into the court of Cayphas. Finally entryng in he sate among the ministers warming him at the coles, that whereas he coulde not defende Jesus, yet at the least he myght see what shoulde be the ende of the iudgemente. For as yet Peter had sum hope in hys mynde.

The texte. ¶ The chiefe priestes and elders, and al the counsell, sought false witnesse against Jesus for to put hym to deathe, but founde none: yea whan manye false wytnesses came, yet they founde none. At laste came two false witnesses, & sayed: he sayed, I am able to destrope the temple of God, and builde it agayne in three dayes. And the chiefe priest arose, and sayed vnto hym: Answerest thou nothyng? why do these beare witnes agaynst thee? But Jesus helde hys peace. And the chiefe priest answered and sayed vnto hym: I charge the by the lyuyng God, that thou tel vs whether thou be Christ the sonne of God. Jesus sayeth vnto hym: Thou hast sayed: Neuerthelelle I saye vnto you: hereafter ye shall see the sonne of man, sittyng on the ryght hande of power, and cummyng in the cloudes of the skye.

Further the chiefe priestes and the whole counsel, to make sum apperaunce of a lawfull and iust iudgement, went about to suborne, and set furth false witnesses agaynst Jesus, whose innocecie was so greate, that it was very harde so to lye of him, that the lye myght haue any colour of truth. And after that many

The chiefe priestes and the elders. &c. false witnesses came furth, but of suche sorte that theyr testimonies & saiynges were so yll framed together, that they confounded themselues, insomuche that they were not thought meete, neyther of those iudges, neither of that cumpany. At length cummeth furth two false witnesses, whiche sayed: He sayed, I canne destrope the temple of God & after three dayes make it vp. They toke occasion of this lye by the wordes of Christe, who sayed: Looce thys temple, and in three dayes I wyll rayse it vp, meanyng thereby that he shoulde be slayne of them, but within three dayes he should lyue agayne. The witnesses to make the thing more odious, dyd depraue and mystake these woordes whiche they vnderstoode not. For he sayed not I can destrope, but looce ye: and he sayed not, I wyll build agayne, but I wyll rayse vp, applyng it to hys body whiche should be slayne, and lyue againe. Therfore at thys testimonye because it semed to bee of some weyght, and no nother was found more meete and conuenient, the chyefe of the priestes roose vp, and counterfeityng the person of a iuste iudge, as thought he woulde geue Jesus liberty to defende hymselfe, sayed: Doest thou make no answere to these testimonies whiche be brought agaynst thee? But Jesus helde his peace, knowyng that whatsoeuer he sayed, should be reproued & mistaken. Than the chiefe of the priestes desyrying to wreste out sum what, wherby Jesus myght be condemned (for nowe hys madnes was such that al tarying semed to long) sayeth vnto hym: I conjure the by the liuing God, tel vs whether thou be Christ the sonne of God. This was a crafty question of the wicked byshop.

If he

If he had denied that he was the sonne of God, he would haue cryed out: why than takest thou vpon thee, the thing that thou arte not? If he had affirmed it, he woulde haue falsely accused hym for blasphemy. If he had holde hys peace being required and adiured, he shoulde seme to despise God, and the authoritie of the highe preste. And what was he that dyd adiure hym? A wicked bishop, whiche had boughte of Herode for money the annuall honoure: and he which did assault the sõne of God, adiured him by God. Yet Jesus, as it were shewing a reuerence to the honour that he did beare, beyng demaunded whether he was Christ the sonne of God, aunswered: Thou hast spoken: so confessing himselfe to be that he was, that yet he auoyded the faulte of arrogancie. And he added a thing whiche oughte to haue reuoked the wicked bishop from his purposed wickednes: yet (q he) thys I say vnto you, hereafter ye shall see the sonne of man sittyng on the ryghte hande of the power of God, and comming with maiestie in the cloudes of heauen. He gaue to vnderstande, that he being than lowe and condemned of the wicked, shoulde once come with the power of God to be iudge ouer all the worlde.

Jesus sayth vnto hym, thou hast sayde.

¶ Than the high priest rent his clothes, saying: He hath spoken blasphemie, what nede ye of any moe witnesses? Lo, now ye haue heard hys blasphemie, what thinke ye? They aunswered and sayde: He is worthy to dye. Than dyd they spitte in hys face, and buffeted hym with theyr fystes. And other smote hym on the face with the palme of their handes, saying: Tell vs Christe, who is he that smote thee?

The texte.

The chiefe prieste beyng the more prouoked with this saying, to thyntente that through the counterfeyted zeale of religion, he myghte make the cryme of Christe the more sore, he rente hys garmentes, and sayde: he speaketh blasphemously. He doeth vsurpe and take vpon him diuine honour, wheras he is but man. What nedeth there any more witnesses? Beholde nowe ye haue heard manifeste blasphemie. What thynke ye? They aunswered: he hath deserued deathe. Than they began to handle hym cruelly with mockes and skornes, as though he had bene lawefully condemned, whiche also Jesus suffered moste meekely, to geue vnto his a perfect example of patience. They did spette in his face, and coueryng hys face, they gaue hym buffettes and blowes. Agayne, some stroke hym on the face with theyr handes, saying: prophecye and tell vs Christ, who is it that stryketh thee? With these skornes and rebukes they caste him in the teeth, because he woulde bee taken for Messias, and because he was honoured of the people, by the name of a Prophete.

Lo, now ye haue heard his blasphemie. &c.

¶ Peter sate without in the courte, and a damsell came vnto hym, saying: Thou also waste with Jesus of Galile: but he denied it before them all, saying: I wot not what thou sayest. Whan he was goen in to the porche, another wenche sawe hym, and sayde vnto them that were there: This felowe also was with Jesus of Nazareth. And he denied it agayne with an othe, saying: I dyd not knowe the man. A whyle after came they that stode by, and sayde vnto Peter: Surely thou art one of them, for thy speche doth bewraye the. Than he began to curse and sweare, that he knewe not the manne, and immediately the cocke crewe. And Peter remembred the saying of Jesus, whiche he spake vnto hym: before the cocke crowe, thou shalt deny me thryse, and he went out, and wept bitterly.

The texte.

In the meane season Peter sate without in the courte, beholding a farre of the heaute sight, and lokyng for the ende of the matter, for he durste not come nere, lest he shoulde be knowen of the ministers. And a certayne wenche came vnto hym, whiche partely knewe hym, and sayde: Thou also waste one of the

folowers of this Galilean. Here Peter beyng amased at the wenches woorde, and forgetting that stout woorde that he spake to Christ: (and if I should dye with thee, I wil not deny thee:) denied his lorde before the al, saying: I cannot tell what thou sayest. And furthwith the cocke did crowe. And as he prepared to goe out, euen in the doore an other wenche spyed him, which vttering hym to the ministers standyng by, sayeth: Thys man also was with Jesus of Nazareth. And agayne he denyed it, swearing that he knew not the manne. And a
• litle after, certayne of them that stoode by, knowing Peter, sayd: Truely thou arte one of this numbre. For not onely thy face but also thy speche doeth vtter thee to be a Galilean. Than Peter being more afrayde, began not onely to abiure and forsake Jesus, but also to execrate and ban himselfe, if euer he knewe the manne. And furthewith the cocke crowed agayne. After these, Jesus dyd beholde him, and speaking (as it were) vnto him with his yes, monished him. Than at length Peter cumming to himselfe, remembred that Jesus tolde him before, when he craked of hys boldenes and valiantnes: before the cocke crow twise thou shalt denye me thryse. But because he sinned thorough the weakenes of man, being amased with feare, and not of purposed malice, he deserued mercy. Christe suffered this in hys chosen apostle, that no man, offende he neuer so sore, shoulde dispayre of pardon so that he repent, and washe the spot of his mynde with teares. For Peter, whiche was as it were beside hymselfe, at the looke of Jesus, by and by came to hymselfe agayne and repented, and goyng furth wepte bitterly.

¶ The xxvii. Chapiter.

¶ Whan the morning was come, all the chiefe priestes, and elders of the people helde a
The texte. counsel against Jesus to put him to death. And broughte hym bounde, and deliuered hym to Pontius Pilate the debitie.

THerfore that night was thoughly watched of the heades of religion, with these wicked & cruell deedes. And when day drew nere, againe the chiefe priestes and the sentours of the people, went to counsayl against Jesus, to put hym to death. Therfore they deliuered him bound vnto Pontius Pilate president, to take punishment of the condemned man. Here Judas that betrayed hym, seeing that he was now condemned, and that they went to extremities, moued with repentaunce, broughte agayne the thirtie pieces of syluer to the heades of the priestes and sentoures of the people, saying: I haue synned because I haue betrayed the innocente bloud. Truely this mannes confession should haue moued the prynces myndes. He confesseth that it was doen by the infection of auarice, and he confesseth that he hath betrayed an innocent. But they vtterly raging, and thirsting after nothing els but innocent bloud, answered: what is that to vs, whether thou hast betrayed an yll doer or an innocente? Looke thou to that.

¶ Than Judas whiche had betrayed him, seing that he was condemned, repented hym-
selfe, and brought againe the thirtie plates of siluer to the chiefe priestes and elders, saying: I The texte.
haue sinned, betraying the innocente bloude, but they sayde: what is that to vs? See thou to
that: and he cast downe the siluer plates in the temple, and departed and hong himselfe.

Judas now repenting of his gayne, desired to breake of his bargayne, but
their crueltie coulde by no meanes be mitigated. Judas therefore casting the
pieces of siluer at their feete, departed away, heaping and increasing his wic-
ked dede with a more wicked dede. He knowledged the greatnes of his sinne,
but he knowledged not the greatnes of goddes mercy. Peter wepte bitterly,
and obtayned mercy. Judas wept also, but with a desperate minde, rather tha
a conuerted minde, and therefore he went aside, and hanged himselfe and burst
in the middes, and his bowels fell out.

And the chiefe priestes tooke the pieces of siluer, and sayde: It is not lawfull to put them The texte.
into Corbon, because it is the price of bloude. And they tooke counsel, and bought with them a
potters fielde to burye straungiers in. Wherefore the fielde is called the fielde of bloude vnto
this day. Than was fulfilled that whiche was spoken by the Prophete Hieremye, saying.
They tooke thirtie siluer pieces, the price of hym that was valued, whome they bought of the
children of Israell, and gaue them for the potters fielde, as the lorde appoynted me.

After this the heades of the priestes went to counsayl agayne, and that their
crueltie might be the better knowen to all menne, they dyd nothing without
a common counsell. They consulte to what vse the thirtye pieces of syluer
shoulde goe, whiche Judas had cast at their feete. And being menne of auke-
warde religion, hauing no religion nor feare in killing of an innocente, who
had doone so muche for them: It is not lawfull (sy they) to put this money in-
to Corbon, that is, emong the gyftes of the temple, whiche they woulde haue
estemed and regarded religiously. For it is the price of bloude. But the
holines of the temple must not be poluted with bloud. And in the meane sea-
son, they dysclose their vngratiouse conscyence, confessyng hym to bee inno-
cente, whose betraymente they had boughte. Therefore becaus that they all
shoulde bee partakers of the synne, they counselled together, and with that
money they bought a grounde of a certayn potter for godly vses, that straun-
giers might be buried there, as though they woulde haue recompenced the
sinfull dede that they had in hande, with thys good dede. And yet by thys
meanes they prouyded very yll for their good name. For they coulde not by
any other meanes, more blase abrode their wickednes. For the thyng is come
to suche a common saying, that at this daye that grounde is called of the Sy-
rians, Acheldema, that is to saye, the grounde of bloude. Neyther was thys
thing done by chaunce, for Hieremie prophecied that it shoulde come to passe:
and they tooke thirtie pieces of siluer, the price of him that was prised, whome
they boughte of the children of Israell, and they gaue them for the grounde of
a potter, as the lorde appoynted me.

Jesus stode before the debitie, and the debitie asked him, saying: Arte thou the king of
Jewes? Jesus sayeth vnto him: Thou sayest. And whan he was accused of the chiefe priestes The texte.
and elders he aunswered nothing. Than sayde Pilate vnto him, hearest thou not how many
witnesses they laye agaynste thee? And he aunswered hym to neuer a worde, insomuch that
the debitie maruayled greatly.

Therfore whan Jesus stode before the president as giltie, they accused hym

busely of many thinges, speaking nothing in the meane season of blasphemy, of the relygyon of the temple defyled and broken, and of the cummyng of the sonne of man, with the whiche thinges they knew that Pilate, passing lule of suche superstition, woulde be litle moued: They leye in other fayned faultes whiche mighte stirre the presydentes minde agaynste Jesus, saying: we haue founde this man goyng about to subuert our nacion, and forbidding tributes to be geuen vnto Ceasar, and saying that he is Christe the kyng. Pylate hearing mencyon of the kyng, because thys semed to touche Ceasar, demaunded of Jesus: Arte thou the kyng of Jewes: Jesus leste he shoulde seeme proude yf he shoulde make no aunswere, sayeth: Thou sayeste: not vtterlye denying that he was king, but yet adding that hys kingdome is spirituall, & not worldlye, that it pertayneth nothyng to Ceasar or Herode. Agayne whan hys accusers called vpon the matter, Pilate desiryng to get out of hym, wherby he mighte bee delyuered: Heareste thou not (q he) howe sore faultes they laye agaynst thee? But vnto these Jesus aunswered vtterly nothyng, insomuche as the president marueiled greatly, that an innocent man in daungier of deathe, did kepe silence with so greate meekenesse. Pylate perceiuyng by the countenaunce and behauiour of Jesus, that he was farre from suspicion of desiryng of the kyngdome, sayeth vnto the heades of the prestes and theyr folowers: I fynde no deadly offence in this man. But they were the more hote and vehemente, saying: he is a seditiouse manne, he hath styrred the people with hys doctrine, walkyng ouer all Jewry, begynnyng from Galile vnto thys place. Pilate perceiuyng that Jesus was innocente, but that the prestes and the Scribes went about that theyr purpose of enuie and malice, and therfore seekyng occasyon to delyuer Jesus, or at the leaste to sende hym from the courte: whan he hearde the name of Galyle, he asked hym what countrey manne he was: and when he knewe that he came oute of the coastes of Galyle, where Herode had rule and imperie, he sente hym agayne vnto Herode, who than, as it happened, was at Hierusalem. Truely Herode seeyng Jesus, was very glad. For of long time he desyred to see Jesus, because the fame wente that he did wonderfull thynges. Therfore he hoped wel that he woulde worke some miracle before hym also. And whan Herode asked hym questyons of manye thynges, Jesus aunswered hym nothyng, who came not for this purpose to delight the curiositie of princes, but to see and prouyde for the health of men. And wheras he was accused before hym for many causes, and aunswered nothing, Herode contemned him, with his garde: and putting vpon him a white garment in skorne, sente hym agayne to Pilate. And by this occasion Pilate and Herode were made frendes wheras before they were at stryfe. Therfore Pylate callyng together the heades of the prestes, the magystrates, and the people, protested that he had founde none offences in Jesus whiche they obiected againste hym: and that Herode also had sente hym away as innocente, whiche he woulde not haue dooen, yf he had iudged him in daunger of a capitall crime. And to pacifye the enuie of the Jewes, I will reforme him (q he) and let him goe.

Jesus stode before the debitie. &c.

The texte. At that feaste, the debitie was wont to deliuer vnto the people a prisoner, whome they woulde desire. He had than a notable prisoner, called Barrabas. Therefore whan they were gathered together, Pilate sayde: Whether will ye that I geue loose vnto you Barrabas, or Jesus whiche is called Christe? For he knewe that for enuie, they had delyuered him.

And

And whan he could nothing preuayle by these woordes, he seketh an other occasion to delyuer Jesus. There was a custome emong the Jewes that vpon that holy day, for religions sake, the president shoulde set at libertie some one of them whiche were kept in holde. He had fast in holde at that tyme a certayne notable and famous theefe, named Barrabas, whiche name he knewe was hated of the people. Therfore calling the Jewes vnto him, he asked them whether they woulde haue geuen them, and pardoned, Barrabas, or Jesus: hoping that in comparison of so famouse, and so strong, and violente a theefe, they woulde rather deliuer Jesus.

¶ Whan he was sette downe to geue iudgement, his wife sente vnto him, saying: Haue thou nothyng to dooe with that iuste man. For I haue suffered manye thynges thys daye in my slepe, because of hym. And the chefe preestes and elders perswaded the people, that they shoulde aske Barrabas and destroy Jesus. The presidente sayed, and aunswered vnto them: whiche of the twoo wyll ye that I lette loose vnto you? They sayde, Barrabas. Pilate sayde vnto them: what shall I dooe than with Jesus which is called Christe? They all sayde vnto him: Let him be crucified. The president sayde, what euill hath he done? But they cryed the more, saying: Let him be crucified. The texte.

But the president sitting agayne in iudgement, his wife sendeth vnto him one that shoulde saye to hym in her name, that he shoulde not contampnate hymselfe with the bloude of the innocente, saying that she was vexed that nyghte with horryble visyons for Jesus sake. And thys chaunced not without cause, but by the ordinaunce of god, that there should yet be some of whome Jesus should haue testimonie of his innocencie. For that was very expedient for all men to knowe, that hys deathe was freely bestowed to redeme vs. And whereas the people were in doubte, whether of both they might desire to be geuen vnto them, it came to passe by the counsell of the preestes and the senyoures, that they asked Barrabas, that Jesus in his place myghte bee kylled. Suche is the iudgemente, and thys is the kyndnes of the people: thys is the counterfeyted religyon of the preestes, and the elders. It was a matter of religion to them to enter into the courte of Pilate that they mighte eate theyr paschall Lambe beeyng pure and cleane, and it was no matter of relygyon with suche ragyng madnes to put hym to deathe, whiche was innocente, and throughly tryed with so many vertues and benefites towarde them. Pylate therefore proposed vnto them agayne, whether they woulde haue Barrabas or Jesus sette at libertie. They cryed vnto hym: Barrabas. Pylate agayne sayde: Than what shall I doe with Jesus whiche is called Christe? Trustyng that they woulde bee content with some more gentle punishement. But they cryed with a greate consente of voyces, let hym bee crucifyed. Thys kynde of punishmente, was bothe cruell and very slaunderouse, and shamefull. Agayne (q Pylate) shall I crucifie an innocente? what hath he deserued? I fynde nothing in him woorthy death: Therefore I will chastice hym, and let hym goe. With these woordes the madnes of the people was more styrred, crying out: vp with him, vp with him, crucify the man.

¶ Whan Pilate sawe that he coulde preuayle nothyng, but that more bulynes was made, he toke water and washed his handes, before the people, saying: I am innocent of the bloud of this iust person, see you to it. And all the people aunswered and sayde: Hys bloud be vpon vs, and oure children. Than let he Barrabas loose vnto them, and scourged Jesus and deliuered hym to be crucifyed. The texte.

Pylate perceyuyng that prouyng all wayes and meanes he preuayled nothyng, but that the tumulte of the people was styrred vp more, he assoyled Jesus before that he condemned hym. For in the presence of the people he toke water and washed hys handes, saying: I am innocente from the bloude of this iuste manne, ye be the authours of his deathe, and not I: the vengeaunce of the innocent bloude shall lyght vpon youre head. Yet the vnhappie Jewes were not feated with thys saying, but the whole people cryed out altogether. Let hys bloude lighte vpon vs, and vpon our chyldren. They wished destruction vpon them and to theyr successoures. But Chryste more gentile towarde them than they were themselues, hath repelled none from pardone and forgeuenes so that they doe repente. For many afterwardes dyd wurshyppe the Crosse of Chryste, whiche than cryed in the multytude, vp with hym, vp with hym, crucyfie hym. Therefore Pylate ouercome with theyr stiffe madnes, gaue vnto them Barrabas the authour of sedicyon, and a murderer, and condemned by all mennes iudgementes, yea, before iudgemente. But after the maner of Rome, whan Jesus was scourged, he deliuered him to be crucifyed.

The texte. Than the souldiers of the president toke Jesus in the common hall, and gathered to him al the coumpany. And they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it on his head, and a reede in his ryghte hande, and bowed the knee before him and mocked hym, saying: All hayle the kyng of Jewes. And whan they had spit on hym they tooke the reede, and smote hym on the head. And after they had mocked hym, they tooke of agayne the robe, and put on him his owne garmentes, and toke him away to crucifie him.

Than the souldiers of the presidente, after that they had receiued Jesus in the courte, gathered the whole garde about hym, cruelly to take theyr pleasure by mocking of the innocent, partely folowyng theyr owne naughtye dispositon, partely prouoked by the Jewes. And because they hearde, that he made himselfe king of the Jewes, they in manner hitting him in the teeth, because being such an abiect he woulde proudely clyme vp to a kyngdome, they spoyled him of hys owne garmentes, and put vpon hym a purple garmente, that is to saye a kyngly robe. After that in the stede of a dyademe, they sette a crowne vpon hys heade made of thornes. In the stede of a scepter they gaue hym a reede in hys right hande. And nowe as salutyng theyr newe kyng, they kneele downe before him and mocke hym, saying: Hayle king of Jewes. Not beyng contente with these despites, they spit vpon hym and stryke hys heade crowned with thornes with the reede that they gaue hym in stede of a mace. And whan they omytted no manner of despyte, he suffered all thynges with great meekenes, to shewe vnto hys a perfecte exaumple of pacience. Therfore after that the souldiers had satisfyed the myndes and the yes of the company with all kindes of mockes and skornes, they plucke of his robe agayne and put on hys owne apparell, that he mighte be the better knowen of all menne.

The texte. And as they came out, they founde a man of Cyren named Symon, him they compelled to beare hys Crosse. And they came to the place, whiche is called Golgatha, that is to saye, a place of dead mennes sculles: and gaue him vineger to drinke, mingled with gall. And whan he had tasted therof, he woulde not drynke.

Than they bring furth Jesus out of the courte, bearing his crosse. And as they wente, they founde one Symon a Cyrenyan, whome they forced to beare the crosse of Jesus, and they came into the place where he shoulde be crucified, whiche of the Syreans is called Golgatha, that is, the place of Caluarie, because it was horrible with bones and sculles of them that were put to death.

Here

here that no parte of hys body ſhoulde bee free from tormentyng, or that no mocking or ſkornyng ſhould be let paſſe, they offered him a cup of drynke tempered with vineger and gall, that it myghte be fulfylled whiche is written in the prophecye: They gaue me gall to eate, and in my thyrſte they gaue me vineger to drynke. And whan Jeſus had taſted, he wolde not drynke.

The terte. Whan they had crucifyed hym, they parted his garmentes, and caſt lottes, that it myghte be fulfilled whiche was ſpoken by the prophete. They deuyded my garmentes emong them, and vpon my veſture dyd they caſt lottes. And they ſate and watched hym there, and ſet vpon her his heade the cauſe of his deathe written. This is Jeſus the kyng of the Jewes. Than were there crucified with him two theues, one on the righte hande and another on the lefte.

But after that they had crucified him, they deuided emong them the garmentes of Jeſus. As for hys coate whiche was ſo wouen that it coulde not bee rypped, they caſt lottes: that the ſaying of the Prophet might be fulfilled. They deuyded my garmentes emong them, and vpon my coate they caſte lottes. And ſyttyng by the crolle they kepte hym, that no man ſhoulde take hym awaye. Alſo a title in mockage was ſette vpon the crolle: Thys is Jeſus the kyng of Jewes. The whiche notwithſtanding was more honourable than the Jewes coulde ſuffer. For they were in hande with Pilate that this title might be corrected, and it ſhoulde not be put, kyng of Jewes, but he made hym ſelfe kyng of Jewes. And in thys thyng onely they ſuffered Pylate to haue the higher hande. Alſo this was procured of the Jewes, that two theues ſhoulde bee crucifyed with hym, ſo that Jeſus beyng in the myddeſt, ſhoulde haue one on the righte hande, and an other on the lefte hande: that he might be taken of all men, both vayne himſelfe, and a deceiuer, and lyke vnto them with whome he was matched.

The terte. They that paſſed by, reuyled hym, waggyng their heades, and ſaying. Thou that deſtroyeſte the temple of God, and buyldeſt it in three dayes, ſaue thy ſelfe. If thou arte the ſonne of god, come downe from the crolle. Likewiſe alſo the hygbe prieſtes and the Scrybes, and elders mocked hym, ſaying: He ſaued other, hymſelfe he cannot ſaue. If he bee the kyng of Iſraell, let him come downe nowe from the crolle, and we will beleue hym. He truſted in god, let hym deliuer hym nowe, yf he will haue hym. For he ſayde, I am the ſonne of God. The theues alſo whyche were crucified with him, caſt the ſame in his teeth.

The cruelte of the Jewes was not yet ſacyate and filled with theſe ſo greate miſchieues. They ſcorne and reuile him beyng crucifyed, and paſſing by, they railed on him, and ſhaking their heades, they mocked him, ſaying: Ie on ther, art thou he that hurleſt down the temple of God, and in three dayes makeſt it vp agayne? Thou dideſt promiſe healthe to others, now ſaue thy ſelfe. Thou dideſt boaſt thee to be the ſonne of God, now than come down from the crolle. Likewiſe alſo the heades of the prieſtes, with the Scrybes and the ſenioures of the people mocked him and reuyled him: he gaue healthe vnto others, nowe he cannot preſerue himſelfe. If he be the kyng of Iſrael, as he wolde appere, let him declare now what he can doe, let him come downe from the crolle, and we will beleue hym. He truſted in god, whome he craked to be hys father, if he loue him, let him nowe deliuer hym. And that of euery ſide the moſt innocente Jeſus myghte be arayed with reuylynges, the theues alſo felowes with hym in punyſhmente, in lyke manner rebuked hym. The whiche all Jeſus ſuffered with ſtiffe and ſtrong pacience, to bring to paſſe and offer for al me that healthfull ſacrifice. He kepte ſtill the diuine power, and ſette further the whole nature humaine to al maner of paynes and tormentes. And he did not requite or reuenge ſo cruell reuylyng beſtowed vpon hym, as he was dying, beyng more

bitter then the crosse it selfe. insomuche that he prayed vnto hys father for the souldyers and the Jewes that skorned hym: and one of the theuys repentyng himselfe, he receyued into his paradise.

The texte. From the firt houre was there darkenes ouer all the lande, vntill the .ix. houre. And aboute the .ix. houre Jesus cryed with a loude voyce, saying: Hely, Hely, Lamazabathanye, that is to saye: my god, my god, why hast thou forsaken me? Some of them that stoode there when they hearde that, sayde: This man calleth for Helias. And furthwith one of them ranne, and toke a sponge, and whan he had filled it full of vyneger, he put it on a reede, and gaue it hym to drinke. But other sayde: let be, let vs see whether Helias will come, and delyuer hym. Jesus, when he had cryed agayne with a loude voyce, yelded vp the ghost.

The very Sonne felte the punyshment of the innocente, and coulde not abyde to beholde so wycked a dede. He couered hys face with a blacke cloude, and all that countreye was couered with darkenesse, from syxe of the clocke, vntyll nyne. And yet in the meane season, the darkenesse of the Jewes hartes coulde not bee shaken of. Further aboute nyne of the clocke, Jesus cryed with a greate voyce, saying thys sentence oute of the psalme. Hely, Hely, Lamazabathany, my God, my God, why haste thou forsaken me? And certayne that stode by, and hearyng afarre of, Hely, and supposyng that he had called to Hely for helpe, sayde: Thys felowe calleth for Hely. Let vs see whether he wyll helpe hym. Than Jesus to shewe that it was a true deathe whiche he suffered for all menne, cryed: I am athirste. For thys is wonte to folowe vpon woundes and shedyng of bloude, whiche oftentymes is a punyshemente more sore and paynfull than death. And one runnyng to hym, put vnto his mouth as he hanged, a sponge full of vineger, putte vpon the toppe of a reede. Jesus thirsted sore for the health of menne, but the Jewes offered hym nothyng but vineger and gall. Therefore he dyd forbeare from it when he had tasted, saying: It is consummate and fynyshed, sygnyfying that nothyng was omytted whiche did pertayne to the manner of the sacrifyce. And anone to declare that he lefte his life of hys owne accorde, after that he had commended hys spyryte vnto the father, he cryed with a loude voyce, and bowing down his head, died.

The texte. And beholde the vayle of the temple did rente in two partes, from the top to the bottom, and the earthe quaked, the stones dyd rente, and graues dyd open, and manye bodyes of saynctes whiche slepte, arose and went oute of the graues after hys resurrecyon, and came into the holy citie, and appered to many. Whan the Centurion, and they that were with him watchyng Jesus, saw the earthquake, and those thynges which happened, they feared greatly, saying: Truely thys was the sonne of god.

And furthwith all thynges dyd testifye the effectuall death of the lorde Jesus. For the vayle of the temple whiche deuyded the holye place from the other parte of the temple, of his owne accorde, was cut in two partes, declaring that the shadowes of Moyses lawe, hereafter shoulde vanyshe awaye at the bryght light of the ghospell. Furthermore the earth did quake, and the stones brake a sunder, reprouing the Jewes for theyr inuincyble hardnes of hearte. The graues did open, and many bodyes of holy menne whiche were dead, did reuyue and liue agayne, and goyng out of the graues after the resurrecyon of Christe, came into the holye citie of Jerusalem, and appered vnto many, beeyng the preachers and folowers of the resurrecyon of Jesus. Furthermore the Captayne and hys seruauntes whiche were there to keepe Jesus, perceyuing the earthquake, the darkenesse, the breakyng of the stones and other wonders, were greatly afeard, saying: Truely this was the sonne of god.

And

The texte. ¶ And many women were there, beholdyng a farre of, whiche folowed Jesus from Galile, mynystryng vnto hym, among whiche was Marie Magdalene, and Marie the mother of James and Joses, and the mother of the chyldren of Zebedee. When the euen was come, there came a riche man of Aramathia named Joseph, whiche also was Jesus disciple. He wente vnto Pylate, and begged the holy bodye of Jesus. Than Pylate commaunded the body to be deliuered. And whan Joseph had taken the body, he wrapped it in a cleane clothe and put it in his new toumbe whiche he had hewen out of the rocke, and rolled a great stone to the dooze of the sepulchze, and departed. And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchze.

There were also many women lookyng a farre of, vpon the thynges that were doen, whiche had folowed Jesus from Galile, mynystryng vnto hym necessaries, among whome there was Marie Magdalene, and Marie the mother of Jacob and Joseph, and also the mother of the sonnes of Zebedee, and diuers other with them. And when the nyghte drewe nere, a certayne ryche Captayne of Aramathia called Joseph, who also was the dyscyple of Jesus, wente vnto the presidente, askyng of hym the body of Jesus. Pylate marueylyng if that he were dead, a man of lustie age, and not hauyng hys legges broken, as soone as he knew certaynely of the captayne that he was dead, he commaunded the body to be geuen vnto him.
He receyued it, and wrapped it in a cleane shete, and layde it in a newe graue, the whiche he had grauen in an whole stone. And rollyng a greate stone to the dooze of the graue, he departed away: And thys was done by the prouidence of God, that they shoulde vse no crueltie vpon the dead karcas, or that no man shoulde dygge vp the graue and steale hym awaye. And when the other were departed, Marie Magdalene, and an other woman contynued there syttyng ouer against the sepulchze, and markyng the place whete they layde the body, that at conuenient time they myght doe the dutie of annoynting to it, and the lozde had styred vp theyr great dilygence to this intente that the beliefe of his resurreccion might be moze certayne.

The texte. ¶ The nexte daye that foloweth the Paraskeue, the hyghe priestes and Phariseis came together vnto Pilate, saying: Sir we remember that this deceyuer sayde while he was yet aliue: after thzee dayes I will rise agayne: commaunde therefoze that the sepulchze bee made sure vntyl the thyzd daye, leste his disciples come and steale him away, and say vnto the people he is risen from the dead. And the last errour shall bee wurse then the firste. Pilate sayde vnto them: Ye haue a watche, goe your waye, make it as sure as ye can. And they wente and made the sepulchze sure with watche men, and sealed the stone.

But the daye after the Paraskeue, whiche is the daye of preparation, agayne the heades of the prieftes and the phariseis come vnto Pilate, confirming the trueth of the resurreccion, whiles they goe about to lette it, and they saye vnto the president: Sir we remember that this deceiuer being yet alyue, sayde that he would rise agayne after thzee dayes. Therfoze commaunde the sepulchze to be kepte vnto the thyzde day, leste his disciples come, and steale away hys body, and perswade the people that he is risen agayne. Which if it come to passe, we shall preuayle nothyng, but the latter errour shalbe wurse then the fyrste. Pylate sayeth vnto them: ye haue a watche, goe and kepe as ye knowe. But they, whiles they goe about to stoppe hym that woulde tyse agayne, they encrease the miracle, and the fayth of the resurrecyon. They sette kepers and made sure the sepulchze, they sealed the stone also, whiche dyd shut the mouth of the Sepulchze, leste there mighte be any decepte in the kepers also.

¶ The

The texte. And vpon the euen of the Sabbothes whiche springeth in the first day of the Sabbothes came Marie Magdalene and the other Marie came for to see the Sepulchre. And beholde there was a greate earthequake. For the Aungell of the Lorde came downe from heauen, and came and rolled downe the stone from the doore, and sat vpon it. And hys countenaunce was like vnto the lightening, and his garment white as snowe. And for feare of him, the kepers were astonied, and were made as dead men.

ANd when the euen of the firste Sabbothe daye was come, after the ende of the whiche, was the morning of the daye folowyng. whiche was the fyrste daye of the weeke next ensuing, Marie Magdalene, and the other Marie, theyr swete spices prepared ouer night, went agayne in the morning to the Sepulchre, to see what was doone, and to embaulme the bodye of Jesus. And there was a great yearthquake. And whan the women deuysed emong themselues, howe they mighte remoue the stone from the doore of the graue (for it was to greate to bee remoued by the strength of women) beholde the aungel of the lorde came downe from heauen, and remoued the stone from the doore of the graue, and than sate vpon it. And the countenaunce of the aungell was lyke vnto the lyghtening, and hys garmentes shinyng as white as snowe. The kepers of the Sepulchre loking vpon him, were afrayde and so amased that they laye astonied like dead men.

The texte. And the aungell made aunswere vnto the women, and sayde: Feare ye not: For I knowe that ye seeke Jesus whiche was crucified, he is not here, for he is risen as he sayde. Come see the place, where the Lorde was layde. And go quickely, and tell his disciples that he is risen agayne from deathe. And beholde he goeth before you into Galile, there ye shall see hym. Loe I haue tolde you.

But the aungell comforted the women, saying: These men worthyly be amased at the glory of the resurreccion, whiche doe persuer and continue styll in theyr vnbeliefe: But feare not ye, for I know that ye seeke Jesus who was crucifyed. Nowe he hath left hys sepulchre, and hath performed that he promised to do. This is the morning of the third day. Therfore he is risen. Come and see the place, whiche beyng voyde of the bodye, hath yet a sygne where the body laye: It hath also the apparell of the bodye, the lynnen wherein he was wrapped. Lette these thynges make you beleue, yf ye beleue not me. But spedely departe hence, and tel these thinges that ye haue seene to the other disciples, being sadde for the deathe of the lorde, that he is risen agayne. Whome if ye desire to see, beholde, he will goe before you into Galile, like as before his death he promised. There ye may see hym alyue, for whome ye mourned when he was dead. Loe I haue tolde you before.

The texte. And they departed quickely from the sepulchre with feare and great ioye, and did runne to bring his disciples worde. And as they went to tel his disciples, beholde, Jesus met them saying: Al hayle. And they came and helde his feete and worshipped him. Than Jesus sayd vnto them: be not afrayde: goe and tel my brethren, that they goe into Galile, and there they shall see me.

And whan they had looked in the voyde graue, whiche they had founde shut, spedely they returned, partely fearefull for the greatnes of the miracle, partely rauyshed with greate ioye, for the desyre and hope to see theyr Lorde alyue agayne, and they runne to communicate thys ioye to the dyscyples of Jesus.

And

And as they wente, Jesus met them, that they myghte tell the more certayne tidinges. And to encourage them being fearefull, he sayde: All hayle. They seyng and knowing the lorde, went vnto him, and embracing his feete, wurshipped him. Agayne Jesus to take from them all feare, that they mighte the better perceiue the thynges that shoulde be spoken, he sayeth: feare not, goe and tell my brethren the thinges that ye haue seene, and bid them go forward into Galile, there they shall see me.

¶ Whan they were gone, behalde some of the keepers came into the citie, and tolde the chiefe of the priestes all thynges that had happened: And they assembled together with the elders and tooke counsell, and gaue muche money to the souldiers, saying: Saye ye that hys disciples came in the nyghte, and stole hym awaye, whan ye were asleepe. And if thys come to the presidentes eares, we wyll perswade him, and saue you harmeless. But they tooke the money, and did as they were taught, and this saying is noysed amõg the Jewes vntil this day. The texte

And when they were departed, to thintent the trueth of the resurrection myght be confirmed also by the testymonie of the aduersaries, certayne of the keepers, leuing the Sepulchre, went vnto Jerusalem, and tolde the heades of the priestes, what thinges had bene dooen, howe the sepulchre beyng shut and sealed, the body was not founde. And howe the aungel being of meruellouse beautie, remoued the stone, and of the earthequake, and howe they were amased for feare. And how they hearde the aungell talking with the women. Whan the priestes hearde these thinges of the keepers, they went to counsel agayne with the Seniours: forasmuche as the thyng was to manyfeste to bee doubted, they bye a lye of the keepers for money, lyke as beefore they boughte the helpe of the traytour for money: but that they paye more for the laboure of the lyers, than of the traytoure: keepe close (sy they) the thynges that ye haue seene, but make a brute abrode, that hys disciples came in the night & stale him away, whan ye were asleepe. And if thys inuencyon and sleyght be brought vnto your president, we will perswade hym, and deliuer you from all daunger of this matter. Therefore the souldyers receyuyng money, dyd as they were instructed, and thys trieflyng and vayne sleight was beleued of the people. For thys rumoure is bruted abrode vnto this day emong the vnbeleuing Jewes.

¶ Than the eleuen disciples wente away into Galile, into the mountayne where Jesus had appoynted them. And whan they sawe hym, they wurshipped hym. But some doubted. And Jesus came and spake to them, saying: all power is geuen to me in heauen and yearth. The texte

Nowe the eleuen disciples monished of the women, wente forewarde into Galile, and went vp vpon the hyll whiche Jesus had appoynted them. There he shewed hymselfe. They sawe and knewe hym to be theyr Lord, and honoured him, as now being on high and in heauen. Notwithstandyng, some yet doubted, vntil they were made to beleue, with many and very certeyn argumentes. Albeit theyr doubting was profitable for the certaintie of oure belefe. Therfore Jesus drawyng nere vnto them, dyd not onely offer hymselfe to bee seene and touched presently, but also spake vnto thẽ with hys knowen and accustomed voyce: declaring that by his death, he had obteyned a kingdome & authoritie both in heauen and in earth. In heaue, where euer he reigned with the father: in earth where hereafter he shoulde reigne, not by tiranneal powers and aides, but thorough fayth of beleuers: and that he shoulde dispose the office of this euangelicall kyngdome vnto his disciples, who shoulde folowe his steppes, committing vnto them the office to preache the Gholpell, not onely to the

Jewes

Jewes, but also to all nacions: and also authoritie to baptise, and by the holy ghoste, to forgeue synnes to all menne, that wyll profesſe an euangelycal lyfe with a sincere hearte: and to enstructe and frame them, not after the lawe of Moyses, nor after the constitucions of the Pharisеis, but after his preceptes, vntyll they wered and grewe vp vnto the perfeccyon of the wysedome of the ghospell. And that they should nothing dystrust, for that he should not be continually conuersaunt with them, he promiseth that they? felowshyp shal neuer fayle, and that he will neuer forsake hys, but be alwayes presente with hys in spirite and power vnto the laste ende of the worlde: All power (q he) is geuen me in heauen and earth. Ye haue sene me by the reason of the weakenes of the flesh, hungrie, thyrstie, weary, nedy, despised, taken, bounde, spetted vpon, condemned, beaten, crucifyed, couered with all kyndes of spytefulnes, and in maner detect vnder the loweste sorte of menne. Because I haue suffered all these thinges willingly and of myne owne accorde for the health of man: my father hath rayſed me from deathe, and rewarded me with the glory of immortalitie, and hath lifted me vp to the felowshyp of hys kyngdome, and hath submytted vnto my power and rule, all thinges that be in heauen and earth. Ye haue an authour whome ye ought not to distrust, ye haue a Lorde, of whome ye ought not to repente.

The texte. Goe ye therefore and teache all nacyons, baptise them in the name of the father and the sonne, and the holye ghoste, teaching them to kepe all thinges whatsoeuer I haue commaunded you.

Lyke as I dyed for the healthe of all men: so there is no nacion whiche belongeth not to my righte. It shall be youre parte to get vnto me, as muche as lyeth in you, all kinde of men. But ye shall not gette them by weapons or war, but by the same meanes that I got vnto me this right, by wholsome doctrine, by a lyfe woorthy and meete for the ghospell, with free well doyng, with pacyent suffering of illes. Goe ye therfore as trustie Ambassadoures, & trusting me your authour, teache firste the Jewes, than the nerte neighboures vnto them, afterwardes all the nacions of the whole worlde. Teache what they ought to beleue of me, and what they ought to trust of me. First to knowledge the heauenly father, the maker, the orderer, and the restorer of al thinges visible and inuisible. Whose power no man can resist, because he is almightie, whose knowledge no man doeth deceiue, because hee seeth all thynges: whose iudgemente no man shall escape: from whome, as from the fountayne, cummeth all goodnes in the worlde. To whome is due all honour, prayse, and thankes geuing. They must knowledge also his sonne Jesus, by whome through hys eternall and vnsearchable counsell, he hath purposed to deliuer mankinde from tiranny of sinne and deathe, and by the doctryne of the ghospell, to open the waye vnto euerlasting felicitie. Who for this cause by his will, came downe into the earth, and was borne very manne, of the virgyn Marie, and beyng man long conuersaunt emong menne, taught the heauenly philosophy, which only maketh menne blessed.

And being an innocent, was afflicted and punished for the sinnes of the whole worlde, and put to death vpon the crosse. And layde in his graue, the third day he arose agayne according to the prophecies of the Prophetes. After that, beyng conseruaunt many dayes with his disciples, and the trueth of his resurrection delared by sure argumentes, he wente vp agayne into heauen, where-

as partaker of the kyngdome and glory of his father, he sitteth on the righte hande of his father almightie. Once he shall come agayne into the worlde, not lowe and abiecte as before, but with the diuine maiestie: not a sauioure, but a iudge, bothe of those whome that day he shall finde aliue, and of those whome nowe being dead, the trumpe of the ghospell shall sodainly call agayne to life: that by his ineuitable iudgemente, euery man may receiue rewarde worthy and mete for his doinges. They must knowledge also the holy ghoste, whome I haue nowe partely geuen vnto you, and will geue more plentiously, after that I come into heauen, whose secrete inspiracion shal coumforte, teache, and strengthen the mindes of them that trust in me: and being powred into the hartes of all men, shall glue and confeder them together with mutuall charitie, as many as profesle hartely the fayth of the ghospell, of what nacyon soeuer they come of. And if a man doth sinne any thing through the weakenes of mā, he shal obteyne forgeuenes of his sinnes, so that he doth not seuer himselfe frō the league & felowship of the holy cumpany. And whosoeuer ioyneth himselfe vnto this league, all the sinnes of his former life shall be forgeuen him freely. Finally lest any man shoulde thynke the rewardes of good dedes to be desyred in this life, or shoulde goe aboute vengeaunce agaynst yll doers, let them knowe that this hereafter shall come to passe in them, whiche ye see dooen in me. The dead shall liue agayne, and euery soule shall be restored to her owne body. The whiche as soone as it shall bee doen, whosoeuer shall belong to this holy felowship, and sticke constantly vnto me, shal be translated with me vnto euerlasting life, to be partakers of felicitie, which were felowes and partakers of afflictyons. After that ye haue taughte these thynges, yf they beleue the thinges that ye haue taught, yf they repent them of their former lyfe, if they be ready to embrace the doctrine of the ghospell, then dippe them in water, in the name of the father, the sonne, and the holy gost, that by this wholy signe, they may trust themselues to be deliuered from the filthines of al their sinnes, freely through the benefite of my death, and nowe to be chosen to the number of the children of God. Lette no manne be circumcysed, let no manne bee baptized in the name of Moyses, or of any manne. Let them all knowe to whome they be bounde for their health, vpon whome they oughte wholy to hang. Let them not bee burdened with the ceremonyes of Moyses, or of manne. Lette this token be sufficient for all menne that cumme to the profession of the ghospell, whiche is easye to bee had in euery place. But leste any manne myghte thinke it sufficient to saluacion, once to be baptysed, and to profesle the faythe of the ghospell, they must be taughte agayne by what meanes they may kepe their innocencie, by what meanes they may goe forwarde to perfeccyon of the euangelicall godlines: I haue omitted nothyng whiche may make to the obteining of euerlasting health. And that heauenly spirite whiche ye shall receiue, will not suffer you to forget that whiche ye haue learned of me. Therefore whatsoeuer I haue commaunded you, deliuer ye the same to be kepte of them. I haue not prescribed vnto you the ceremonies of Moyses law, whiche like shadowes must now vanishe away at the light of the euangelicall trueth. I haue not prescribed vnto you pharisaicall constitutions, but those thinges, whiche onely bringeth true innocencie and godlines, and whiche onely maye make you derely beloued of God, and truely happy.

Baptising them in the name of the father, &c.

Therefore teache these thynges to them that profesle my name not onely in woorde,

worde, but also in life, as I, whatsoeuer I taught, I persourmed it in dede. While ye be doyng of these thynges, and whyles ye bring mortall menne to heauen, the worlde will ryse agaynste you, lyke as it rose agaynste me. For my spirite agreeth not with the spirite of thys worlde, and my doctryne is wholy agaynst the affeccions of them, whiche loue the thinges that be of this world. They will ryse agaynste you with greate tumultes, but there is no cause why ye nede to distrust, though ye be but lowe and abiecte, vnlearned, weake, and fewe. I haue ouercome the worlde, and ye shall ouercome through my helpe, & by myne example. Ye shal ouercome through my might, and not your owne, whatsoeuer is terrible in this worlde.

The texte. ¶ And loe, I am with you alway, vntill the ende of the worlde.

And although I shall take vp this body into heauen, because it is so expediente for you, yet I wil neuer forsake you. For after that I shall ceasse to bee with you in body, than I shall be more effectually with you in my spirite. And I will be with you vnto the worldes ende, but whan the worldes ende shalbe, it profiteth not, nor behoueth not you to know. In the meane season do what is commaunded you, euer ready agaynst that daye. Whiche whansoeuer it shal come, than ye also, your mortalitie layed aparte, shal bee wholy with me, fellowes of my fathers kyngdome, whiche shall neuer haue ende.

FINIS.

To the moſt excellent and ver=

tuous princeſſe quene Catherine, wyfe to our moſte gra=cious ſoueraigne Lorde, Henry the eyght, Kyng of England, Fraunce and Irelande, defendour of the faythe, and of the Churche of Englãd, and alſo of Irelande, in earthe ſupreme heade, Thomas Key, her dayly Oratoure, wiſheth perpetuall felicitie.

Mõge the innumerable benefites whiche we haue receiued of almighty God, moſt worthye and excellent Princeſſe, there is none in myne opiniõ for the whiche we are more bounden vnto his merciful good=neſſe, then for that it hath pleaſed hym more clearely to illumine vs of this age with the knowledge of his ho=ly woorde, then our forefathers and elders. For who knoweth not how long this realme hath bene miſera=bly ſeduced through ignoraunce of the Scriptures? Who, euen amonge the vplandiſhe, perceyueth not what intollerable abuſes haue bene vnder pretence of true religion, and Godlyneſſe, mayntayned in this Churche of Englande, tyll ſuche tyme ỹ God of his infinite mercy, ſent vs a newe Joſias, by whoſe righteous adminiſtracion, and Godly policie, the light of Gods worde that ſo many yeares before was here extincte, began to ſhyne agayne: to the vtter extirpacion of falſe doctrine, the rote and chiefe cauſe of all ſuch abuſiõs? This Joſias is our mooſte redoubted ſoueraigne Lorde Kyng Henry theyght, a Prince garniſhed with ſo many excellent gyftes of grace, nature, & Fortune, that he is in very dede, & therfore mooſte worthely called, the perfite mirroure, & pearle of all Chriſten Princes. To wade here in the prayſe of his princely qualities, & noble actes atchieued to Gods honoure, and the publique weale of this realme, is not my purpoſe, for that I knowe it to be an enterpryſe farre exceadyng the compaſſe of my ſymple learning, and barrayne eloquence: But onely to declare howe muche we are bounden, chiefly vnto God, and nexte vnto his moſte excellent Maieſtie, ỹ we haue the Scriptures in our mother tõgue, & are cured of our olde blindneſſe by the medicine of veritie. For nowe hauing our ſpirituall iyes opened, and daily receyuing into the ſame the cleare light of Gods worde, we begyn to ſee, & perfectly to knowe our onely ſauiour Jeſus Chriſt: whome to knowe is euerlaſting lyfe and ſaluaciõ. But ſo longe as the ſaide Scriptures were hyd, and kept from the knowledge of the people, fewe knewe Chriſt aryght: and none leſſe then they, who appeared to be the chiefe profeſſours of chriſtian religion. For what els is it to knowe Chriſt, but to knowe and confeſſe that of him onely, and by hym cummeth oure ſaluacion: that by hym oure good dedes are acceptable vnto almyghty God the father: that by him the fathers wrathe is appeaſed: that by him we be enfraunchiſed from the captiuitie and thraldome of the deuell: and to be ſhorte, that by hym

 we

we are adopted and chosen to be the children of God, and enherytours of the kyngdome of heauen. Whoso knoweth Christ aryght, surely beleueth to attayne saluacio by him onely, who sayth: Cum vnto me all ye that do trauaile, and are charged, and I shall refresh you. The very office of Christ is to saue: & therfore he was called by the high wisdome of God (Jesu) that is as muche to say, as a sauiour, because (so sayth the angell in Mathew) he shall saue the people from their sinnes: So that it appeareth hereby how greatly they are deceiued that thinke to be saued by any other waye or meane then by Christ, or that make theselues quarter sauiours with him, ascribing any parte of their saluacio vnto their owne workes and deseruinges. Nowe howe could Christ be knowen aright, that is to say, to be our onely sauioure and iustifier so long as the scriptures were shut vp, & kept from the people: And Legenda aurea, with such like trupery lay open for them to passe the time withall, and reade in stede of the byble. For this cause chiefly, and also for lacke of good preachers, to preache and teache the truthe, it came to passe, that he was almost cleane out of knowledge in this realme, insomuche that (during the tyme of this great ignorannce and blyndes) many a thousand putte more confidence of soule healthe in workes that were but of mennes phantasying, as in pardons, in pilgrymages, in kyssing of relyques, in offeryng to saintes, in halowed beades, in numberyng of prayers, in mumblyng vp of psalmes not vnderstand, in the merytes of those that called them selfes religious, and in other lyke thynges, disalowed by god, and his holy word, then in Christe thonly auctor, as is afore sayde, of mannes saluacion. But nowe that by the gracious permission of our sayde soueraigne Lorde, the scriptures are open for euery man to read soberly, and reuerently for his owne edifying in vertue and godly lyuing, it is right well knowen that the foresayd abusions were doctrines of Antichristes inuencion, and not of god: and that al such as teache any other waye or meane to attayne saluacio, then by hym who sayth: I am the waye & veritie, are false teachers, seducers, and liers. Nowe do the commaundementes of God no lenger giue place, as they were wonte to do, vnto mans tradicios. Now haue we learned what is our dutie to God, & what obedeice we owe vnto our price, gods chief minister, and supreme head in earth of our churche & congregacion. Now is idolatry, hipocrisy, and superstition, cleane plucked vp by the rootes, and true religion euery where planted. Nowe is false doctrine exiled, & Gods worde truely set forthe and preached. Nowe hathe England cleane forsaken Antichrist of Rome, the greatest enemy of gods holy worde, with al his moste vngodly deuices, and diuilyche inuencios. And all this came of the mere mercy and goodnes of almygty god towardes vs, who vndoubtedly for thassercio of his holy word, and the delyueraūce of vs his people out of captiuitie, ignorannce, and blydnes, hathe raysed vp in oure tymes thi Christen Josias, and ioyned vnto the same by most lawful matrimony youre noble grace, a Lady, besydes other speciall gyftes, and singuler qualities, wholy geuen to ꝑ study of vertue and godlynesse. Wherfore all England hathe iuste occasion to reioyce at this youre graces honorable aduauncement, yea rather hyghly to thanke god that our moste gracious soueraigne hathe matched himselfe with so vertuous a Lady, in whome is the very expresse resemblance of all his maiesties excellent vertues, but specially of that his graces ardent zele, and deuocion in fauouryng and setting forthe of Gods word, the mother of all ioyful prosperitie.

rete. A manifest argument wherof besydes many other, is that your grace so muche desyreth to haue the Paraphrases of the renoumed clerke Erasmus of Roterdame vpon the new testament (a worke very fruitefull and necessary for the true vnderstandyng of this parte of holy scripture) tourned into Englishe: and for the exploiture and spedy accomplishement of this your graces most Godly desyre, hath (as is sayde) commaũded certein welllearned persõs to translate the sayde worke, the paraphrase vpon S. Marke excepted, which the right worshypfull maister Owen (a man of muche lerning, & no lesse honestie, and therfore worthyly Physician to the kynges moste royall persõ) moued me, your graces pleasure fyrst knowē, to go in hãd withall, affirming that I should do a thyng right acceptable vnto your hyghnes, if I would diligently trauell therin. The whiche thing, being very desyrous to gratify your highnes, and with my poore seruice and diligence to further, as much as in me lay, ỹ godly purpose of the same, I right gladly promised him to do, trusting rather vpon the benigne acceptacion of your gracious goodnes, then vpon the sleudernesse of my wytte & lerning farre vnable worthely to atchiue so weyghty an entrepryse. For thauctour hereof was a man of incomparable eloquẽce: and therfore it is not possible for a person scarcely of meane learning (as I am) to set out euery thing specially in our English tongue being very barrain of wordes and phrases (I will not saye barbarous withall) so lyuelye, & with like grace as he wrote it fyrst in the Latine. Wherfore I mynded nothyng lesse then to contend with him in ornate speache, and eloquence: but haue done my diligent endeuour so to interprete the sayde worke, that it shoulde be bothe plaine and pleasaunte vnto the reader: and not onely that, but also to discharge the chiefest office of an interpretour, whiche is faythfully to translate, and expresse euery thing according to the true sence & meaning of thauctoure. If I haue, most vertuous Princesse, any where fayled thus to do, it hath bene rather for lacke of learning, and better knowledge, then of any good will and diligence. To speake here any thyng eyther in praise of thauctour of this present worke, or of the worke selfe, in myne opinion shall not be nedefull, for that thauctour is so muche renoumed for his excellency in lerning, that my prayses can no more illustrate and set forthe his glory, then a candell (as the common prouerbe is) giue light vnto the sunne: and the great vtilitie of thother cannot so well be set out by any mans prayse and commendacion, as it shall euidently appeare vnto them that wyll diligently reade and peruse it. If this my good will and endeuour maye be acceptable vnto your highnes, as the great fame of your bountye, and gracious goodnes putteth me in comforte it shalbe, I wyll hereafter, god assisting me, employ my whole study and labours in suche wise, ỹ the fruite thereof shalbe more worthy to be presented vnto your noble grace, then this rude translacion, the whiche I am bolde at this present throughe thaffiaũce of your natural gentlenesse to dedicate vnto the same.

I beseche almighty God long to preserue our sayde soueraigne
Lorde, your grace, and that moste comfortable flower
of all England, noble Prince Edward,
in continuall honour,
ioy, and prosperitie.

(.˙.)

¶ To the moste chriſtian prince Frauncis the Frenche kinge, the firſt of that name, Eraſmus of Roterodame ſendeth greting.

THat I haue not tyll this day (moſt Chriſtiã kyng Frãcis) enioyed the commoditee of your maieſties ſpeciall fauour and beneuolence towardes me, hathe neither ben thorowe my defaulte or negligẽce, neyther yet can ỹ cauſe therof iuſtly be aſcribed vnto your excellency: but among ſondry lettes and impedimẽtes that hytherto hath chaunced, there hath none ſo muche enuied me this felicitie, as hathe this troublous and vnquiet worlde. For I haue euer loked when that in theſe long ſtormes and tempeſtes of warres, there woulde ſome fayre wether or clerenes of peace ſhyne vpon vs out of one quarter or other. Neither haue I thought my ſelfe at any time the leſſe bounden of an hear vnto your bountefull goodnes, then if I had accepted whatſoeuer your grace of your princely liberalitie offered me. And I truſt ere it be lõge to haue an occaſion more euidently to teſtifye the earneſte zeale and good mynde I beare towardes your hyghnes.

In the meane whyle vntyll opportunitie ſhall ſerue me ſo to dooe, I haue thought good to ſende your grace the Paraphraſe vpõ the ghoſpell of Sainct Marke as an earneſt penny of this my promiſe. And where I was of my ſelfe very prone and ready thus to dooe, and as it were runnyng forwarde of mine owne accorde, the very fitnes of the matier did alſo not a lytle excite and moue me therunto. For after I had dedicated Mathewe vnto myne owne naturall liege lorde Charles themperoure: and Iohn (vpon whome by and by after I had finiſhed Mathewe I made lykewyſe a Paraphraſe) vnto Ferdynande his maieſties naturall brother: & Luke (whiche was the thyrde that I wente in hande withall) vnto the kyng of Englande: then remained there Marke, who ſemed to be lefte behynde for your grace, becauſe the fower goſpels ſhoulde be dedicated vnto the fower chiefe princes and rulers of the worlde. And god ſende grace that the ſpirite of the ghoſpell maye lykewyſe ioyne the heartes of you all fower together in mutuall amitie and concorde, as youre names are in this ghoſpell boke aptely conioyned. Some there be whiche extende the byſhoppe of Romes dominion euen vnto hell or purgatory: other ſome geue him impery and power ouer the aungels. And ſo farre am I frõ enuying him this preeminente auctoritie, that I woulde wiſhe hym to haue a great deale more, but yet woulde I deſyre withall, that the worlde might once fele this his power, good and holſome, in ſettyng chriſtian princes at one, and in conſeruing the ſame in peace and amitie, whiche haue a lõg ſeaſon with no leſſe diſhonoure, then ſlaughter and effuſion of Chriſtian bloud, warred one agaynſte a nother to the vtter decay of Chriſtes religion.

And all this whyle we curſe and banne the Turkes. But what pleaſaunter ſight can there be vnto the Turkes, (or yf any other natiõ there be of the miſcreauntes that are greater enemies vnto Chriſtes religion) then to ſee thre of the moſte flouriſhing and moſte puiſſaũt princes of all Europe, thus by reaſon of miſche-

of miſchieuous diuiſion, to purſue eche other with mortall battaille. It will ſcarcely ſincke in my brayne that there is any ſo cruell a Turke who wyſheth more miſchiefe vnto Chriſten menne, thē theſelues worke one an other. And all this whyle ariſeth there no peace maker which wt his authoritie maye appeace this vngodly buſines and ruffling of the worlde, where as there lacketh not prouokers and ſetters on ynowe, and ſuche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worſe with my forevndgement. I knowe ryght wel that euery one thinketh his owne cauſe moſte rightful and iuſte: I knowe alſo that in all ſuch iudgementes that ſame partye is euer woonte to haue more fauoure that defendeth himſelfe from iniury offred him, then he that offreth the wreng: but yet would I very fayne that all chriſtian princes, woulde debate the matter ryght, and would well conſider with themſelues, how much he hathe gotten hereby, whatſoeuer he be, that had lieffer haue and embrace an vniuſt peace, then wage battaile be it neuer ſo iuſt and lawfull. What is more brytttle, more ſhorte, or more full of miſery and wretchednelle, then is this preſent lyfe of ours? I will not here ſpeake of ſo many kyndes of diſeaſes as reigne in the worlde, ſo many iniuries, ſo many caſualties, ſo many fatall calamities and miſauentures, ſo many peſtilences, ſo many diuers kyndes of lyghtninges, ſo many yerthquakes, ſo many ſortes of fiers, ſo many fluddes and inundacions of waters, with other like calamities out of all meaſure and numbre. For amōge all the euils that mannes life is vexed or troubled withall, there is none where of more miſchiefe and hurte enſueth, then of battaile, the which yet doeth muche more miſchiefe vnto mennes maners, then it doeth vnto theyr ſubſtance or bodyes. For he doeth the leſſe harme of bothe, that bereaueth a man of his life, then he that bereaueth him of his vertuous and good minde. Neyther is battayle euer the leſſe deteſtable & leſſe to be abhorred, becauſe the moſte parte of the euils there of lyghteth vpon poore folkes neckes, & ſuche as are of lowe ſtate and degree, as of huſbandmen, craftes menne, and waifaryng men. For the Lorde of all Jeſus Chriſte, ſhedde no leſſe bloude for the redemption of ſuche, be they neuer ſo vile raſcals & abiecte perſons, then he dyd for ỹ greateſt kynges and princes that be. And when at the dreadfull daye of dome we ſhall cummie before the iudgement ſeate of Chriſt (where muſte ere long be preſented all the potentates and rulers of this worlde, howe mightie and puiſſaunte ſoeuer they be) that rigorous iudge will require as ſtreyght an accompte for thoſe ſely poore wretches, as he will doe for the rulers and great menne. They therfore that thynke it but a ſmall loſſe vnto the cōmon wealthe when theſe poore ſoules and vnderlinges are robbed, afflicted, dryuen out of their houſes, burned, oppreſſed, and murthered, doe plainly condemne of folythnes Jeſus Chriſte the wyſdome of the father of heauen, who for to ſaue ſuche, as the ſayde perſons are, dyd ſhed his precioufe bloud, and ſuffred paſſion. Wherfore in mine opinion no kynde of people is more pernicious to the common weale, then ſuche as put into princes heades thoſe thynges that maye ſtyre and moue them to warre, who the more highe ſtomaked and courageous they be, the ſoner are they deceyued. And amonge all princely vertues, highe ſtomake and noble courage of mynde is reckened the chief. For this vertue was Julius Ceſar of olde wryters hyghly commended. And for the ſame is noble kyng Frauncis lykewyſe extolled in oure tyme,

with the full consent and testimonie of all nacions. Nowe what greater argument is there of a very lokti̇e and couragious mynde, then to be able nothinge to passe vpō iniuries? The doughtynes and valiaūtise of the olde Capitaines who warred for empire, and not for defence of lyfe, is muche renoumed and praysed, but in Gentyle wryters, and of Panyms or Gentiles. Certes it is a muche more honourable and glorious facte for a christian prince to bye peace and tranquilitie of the common weale with the losse of some parte of his dominion and enheritaunce, then for victory obteyned to be receyued with muche goodly triumphe, bought with so great displeasures of the people. Therefore such as haue incēsed the myndes of princes with a desyre to enlarge their empire, what els haue they inuented but a continual fountaine and quicke spryng of warres. Agayne as much mischiefe doo they in the worlde that minister vnto the same princes occasion and matter of wrathe, bearyng them in hande that it is a thyng appertainyng vnto princely manhod or couragiousnes, to be auenged by force of armes for some folyshe worde spoken, whiche happely was vntruely reported, or at the leste wyse made a great deale worse, and more haynous then it was spoken in very dede. But howe muche greater a pointe is it of a noble courage, for consideraciō to haue the peace and tranquilitie of the common wealthe conserued, nothyng to passe vpon a rayling woorde? For yf any hurte cumme therof, it is but a priuate hurte, yea, to say the truthe, it hurteth not at all, if it be neglected and not passed on. And in other matters concerning worldly affaires, kynges peraduenture maye take summe vacacion, and nowe and then sequestre them selues from busynesse, at leste wyse if it be lawfull for them to be any where idle and without busynesse, vnto whose office it specially belongeth to watche, for the preseruacion and safegarde of so many. But in takyng vpon them the daungerous enterprises and aduentures of warre, forsomuche as the same bryngeth with it a whole floude of great euylles and mischiefes, they ought with all theyr iyen in their heades to watche, and to be as circumspect as is possible to be, leste they decree and determine any thyng vnaduisedly. Neither speake I these thynges (moste christen kyng) of any entente to plucke the sworde out of the handes of princes. For peraduenture it is the parte of a good kyng sumtymes to make warre, but that muste be at suche tyme, when all other thynges hauyng been assayed in vaine, extreme necessitie compelleth him so to doo. The lorde Jesus tooke away the vse of the sworde from Peter, but not from princes. Saincte Paule also confirmeth their authoritie, commaunding suche as in the citie of Rome professed Christes religion, in no wyse to contemne thauthoritie of their soueraigne rulers, although the same were Gentiles and misbeleuntes, in so muche that he woulde not haue taken from them, being as the very ministres of God, neyther theyr customes, theyr tares or talages, nor theyr honoure. Taketh he the sworde from them, who sayeth: For he beareth not the sworde for naught? The selfe same thyng doethe Peter also teache beyng one of ỳ chiefe Apostles, saying: Submitte your selues therfore vnto all maner of ordinaunce of manne, for the lordes sake, whether it be vnto the kynge, as vnto the chief heade: eyther vnto rulers as vnto them that are sente of hym, for the punishment of euil dooers, but for the laude & prayse of them that doo well. &c. Christe woulde haue Peter to haue no weapon saue the sworde of the ghospell, whiche is the heauenly worde, the whiche as

saincte

saincte Paul teacheth in the epistle to the Hebrewes, is quicke and mightye in operacion, and sharper then any two edged sweord: and entreth through, euen vnto the deuiding a sondre of the soule and the spiryte. For he that commaundeth the sweorde to be put vp into the scaberte, and taketh it not away, doeth more then yf he toke it awaye. For why doeth he commaunde it to be put vppe? Truely because the euangelyke pastoure shoulde in no case make warre. Why doeth he neither commaunde it to be layde aside, nor yet forbid it to be? Verayly to doone vs to vnderstande, ỳ we ought not so much as then to go aboute to be auenged, when we are of power to reuenge the iniuries doone vnto vs. Wherfore I conclude, that the euangelyke pastoures haue the sweorde of the ghospell deliuered them of Christ, wher with they sleagh vices, and cutte awaye mans carnall lustes and desyres. Kynges also and temporall rulers haue theyr sweorde by his sufferaunce and permission, to make cuillmen afearde, and to preserue good men accordingly. The sweorde is not taken from them: but the vse therof is prescribed. They haue it for a defence and conseruacion of the publike tranquilitie, and not to bolster, and mayntayne therwith theyr owne ambicousnes. There are two maner of sweordes, a lyke wyse two maner of kyngdomes: The priestes and bishops haue theyr sweorde, and also theyr kyngdome. In stede of Diademes and helmettes they haue theyr Mytres: In stede of a scepter they haue a crosyers staffe: they haue theyr burgandyne, theyr souldiers girdle, and to be shorte, al that complete harnes whiche that valiaunt warriour Saincte Paule ascribeth vnto them in sondry places. These euangelyke kynges are called pastours, so lyke wyse are temporall kynges named of the Poete Homer, pastours of the people. They bothe doone one thyng, and yet is theyr office and ministery diuers, euen lyke as we se that in the same enterlude and play, some play one parte, and some an other. But yf they both hadethe of theym theyr owne sweord in a readines, I meane, yf ethe of theim would vse the power geuen them aryght, and as they ought to doo, I thynke verily that we (who are rather christen men by name, then in dede) would not so often times drawe out our wicked sworordes to thruste theim into the bellies of our christen brethren. Nowe whiles they bothe nothing regardyng theyr owne duetie, haue the one a desyre to entermeddle with that, whiche in no wyse appertayneth vnto theyr vocacion, it cummeth to passe that neyther of them both do maintayne theyr owne dignitie accordyngly, nor yet construe the publike tranquilitie. Whē hath a kyng more kyngly maiestie, then at suche tyme as he sitteth in iudgement, and ministreth iustice: then when he represseth iniuries, endeth controuersies, helpeth the oppressed: or when he sitteth in counsayle studying how to aduaunce the common wealth? On the other syde, when hath a bysshop more of hys dignitie, then at suche tymes as he preacheth the doctrine of the gospel out of a pulpit? For then is that euangelike king in his seate royall.

Loke how vnsemyng a thyng it was for the Emperour Nero to contende with the maisters of Musyke and myth harpers in the stage, or to proue maisteries with wagoners in the lystes or turneying place, called in latyne Circus: so vnsemely a thyng it is for a kyng to meddle wyth lawe and pleitie matiers that perteine vnto his own priuate affectiōs, and hurt the prosperous state of the common wealth. Agayne loke how vncomely a thyng it were if a Philosophier would with his cloke & long beard skip about the stage, & play

a parte in an enterlude: or els holde a bill or a net in his hande in the place where the swordplayers are wonte to fyght at bitterraunce, and syng theyr accustomed song: I would not haue the, I woulde haue a fyshe, cocke why flyest thou from me: euen no lesse vnsemely a thyng it is for the euangelike kyng to playe the warryer, to bye and sell, I will not speake of other thynges more vnhoneste, and lesse agreable with his vocation. Howe chaunceth it that there is anye one byshop in our dayes that thinketh it a goodlyer thyng for hym to haue in his trayne. CCC. horsmen well appointed with crosbowes, launces, and handegunnes, then to bee accompanied with a good numbre of learned and vertuous deacons, and to carry about with hym bokes of holy scripture? Why dooe they thynk them selues great by the pompous shewe and setting foorth of those thynges, by contemnyng wherof, suche as they sucreded were accompted great and worthy persons? Why haue trumpettes and hornes a sweeter sounde in theyr eares, then the readyng of holy scripture? Well then, what if a kyng in steade of a Diademe, and a robe of estate, put on a Myter and a priestes attyre? and contrary a bishop in stede of a Myter and priestes attyre weare a Diademe, and a kynges robe or kyrtel: will it not appeare a monstreous sight vnto vs?

Nowe if the vnright and disordered vse of suche thinges as are but signes of theyr office and ministeries dooe so greatly moue vs, why then are we not a greate deale more moued to see their offices turned cleane cam, & misordered? Certes if either kyng or bishop dooe any thing priuately, they must haue respect to nothing els, but to the health and conseruacion of the people. For yf they dooe theyr dutie aright, either they admonishe such as are out of the way, correct suche as haue done amysse, or coumforte the dismayed, or kepe vnder the proude and hye mynded, or styrre vp idle persons, or make those that are at variaunce frendes and louers againe. This is the very office of kynges but specially of the euangelike kynges, who in no wyse ought ambitiously to desyre this worldly kingdome. And forasmuche as the Lorde Jesus was in very dede both a spirituall and a temperall kyng (although he expressed in perfyth but a spirituall kyngdome alonely) it is both theyr partes to dooe what in them lyeth to counterfaicte and followe theyr prince.

He wholly gaue himselfe for vs. And how then for shame dare any that calleth hymselfe Christes vicar, lyue onely to his owne priuate wealth and commoditie? Christe whether he were in the temple, or in the Synagoges, or went abrode, or taried at home in his seuerall house, or were carried by water, or continued in the wildernes, dyd nothyng elles all his lyfe long but playe the parte of a sauiour, of a coumforter, of a well doer. He taught the multitude, he healed the diseased, he cleansed the lepers, he restored the syght of the palsey, the lame and the blynd. Further he chased awaye hurtefull spirites, raysed the dead, deliuered those that were in peryll, filled the bellies of the hungry, reproued the Pharisees, defended his disciples, and also the synner that so lauishely poured out her oyntmente vpon hym.

He coumforted the synfull woman of Canaan, and her that was taken in aduultery: Peruse all the whole lyfe of Jesus, and it shall euidently appeare that he neuer harmed any bodye, notwithstanding he had so manye hurtes and displeasures done to hym of others, and that he coulde easily haue bene auenged yf it had pleased hym.

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he euery where played the sauioure, euerywere the well doer.
He restored Malchus eare agayne whiche Peter cut of with his sweord. He would not haue his safegarde defended wyth ꝑ least hurte or displeasure that might be to any body. He made Herode and pilate at one. Hangyng on the crosse he saued one of the theues. Wo han he was dead he drewe the capteine of the garison vnto the christian profession. This was the very office and parte of a kyng, to do all men good, and hurte no bodye. His example all christian princes ought as nygh as they can, to folowe. And forasmuche as your grace is called the moste christian kyng, the very name and title selfe that is geuen your highnes, ought specially to moue you to expresse in all your doinges, as nere as ye can possible, the prince of all princes, Christe. But what sparcle of shame remayneth there in those persons, who albeit they haue a pleasure to be called the vicars of Christe, doe notwithstandyng require to haue (I saye not theyr lyfe or dignitie) but theyr auarice and pryde defended with greate effusion and shedyng of christian bloud? And this wryte I (ryght noble prince) not for to defame or reproue any bishops (albeit I wolde wishe of God that there were not some christian bishops of whome these wordes might be iustely spoken) but onely to shewe wherein ꝑ true dignitie of kynges and bishoppes consisteth, to the ende that bothe of them knowyng and maynteining theyr owne dignitie, maye happily passeouer this transytorye lyfe to Goddes pleasure and contentacion. But muche farder are those euangelike pastours from doyng theyr dutye, who, where it had been theyr parte to make princes be eyng at debate and variaunce at one agayne, do of their owne accorde incense them to warre, and as it is an old prouerbe, do cast brandes vpon the eyers or flames of battayle. Surely yf euer it were nedefull for a good pastour or shepherde anywhere to prouide for the safegarde of his flocke with the lolle and spendyng of his lyfe: if the example of that chiefe shepherde Christe, in whose stede they are, were any where to be expressed and folowed, here chiefly ought they to haue doone theyr duetie, where so greate a sea of mischiefes gulleth and floweth out into the worlde. But howe chaunceth it that amog so great a noumber of Abbottes, bishops and Archebishops, and Cardinals, not one stepped forth that dare putte, yea euen his verye lyfe in hasarde, to make an ende of this greate stirryng and troublous busynes of the worlde? Howe happily dyeth he, whose by his deathe causeth so many thousande mennes lyues to be saued? There is no crueller a thyng, then is that fyghting hand to hande, and bucherly mangyng and cuttyng of sweard players: And yet was antiquitie so fondly delyted with this syght, that the moste naughtie and detestable example remaynyng of the vse of the Gentiles, continued a long season, euen emong christen men, namely in the Citie of Rome, whiche could not yet forget her old paganitie. But that this manoure of fyghteyng is vtterly set aside, we maye thanke (as wytnesseth the historye called the tripartite history) one Telemachus a manne of theyr order and profession, who for christian simplicitie, and a desyre they had to leade a solitarye lyfe, and to eschewe the companye of the synfull multitude, were commonly called monkes or solytarye persons. This Telemachus came for this purpose out of the easte parties to Rome, and entryng into the place (whiche was called of them Theatrum, that is to saye, a place ordayned to beholde shewes and pastimes in) when he sawe two armed men

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come into the fighting place; and about to slee one another, he leaped be-twixt them as they were in their furye and rage, crying and saying with a laude voyce: What dode ye brethern? why go ye about like wylde beastes to murther one another? Tamake short tale, whiles the good man went about to saue both the kynges, he lost his owne, beyng stoned to death of the people: So muche dyd the dotyng multitude set by thys cruell kynde pastime and pleasure. But what came of this? Honorius the Emperoure, assone as he was enformed herof, commaunded this maner of fe wyng the people pastyme by coupling or matchyng together of sworde players, to be lefte and vtterly abolyshed. Nowe marke me well howe behouefull a pastyme it was, and how many thousandes had by reason therof ben miserably slayne and murthered, and then shall it euidently appere how much the world is bounden vnto this one mannes death. And for this facte was Telemachus iustely canonized and made a sainct. How much more then by all ryght and reason shoulde he deserue to haue lyke honoure gyuen hym, that woulde aduenture his lyfe to parte so mightye and puissaunt princes, that thus warre and fyght continually one agaynst another. For the common welth suffereth no great losse yf a sworde player kyll a sworde player, and one vngracious varlet sleyeth another: And yet as princes cannot be enemyes together without the vtter detriment and annoyaunce of the whole worlde: so contrariwyse may they with lesse ieopardy be parted, then Telemachus parted the sworde players: fyrste because they are christen men, and secondarily because the more noble courage and stomacke they be of, the more tractable they are, yf any bishop, or els any other prelate of the churche go about to perswade them without craft or dissimulacion. Nowe yf anye chaunce vpon suche a prince as can by no meanes be intreated, but is of a tyrannous and cruell nature: then let him consyder how the greatest hurt and displeasure that the cruellest tyranne in the worlde is able to do, is but death.

And where I praye you shall the successours of the Apostles shewe an exaumple of an Apostolyke spyrite, yf they shewe it not in this case? Some will here saye: What shall my death preuayle, yf I haue not my delyte? I answere: Christe the rewarde gyuer wyll not see his champion to lose his rewarde. Albeit many tymes death obtayneth, what lyfe could neuer bring about. For the death of vertuous men is of no small power and efficacie.

I wyll not here standein the recitall of olde exaumples whiche are innumerable. John Baptist was beheaded for his franke speakyng: but al princes are not Herodes: nor all haue not suche peramours as Herodias was. Ambrose bishop of Myllayne shranke not to suspende Theodosius the Emperoure out of the churche, for his cruell and rashe sentence agaynst the Thessalonians, and after he had sharplye rebuked hym, and commaunded hym to make satisfaction, he put hym to his penaunce. And forthwith the mayestye of so myghtye a prynce gaue place, and was obedient vnto the auctoritie of a bishop.

The holy man Babylas Bishoppe of Antioche attempted to vse lyke seuerities againste a kynge whiche had murthered an innocent, and he was slayne for his laboure: but anon as he was deade, he began to be feared not onely of the heathen Emperour, but also of the deuyles, whiche were as yet in these dayes worshypped for Goddes. I haue (ryght excellent prince) suche an opi-

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nion of the Emperours maieſties nature, of your Graces diſpoſicion, and of the kyng of Englandes good nature, and vertuous inclinacion, that I put no doubtes but you all would long ere this haue folowed good aduertiſementes, if there had been any ſuche counſaillour, whiche would haue been plaine and franke with you all with diſcretion, and diſcrete with franke plaines.

And all this whyle there lacketh not great plenty of ſuche as incenſe the myndes of princes to battayle, namely of thoſe perſones whome it behoueth, forasmuche as theyr profit and lyuing dependeth therupon, to haue all the worlde in an vproze, and vnquieted with warres. One ſayeth: he ſetteth your maieſtie at naught: he gaue your grace ſuche a mocke. Another, yf your highneſſe ioyne this part vnto your dominions, you may alſo at your pleaſure eaſely ioyne that. O vnaduiſed and raſhe counſaylour. Why doeſt thou rather put into his head howe farre he may extende the boundes of his dominions, then put him in remembraunce with howe narrowe lymites the ſeignozie, whiche he hath nowe at this preſent was in olde tyme bounded. Why doeſt thou not ſhewe hym whiche way that he hath may be well gouerned, rather then enlarged. The extending of boundes is endleſſe: and therefore moſt true it is that Seneca repozteth: Many Emperours and princes haue encroched vpon others, and taken theyr marches from them: and yet neuer none tyl this daye hath appointed hymſelfe any lymittes to be content withall. But the verye true commendacion of a prince ſtandeth in well gouerning. Alexander the great when he was come to the Occian ſea, wiſhed there had been another worlde for him to conquere, as who ſaye this, worlde was to litle to ſatiſfye his ambicioufnes, & deſyre that he had to enlarge his Empier. Hercules neuer went beyond the pyes called Gades. But no Occian, no Gades can bound our inſaciable ambicion. Howbeit againſt the peſtilent wordes of ſuche perſones, chriſtian princes ought to haue their myndes diligently fortyfied afore hand, with the decrees and ſayinges of Chriſte, as it were with triacles or preſeruatiues againſt poiſon, and in all their counſayles to haue ſpeciall regarde vnto the rule of the goſpell, as vnto a marke.

Peraduenture your maieſtie will aſke what I meane to ſyng ſo long a ſong vnto your highneſſe, ſence the ſame is moſte occupyed about the weightye affaires of the common wealthe. yea, my deſyre was to haue this ſong ſonge to all menne, for no cauſe els, but for that this vniuerſall calamitie of the worlde greueth me very ſore, and alſo for that I muche deſyre to ſee more tranquilitie and quietnes in euery parte of Chriſtendome, but ſpecially in the realme of Fraunce, then whiche kyngdome I wote not whether there be anye more excellent eyther in true chriſtianitye and good lyuing, or els in worldly aboundaunce and proſperitie. Now yf ſuche rufflyng and troublous buſynes dyd ſeldome when chaunce, lyke as great fluddes, earthquakes, or famine are wont to do, then were it a thyng more tollerable: but ſo it is that the worlde is continually troubled, and neuer at quiet by reaſon of ſuche diſorde and diuiſion. The phyſycians whenſoeuer there chaunceth any newe bodely diſeaſes, do wittely ſearche out the cauſes of the maladie, the whiche once known, then do they eaſly cure it: And not onely contented thus to do, they alſo inuent wayes to let that the ſame plague maye not often tymes begyn to rage afreſhe, or reigne agayne. Why therfore in theſe ſo great euils,

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and so many tymes chaunceng, do not men of great wisedome and experience semblably searche out the welles that all this troublous busines so oft springeth out of into the worlde, to the ende that the rootes therof beyng cleane cut vp and destroyed, they maye perfitely cure and remeady thesame. Why are we quycke syghted in thynges of litell weight and importaunce or none at all, and in the weightiest thing of all more then halfe blynde. Myne opinion is, that battaile for the moste part springeth of vayne wordes or titles as it were inuented to nourishe mās pryde & vayne glory, as who saie, there were not ambicion ynoughe in the worlde, vnlesse we fed & maintened this naughtie vice with newly inuented titles, the whiche vice of it owne propre nature groweth to fast in vs. These, and suche other lyke rootes and chief causes of battaile beyng once cut awaye, then should it be easie to cōclude and establiche a peace among christian princes, with such lawes and condicions that woulde neuer suffre suche ruffling businesse and hurly burly to begyn agayne. By this meanes should the princes encrease in richesse, now beeing common betweene them by reason of amitie and frendship: and the christian people should lyue in louely peace and tranquilitie vnder their moste wealthye princes. So would the lorde Jesus, that true king of the whole worlde, be fauorable vnto vs: and cause all thinges to prosper & goe forwarde with vs. So should wee be feared of the enemies of Christes religiō against whom we haue much a do at this daye to defend our owne, much lesse than are we able to discoumfite them and chase them away far from vs: Albeit I had rather haue them reformed of their misbeliefe, then by force of armes chased away and put to flyght. But howe is it possible for vs to reforme other, yf our selues be (I had almoste sayed) worse and more vicious in our conuersacion then they are. For I doe not here esteme christian menne by the articles of the fayth whiche we profesle with mouthe, but by theyr maners and lyuing. Wherefoeuer ambicion, couetousnes, pryde, wrathe, reuengemente, and a desyre to hurte reigneth, there (say I) lacketh the fayth of the ghospell. Nowe albeit this pestilence haue infected, euen those vnto whose office it chiefly appertained to see a remedy for the decay of christen religion, yet haue I some good hope of reformacion, because I see the bookes of holy scripture, but specially of the newe testament so taken in hande, and laboured of all men, yea euen as muche as of the ignorāunt and vnlettered sorte, that many tymes suche as profesle the perfyte knowledge of Goddes worde, are not able to matche them in reasonyng. And that there be very many readers of the bookes of the newe testamente, this one thyng maketh me to beleue, because notwithstanding the printers do verely publishe and put forth so many thousande bokes, yet all the bookesellers shoppes that be, are not able to suffice the gredines of the byers. For nowe a dayes is it well solde ware whatsoeuer a man attempteth vpon the ghospell. This so strong a medicine once receiued and dronken came not but worke and put forth his strength. Wherfore me thynketh the worlde is in case lyke to a mānes body vexed with grieuous diseases, after it hath receyued an herbe called Elleboze, or some other strong purgacion. For then is it all together distempered and out of quyet, and fareth as though it woulde yelde vp the ghoste. And God sende grace that this euangelike Elleboze, after it haue once searched and entred into all the veynes of our soule, maye so come vp agayne, that (the seedes of vices beyng ther-

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by caſt out and auoyded) it maye reſtore vs made whole and purged of all our ſynnes, vnto Jeſu Chriſte, and maye alſo after this greate ruffelyng and almoſte vncurable diſeases of the worlde, bryng agayne vnto all menne that ioyefull and muche deſyred tranquilitie. And verily I would hope better that the common prayers of all good men to that ende and purpoſe ſhoulde not be made in vaine, if the chiefe eſtates of the worlde, woulde lyke truſtie and faythfull phyſycians, do theyr endeuour to helpe the worlde in this euill caſe, that is to ſaye, yf the princes, in whome it chiefly lyeth to rule the worlde as they wyll, would call vnto theyr remembraunce that they ſhall ſhortlye (for what thing is there in this preſent lyfe of any long continuaunce) gyue an accoumpt vnto that moſte ſoueraigne and high prince, how they haue gouerned their dominions: Agayne yf the biſhoppes, diuines, and all eccleſiaſticall perſones woulde lykewyſe remember, howe they haue not ſucceded in the places of Annas & Caiphas, or of the Scribes and Phariſeis, (who whyles they wickedly defended theyr owne kyngdome, wente about to oppreſſe the kyngdome of the ghoſpell: whyles they vpheld and defended theyr owne glorye, dyd theyr endeuour to bury and ouer whelme Chriſtes glorye: and finally, whiles they laboured to approue theyr owne righteouſneſſe, made God vnrighteous) but rather in the place of the Apoſtles, who had a pleaſure euen with the leeſyng of theyr owne bloude and liues to defende Chriſtes kyngdome, Chriſtes glory, and Chriſtes righteouſnes. Chriſte hath once ſuffered, once aryſen agayne from death to lyfe, and neuer wyll dye agayne. But he ſuffereth the ſame paſſion afreſhe, ſo oft as the truethe of the ghoſpell is condemned, beaten, ſpytte vpon, crucified, and buried. To be ſhort, he reckeneth done vnto hymſelfe, whatſoeuer euell or diſpleaſure is done vnto his membres. Peraduenture (moſte Chriſtian kyng) I haue ſpoke here more frankely, and more at large then it became me to do: howbeit the great loue I beare towarde your grace hath made me both lauiſhe of my woordes, and alſo more bolde to vtter my minde vnto your highneſſe: I beyng a Chriſtian man, do wiſhe well vnto all Chriſtian menne generally: but yet haue I a certaine ſpeciall loue and affection to the moſte noble and flouriſhyng realme of Fraunce. I beſeche Jeſu thimmortall kyng of the whole worlde, vnto whome the heauenly father hath geuen all power in heauen and in yearth, to geue his holy ſpirite both to the people, and alſo to the princes and rulers: to the princes, that they may haue grace happely to paſſe ouer theyr lyues in mutuall amytie and concorde vnder theyr common kyng and prince Jeſu: vnto the other, that they maye lyue in reſte and peace vnder their moſte godly and wealthy princes: and the ende of all to be this, that chriſtian vertue and godlineſſe beyng well planted among vs, maye be enlarged and ſpreda brode as muche as is poſſible to be, not by inuadyng or waſting of others dominions or countreys (for ſo our enemies become the power, but neuer the better and more godly) but by preaching euery where the doctrine of the goſpell ſyncerely and truely, by theyr miniſtery that haue in them the ſpirite of the ghoſpell: and by ordering our liues after ſuche ſorte, that verye many may be allured to profeſſe our religion euen by the ſwete ſmell or ſauour of our good lyuing. So beganne the chriſtian empire, ſo encreaced it, ſo was it greatly enlarged, ſo was it eſtabliſhed: and by the contrary we ſee how it is now almoſt at a point and come to nothing, if we conſidre the greatneſſe of the whole

worlde.

worlde. Wherfore loke by what aydes it first beganne, by what meanes it was encreaced, and established, by the same must we repaire it beyng decaied, enlarge it being brought into narrowe roume, and finally establishe it againe beyng vnstable and at no sure staye. These thinges wryte I (most christian prince) of a pure zele and good mynde, neyther reprehending any man, since I beare all men my good wyll, neyther flatteryng with any, or cozying fauoure, because I seke naught at no mannes handes. Almightie God graunt your highnesse well to fare. Yeuen the first of December, in the yere of our lorde,

M.CCCCC.xxiii.

The lyfe of S. Marke written by S. Hierome.

MArke the disciple and interpreter of Peter, beyng desired of the brethren at Rome, wrote a shorte ghospell accordyng as he hearde Peter preache & shew euery thing by mouth. The whiche ghospell the same Peter, after he had heard it, dyd allow and publishe by his authoritie, because it should be red of the congregacion, as recordeth Clement in ỹ sixt boke of his worke entitled, Disposiciones. Of this Marke, Papias also, bishop of Hierusalem, maketh mencion. And Peter in his first Epistle, where vnder the name of Babylon by a figuratiue maner of speakyng he vnderstandeth Rome, hath these wordes: The congregacion of them which at Babylon are companions of your election, saluteth you, and so doth Marke my sonne. Wherfore he toke the ghospell that hymselfe had written, and went into Egipt, and first of all men preached Christ at Alexãdria, where he ordeyned a churche or congregacion of suche pure doctrine and perfite lyuing, that he made all that professed Christ to folowe his exãple. To be shorte, Philo the eloquentest wryter of the Iewes, perteynyng the first congregacion of Alexandria yet to perseuer in the Iewishe religiõ, wrote a boke of their conuersacion, as it were in the praise of his nacion: And as Luke sheweth how all thinges were common among the beleuers at Hierusalem, so dyd he put in wryting all that euer he sawe done at Alexandria during the tyme that Marke there taught and preached. He dyed in the eyght yere of Neros reigne, and was buried at Alexandria, in whose place succeded Anianus.

The Paraphrase of Erasmus vpon the Gospell of Sainct Marke.

The first Chapter.

IT is naturallye gyuen to all men, to desyre felicitie. This felicitie many worldly men right politique and wyse, as touchyng a certain kynde of wisdome, haue hitherto promised: some, by suche lawes as they haue made and written: other some, by rules and preceptes that they haue giuen, to teache men how to leade a vertuouse and a godlye life. But for as much as they were mẽne, they were not able to performe their promise. For they neyther wist themselfes what was the true, & perfyte felicitie of man, nor wherin it stoode. And for this cause it came to passe, that in stede of true felicitie, they embraced a certain deceyuable image or shadowe therof, and infected other with their errour, beyng bothe deceyued them selfes, and deceyuers. Therfore bothe the lawe makers, and philosophiers, brought vs a certaine gospell of their owne inuencion, but suche a one as was partely false, and deceyuable, and partly werishe and of no efficacie. Moyses and the Prophetes wrote a more certain and pithythie gospell than they, but to one nacion alone: and as that tyme required, wrapped with figures and shadowes, disposing men onely to ỹ knowleage of veritie, but vnsufficient to giue perfite saluacion, neuertheless sum what promoting therunto, wherin goddes wisdome resembleth nature, whiche bringeth vs, and as a mã would say, leadeth vs by the hande, from the knowleage of thynges that are vnder our corporall sight, vnto the knowleage of thinges inuisible. And yet they gospell conteineth in it more feare then glad and ioyful promise, and hath muche more bewrayed the wickednes of man, than taken away the same, rather beaten into mennes myndes goddes might and power, than set out his mercie and goodnesse, caused more rather dreade, then emplanted loue.

For what could man do but feare, tremble, and despayre, after he had learned by the law, that he was alwayes in bondage and subiection of sinne, and not able to refrayne therfro, and also did knowe how no manne coulde escape the iudgement of God, a very rigorous & sore auenger of synne and vngodlinesse. Who is he that can finde in his harte to loue hym whome he feareth. Now ỹ dreade of goddes iustice, although it be many tymes the beginning of saluacion, euen as a bitter medicine that vexeth the whole bodie of manne, is the entrey to health, yet is it not the thyng whiche maketh man to haue perfite felicitie. The grace and beneficiall goodnes of God, causeth man to loue God, and loue to godward is the thing that auaunceth hym to happie state and felicitie. Therfore after ỹ whole worlde was sumwhat prepared, as wel by the prophecies and foresayinges of the prophetes, as by the commaundementes and figures of Moyses, in these laste dayes was opened and preached vnto ỹ same, that verye ioyefull gospell, that all mẽne ought to embrace, and most louingly to receyue: whiche of the owne accorde, or without any deseruyng on mans behalfe, bringeth not onely to the Iewes, but also to all nacions of the worlde remission of all sinnes. And lest haply any manne put doubtes in ỹ cer-

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taintie of this promiſe, it is God that maketh it, and no manne: neyther is his ambaſſadour Moyſes, or anye of the Prophetes, but the verye ſonne of God hymſelfe, Jeſus Chriſte, who for oure ſaluacion came downe from heauen, & toke vpon him our corruptible fleſhe, to thintent that he beyng giltleſſe, and without all ſynne, might by hys paſſion and death, freely geue innocencie and lyfe to all that beleue his promyſes, and put theyr whole affiaunce in hym.

For God, who is of his own proper nature gracious and beneficial, would by this meanes, ſhewe that exceedyng great and ineſtimable kindneſſe that he bare & owardes mākynde: which was ſo great, that greater can neyther be deſyred, ne ought to be looked for. He could not ſende a more honorable meſſenger than his owne onely begotten ſonne, nor ſhewe more kyndneſſe, than through faythe onely, freely to releaſe all mennes offenſes were they neuer ſo many, neuer ſo great and heynous: yea and ouer this, through his holy ſpirite, chooſe thoſe that were before ſlaues and bondmen of the diuell, to be felowes with his ſoonne, by whome he hath geuen vs al thinges both in heauen and in earth.

And bycauſe nothyng could be more ioyfull then this meſſage, or tydinges, it is by right good ſkyll called of the Grekes, Euangelion, that is almuche to ſaye in Engliſhe, as glad and ioyfull tydynges, to comfort you, that you ſhould no more feare the yoke and burthen of Moyſes lawe.

The texte. ¶ The beginning of the ghoſpell of Jeſu Chriſte, the ſonne of God as it is written in the Prophetes. Beholde I ſende my meſſenger before thy face, whiche ſhall prepare thy waye before the. The voyce of a cryer in the wilderneſſe, prepare ye the waye of the Lorde, and make his pathes ſtreight. Johan did baptiſe in the wilderneſſe, and preached the baptiſme of repentaunce, for the remiſſion of ſynnes: and all the lande of Jewrye, and they of Jeruſalem, went out vnto him, and were all baptiſed of him in thy ryuer of Jordan, confeſſing theyr ſynnes.

And albeit ſumme menne had leuer make a further reherſall of thiſtorye of the goſpell, and begynne the ſame with the natiuitie and birth of Jeſu Chriſte: yet me thinketh it ſufficient, for that I woulde be briefe, to take my begynnyng of Johan Baptiſtes preachyng: For lyke as the day ſtarre goeth before the Sunne, ſo came he, and appeared vnto the worlde before Chriſtes preachyng, not by chaunce and fortune, but by Goddes determinacion, to ſtyre vp the myndes of the Jewes, to looke for Meſſias that would ſtreightwayes cum, yea and to poynte hym vnto theim wyth his finger, when he came: the whiche John, the Prophetes ſo many hundred yeares ſythens, prophecied and told before ſhould cum. For the ſame prophetes whiche prophecied and ſpake of Chriſtes cummyng, ſpake and prophecied alſo of John, the forewalker of Chriſte. For in Micheas the prophete, God the father ſpeaketh vnto his Sonne in this wyſe: Lo, ſayeth he: I ſende my eſpeciall and cleere meſſenger before thy face, who ſhall make a waye for the, that anon after ſhalt cum, and take on the thoffice of preachyng the ghoſpell. Lykewyſe the Prophete Eſaye ſygnifying the preachyng of John, ſayeth: The voyce of a cryar in wilderneſſe: prepare ye the waye of the Lorde, make ſtraycht his pathes. In ſemblable wyſe the paciente is moniſhed before the cummyng of the Phiſician, to knowlage hys diſeaſe, and reuerently to receyue hym whan he cummeth, and in all thynges to do after him, and folowe his counſayle. When therfore the tyme approched, that Jeſus Chriſte the ſonne of God, who was not yet knowen vnto

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the worlde, should begin to take vpon hym this ministracion, for the whiche he was sent downe from heauen into earth. John according as the prophetes had prophecied and tolde before, played the forecurrour, baptizing in wilderneſſe: not that he dyd therby waſhe awaye ſinnes, but onely ſtyrre and exhort men to be repentaunt for their former lyfe, that they knowleaging their diſeaſe ſhoulde gredely deſire his cumming whiche onely baptizeth with ſpirite and fyre, takyng awaye at once through fayth in him, all ſinnes: endowyng mens ſoules with heauenly grace, whiche he poureth out of hymſelfe, as out of the well and fountayne therof: freely deliuerying from vnrighteouſneſſe, freely geuyng ryghteouſneſſe, freely delinerying from death, and freely geuyng lyfe euerlaſtyng. The greater that this loue and kyndes was which God ſhewed vnto mankind, the greuouſer ſhall their punyſhment be that haue ſet nought by the ſame when it was offred them. And leſt any ſhould ſo do, John came before to prepare and diſpoſe all men by his carnall baptiſme, to the ſpirituall baptiſme of Chriſt: to cauſe them by exhorting, and making them afrayde, to forthinke, and hate their former lyfe: and fynally to geue them forewarnyng, that meſſias, and the kyngdom of God, were at hande. John was not the light that ſhoulde lighten euery man, whiche cummeth into this worlde, but a meſſanger of the light that anon after ſhould appeare. He was not the phyſitian whiche ſhould take awaye mennes ſinnes, and geue health, but made them inwardly to tremble in their conſcience, in that he declared vnto them the great daunger they ſtode in: Finally he ſtyred vp all mennes hartes, to the greate deſire of euerlaſting ſaluacion, by preachyng vnto them, how he was not farre of, the whiche only ſhould deliuer from ſinne. He was not the bridegrome but a forewalker of the bridegrome, to wake and call vp all men, to meete the bridegrome cumming. He was not the ſonne of God, but a voice forethewing the ſonne of God, who anon after ſhould be diſcloſed vnto the worlde. Moſes lawe was a fearefull lawe, in ſomuche that the children of Iſraell could not abide the voyce of God, when he ſpake vnto them. John being a limitte or bordre ſet betwene the lawe and grace, and as a man mengled of both, dyd herein vſe a poynte of the olde lawe, becauſe in his preachyng he manaced all men with euerlaſtyng death and damnacion, vnleſſe they wouldē tourne in ſeaſon from their ſynfull lyuing. And againe this had he of the new, that he moued not the people to ſacrifices, burnt offringes, vowes, or faſtinges, but to baptiſme, and repentaunce of the former lyfe: and ſhewed moreouer how the moſte mercifull Meſſias was already cum & preſent, who ſhoulde freely forgiue all men their offences, that would put their whole truſt and confidēce in hym. The former lawe was written or publiſhed in wilderneſſe, and from thence alſo cummeth the beginning of the newe. He muſt cleane forſake all the worlde, that will be worthy to be partaker of the grace of the goſpel, whiche compendiouſly geueth all thynges. In great cities are riches, delicates pleaſures, pride and ambicō: But ſpecially Jeruſalem had in it a famous temple, by reaſon wherof ſhe was not a litle proud and ſtately. The ſame citie had alſo carnall ſacrifices wherunto the people truſted. Furthermore it had holye dayes, obſeruāces of the ſabboth, a preſcribed choiſe of meates, and other ceremonies, whereby ſhe ſuppoſed that man was iuſtified and made righteous before God. Finally, there were highe mīded prieſtes, and diſſemblyng phariſies. But whoſo deſireth the baptiſme of the goſpel muſt vtterly laye apart all

trust and confidence of these thynges. He must forsake all Iewry with her Ierusalem, her temple, her sacrifices, her priesthod, and pharisaicall fashions, and from thence depart into wildernesse where he may heare the most ioyfull tydinges of our sauiour that straight wayes wil cum. To returne to Iohn, he cried not in vain. For he made a great many so afrayed with his crying and preaching, that they forsoke their dwelling places, and hasted to the water of Iordan: and that not alonely out of all the countrey of Iewrie, but also out of Ierusalem it selfe. Thither flocked a great rablement of souldiers and publicanes, and also certaine of the pharisees. Iohn receiued and taught as many as came, without choise or regard of perso, and did also baptise suche of them as were displeased with themselfes for theyr offences, and confessed the same: expressing hereby as it were by a certain corporall figure, the very order of the newe lawe and gospell. For the first office and ministerie in christian profession is to teache. When ỳ christian nouice (by this name vnderstande good reader suche a one as forsaking eyther the Iewish or Paynims religion, and intending to be christened, is newely instructed in the faith: in the wiche state he is called of thauncient fathers, catechumenus) when I saye, the christian nouice beginneth once through the doctrine of the teacher both to know his owne filthie liuyng and also the goodnesse of God, than is he wholely displeased with hymselfe, and perceyuyng no where els to appeare any hope of saluacion, hath straight wayes recourse for ayde and succour to the beneficiall lorde, who freely extendeth his mercy and goodnesse towardes vs. It is a great furtheraunce to the recouering of health, if the pacient knowe his owne infirmitie. It preuayleth not a litle to the obtaynyng of light, if a manne perceyue the present darkenes he is in. He hath already much profited to puritie of lyfe and vertuous liuing, whoso abhorreth his owne vnclenesse. The preaching of Iohn, figureth the christian instruccion, or fyrste teachyng by mouthe of Christes religion. His baptisme representeth the baptisme of Christe. That he so gentlye receyued all that euer came vnto hym, betokeneth nothyng els, but lyke as euery man nedeth the grace of the gospell, euen so no man of what degre or nacion so euer he be, ought to be secluded from the same. The pharisees had their washinges. They washed their handes at meale tyme or when they shoulde take theyr repaste: They washed theyr bodyes at theyr retourne home from the market: they washed oftymes theyr cuppes, dishes, stooles, tables, and the rest of theyr houlholde stuf, as though cleanesse and puritie of lyfe, whiche God loueth, and alloweth in vs, stode in the obseruacion of suche trifles, or as though a litle quãtitie of the Pharisees water, were of suche force & vertue that it coulde make a man euer the cleaner in the sight of almightie God. Suche maner of washinges & baptismes do not make a man cleaner in soule then he was before, but rather more proud and arrogant. Happy therfore are they who haue vtterly forsaken Moyses, and the Pharisees washynges, and with al haste runne vnto the bathes of Iordan. For in the Hebrue tongue this word (Iordan) is as muche to saye, as the floude of iudgement. He is not iudged of the Lorde, who so iudgeth himselfe. This is thatsame purifying floude whiche issueth out of two foũtaynes, that is, out of the knowleage of our own vnrighteousnes, and the remembraunce of the merciful goodnesse of god. This is that baptisme of repentaũce, and flood of teares, which causeth streames of bitter water, to flow out of the most inward vaines of mannes

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hart, but it hath suche strēgth & vertue, that it doth as it were with the sharpnesse of saltpeter, scower and wipe awaye al the spottes and filthe of the soule. The Phariseis also haue a confessiō of their owne, but such an one as plainly declareth their pryde and arrogancie. I fast, sayth the proude Pharisei, twyse in the weke. I geue vnto the poore the tenthe parte of all my goodes, and I am not as other men be. The Iewes cōfesse other mens sinnes, and not their owne. Now they that prepare and make themselues ready to receyue the baptisme of the gospell, will neyther be knowen of their owne good deedes, nor make rehersal of other mens faultes, but eche of them truly cōfesse their owne. It is a poynt of arrogancie, for a man to stand in recitall of his owne good dedes, euen as to discouer other mens offences proceedeth of malice, and euill will. To be shorte, to acknowleage thine owne sinne and iniquitie, is to glorify the goodnes of god.

¶ Iohn was clothed with Camels heare, and with a gyrdel of a skynne, about hys loynes. And he did eate locustes, and wilde hony, and preached, saying: He that is stronger then I, cummeth after me, whose shoe latchet I am not worthy to stoupe downe and vnlouse. I haue baptised you with water, but he shall baptise you with the holy ghost. The texte.

And to thintent that Iohn, who in lyke manier came before the first cummyng of Christe, as Hely according to the prophecie of Malachi, shall cum before the last, might the more in holy and perfite lyuing resemble Hely, he led his lyfe in wildernes, vtterly eschewing the sinfull company of worldly people. He was not clothed with silkes nor yet with woollen clothes, but with a garment made of Camels heare, and girded about the loynes with a lether gyrdle. And by this straught manour of liuing, he shewed a certaine euangelike and christian perfection, euen before the gospel was published or preached. His foode was agreable to his dwelling place, and apparayle. For it was euen suche as came to hand, and was easie to be gotten: suche as the place of the own accorde, and without husbanding or tillyng, geue hym, most commonly certaine flies, called locustes, and wild hony. And here the criar or preacher of Christ, did a great deale more then Moses lawe required. For that law made distinccion only betweene sundrye kyndes of beastes. But he vtterly, & that without commaundement, abstayned from eating of all fower footed beastes, fowles, & fishes: That law forbeded to were any clothing of linsaye woolsaye: but he cleane depriued himselfe bothe from the vse of woll and flaxe. Suche a lyfe doubtles was conuenient for the preacher of repentaunce, who although he were sanctified in his mothers wombe, yet would neuer the lesse leade a straight life, lest his preaching should haue bene little esteemed and set by, if his liuyng and doctrine had in any point disagreed. And by this meanes he gate hymselfe so great renoume, and auctorite among the Iewes, that manye of them supposed he had bene very Messias in dede. But Iohn, albeit he was a man highly in the fauour of God, and endewed with many godly giftes and qualities, yet perceiuing what a great offence it was, for manne to chalenge that glorye whiche is dewe vnto God, or for one man to put ayde of saluacion in an other, openly preached in the presence of them all, and sayde: I am not he who ye suppose me to be. My doctrine is a base and a werithe doctrine. My baptisme is not effectuall. I am nothing els but a manne as ye are, conceyued in sinne: nothing elles but hys messenger, whiche will straught wayes cum to gyue saluacion vnto all men.

He is behynd me in tyme, and after the estimacion of the world, of muche lesse auctorite then I am: but he surmounteth me so farre in heauenly power, that I, whom you haue in suche reuerence and veneracion, am not worthy to serue him in the office of the vilest drudge or slaue: not worthy, I saye, to lye vpon the ground, and vnlouse the latchet of his shoes. You ought to honoure him. you ought intierly, and with most feruent affection, to desire his cummyng. I preache vnto you earthly thinges. He shall teache you heauenly matiers. I haue hitherto baptised you, as touching the bodye, with water, preparing your mynders to repentaunce: When he once cummeth abrode, he shall baptise you with the holy ghoste, whose secret vertue sanctifieth all thinges. For as no man hath righteousnesse of himselfe, euen so can no man geue the same to an other. He must nedes be of more power and excellencie than man, whoso geueth that thing, whiche pertayneth to God alone to geue. Knowe you the difference betwene an vnworthy seruaunt, and the maister: betwene the minister, and the auctor: betwene the cesar, and the kyng.

He that is greater then I, &c.

The texte. ¶ And it came to passe in those dayes, that Jesus came frō Nazareth of Galile, and was baptised of Johñ, in Jordan: and assone as he was cum out of the water, he saw heauen open and the spirite descending vpon him, lyke a doue. And there came a voyce from heauen. Thou art my deare sonne, in whom I delite.

After that John had with wordes of lyke sentence, moued and stirred vp the mynde of a great manie of theym, to wayt for Messias that was cummyng, then furth came Jesus when his tyme was cum, forsakyng the litle village of Nazareth in the countrey of Galile, where because of his educacō and long continuaunce in the same, men thought he had bene borne. Certes this is the nature and propertie of all euangelike thinges, to begyn very baselye, and from suche begynnynges by litle and litle, to cum at the length to highest perfeccion: whereas contrarily all thinges that euer the world and the deuel goeth about are after merueilous goodly begynninges, sodainly cast down, and brought to nought. So lucifer whiles he set his seate in the northe ymagenyng to be equall with the highest, was sodainlye cast downe headlyng into hell. In simblable wise Adam when that thorough the diuels instigacō, he desired to be equall with God, was by and by exiled, and cast out of paradise. Therfore if thou here considre the high excellencie, and greatnesse of Jesu, it will cause the muche more to wonder at his singuler humblenesse of mynd & modestie. He came out of a poore and homely village, out of Galile the vilest countrey of all Jewrie. He that purifieth all thinges, came as one of the raskall sort, humble & lowly to the baptisme of repentaūce, amōg sinners, souldiers, brethelles, & publicās without any seruaūtes to wayte and attēde vpō hym. It was not ynough for hym to be circumcised accordyng to the ordynaunce of the lawe, and purified after the tradicion of Moyses: He desyred also to receiue Johns baptisme, teaching & enstructing vs hereby, that whoso maketh hym selfe ready to be a ministre and preacher of the gospell, muste omitte nothing whiche in any wyse perteyneth to the increase of vertue and godlines: And again eschew all thinges, wherwith the weakelinges may be offended. John taught vs this lesō, that a preacher of goddes word shoulde, not get himselfe estimacion and auctorite, by gorgeous apparell, or pōpouse liuing, but by honest behauiour, and godly conuersacō. But the ensaple that Christ shewed, was of muche more perfection, and farther from the Jewishe

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fashion then this: for that he differyng nothyng at all from other, neyther in his apparell, nor yet in dyet, dyd neuertheleſſe by his godlye lyuing, mekenelle, and beneficiall goodnes to wardes all men, vtterly duske and defface the auctozitie of John. For that is of hygher perfection whiche is geuen by the grace of the gospel, then that whiche procedeth from the austeritie, and straitnes of the lawe. The whole intent of the lozde Jeſus was this, to make the wozlde to know how he was the onely aucthour of saluacion, to expzelle and set out vnto vs, a certaine fourme of euangelike and true godlynes, to cõfirme the truth and certentie of all that euer Moyſes and the Pzophetes had tolde cõ of thinges past, and to make vs, as it were with the giuing of an earnest peny, to haue a sure hope and expectacion of thinges yet to come. For we right gladly beleue him, of whom we haue conceyued a meruelous good opinion, and vpon whom many witnesſes do consent and agree.

Wherfore it was procured by the prouidence and wisdome of god, that the Lozde Jeſus shoulde euery where haue an euident recozde and testimonie of his deitie: Of the whole lawe of Moſes, of all the Pzophetes, of the angels, of the shepardes, of the wise men called Magicians, of the Scribes, of Simeon and Anne, of John baptist, of the father, of the holy ghost, and finally of Pylate, and the deuils. The miracles also that he wzought, plainely declared hym to bey sonne of God. He dyd many thinges, not because himselfe had any nede so to do, but for ỳ he would set out vnto vs in his owne person, a certaine fourme and trade of lyuing: as when he fasted, when he was tempted, when he oftentymes prayed, when he came to baptisme, when he obeyed his parentes, when he patiently suffered all iniuries and wzonges, and finallye when he came to his crosse and passion.

He perfourmed many thynges that the pzophetes had pzopheeied of befoze, lest the people shoulde doubt of the pzomises afterwardes to be accomplished: as when that in his baptisme he receyued the holye ghost in the lykenesse of a doue, lightyng vpon the croune of his heade: as when he arose agayne from death to lyfe. Wherfore he came as a penitent to John: he desired his baptisme, and obteyned it. He was baptised in Jozdane, wherin were baptised both tanners, Publicans, and souldiers, a sozte of people so sinful, that none are moze blemished oz defiled with sinne. Are not here ỳ stately pzinces of this wozlde ashamed, who will haue nothyng common with the vulgare people? No kyng, nor pzieſt cummeth to baptisme, and if it were theyr pleasure so to do, they would scarcely vouchesafe to receyue baptisme in a bason of golde oz pzeciouſe stones. Nowe our sauiour Jeſus, that fountayne of all puritie, that kyng of all kynges, that lozd of all lozdes, disdayned not the common bathe, wherin the common sozte were washed. But whoso humbleth hymselfe befoze man, the same is highly exalted befoze god. Jeſus was baptised as the reſt, and euerychone of the common people there present. But the father of heauen diſſeuered hym frõ the residue, by a certayne notable signe neuer sene, ne heard of befoze. For as sone as he was come out of the water of Jozdane (whiche he halowed with the touche of his holy body) vnto lande, as he was in his contemplacion and prayers, John sawe the heauens open, and the holy ghoste flie downe from thence, and light vpon the holy croune of his heade, and there tarye. The pride of Adam closed the gates of paradise agaynst vs: The humblenesse of mynde and modestie of Christe, hath for paradise opened

And allone as he was comẽ. &c.

vs the gates of heauen. There was a visible signe shewed vnto mannes eyes, but by the same we were taughte what maner of myndes that heauenlye spirite both loueth and maketh. The spirite of the deuill, and the worlde maketh and loueth suche myndes as are haute, puffed vp with pryde, & fierce: but that heauenly spirite loueth those whiche are lowely, meke, and peacible. There is nothing more harmles, and more without gyle, then the doue: nothing whose nature worse agreeth with fighting and raueny. It was plainlye expressed & set out in the lord vp this corporall figure, what is spiritually wrought in all those, that with a sincere and pure faith, receyue the baptisme of the gospell. The body is washed with water, but the soule is throughly annoynted with grace inuisible. Moreouer that the doue abode still vpon the croune of the lordes head, signified that the holy ghoste is geuen to all other godlye men, and good lyuers, ratably after the measure and proporcion of their faithe, as it is presently expedient. But in Jesus was the continuall fountaine of al heauenly grace. For the doue brought hym not then any new grace whiche he had not before, but euidently declared howe he was full of grace, and showed moreouer, from whence all grace and goodnes issueth, and cummeth vnto vs. John beyng stablyshed in mynde with this so euident a signe receiued of the father of heauen, doubted not to pronounce Jesus to be the very sonne of God. The witnes that he gaue vnto Christ, was of great waight and authoritie amōg the Jewes, but much greater was the testimonie of the father himselfe: whose voyce sounded doune from the heauēs, saying: Thou art that my derely beloued sonne, in whome my minde delighteth. For a wyse childe is the fathers ioy and comforte. That heauenly spirit of God is not ydle, weake, faynt or feble, but of nature all fiery, and by and by worketh, and putteth furth his vertue, as soone as it is once entred into the soule of man.

And there cāe a voyce from heauē &c.

The spirite of man is slacke and slowe, and thinketh vpon nothing, but that whiche is lowe, vile, and worldly. But they that haue the spirite of the fleash mortified, and are led with the spirite of God, do furthwith goe in hande with high thinges, and of manly enterprise, that is to say, doe fight against the vncleane spirite, their ghostly enemy the deuil, whō they are not afrayed euen to prouoke to battayle, as men puttyng their whole confidence in the ayde and succour of the heauenly spirite, whiche is of muche more vertue and puissaūce than all that withstande the gospell.

The texte. ¶ And immediatly the spirite driue him into wildernes: and he was there in the wildernes fowerty dayes, and was tempted of Sathan, and was with wild beastes: and the aungels ministred vnto hym. After that Johñ was taken, Jesus came into Galile, preachyng the gospell of the kyngdome of God, and saying: The tyme is cum, and the kyngdome of God is at hande: Repent and beleue the gospell.

Wherfore Jesus plainly expressing in himselfe, what he woulde haue vs to doe incontinent after we haue receyued baptisme, was brought by force of the holy goste, into wildernesse. There he made his abode fowertie dayes, and as many nyghtes, stylle continuyng in prayer and fastyng, and in the meane season he was tempted of the deuyll, whom (after he had discoumfited, and ouerthrowen hym) he delyuered vnto vs to ouercum: shewyng vs also the very waye and meane, howe to gette the victorye. He is ouerthrowen by the spirite of Christe, by continuall prayer, and sobernesse of lyfe, and by the weapon of holy Scripture. The whyle that Christe continued thus in wyldernesse, he lyued among saluage beastes, vtterly abstayning from all comfort and solace

taken

taken of the company of man. There had been no daunger for hym yf he had bene conuersaunt with the multitude of people, but he shewed hereby how expedient it is for a Christian souldiour, to exchewe the compainye of the common sorte, vntill he haue sufficiently tamed the flesche, and ouercome the deuyl, and by continuall recordyng of Goddes lawe, and deuout prayers, made hym selfe strong ynough in spirite. For many be in more saftetie when they lyue among beastes as Christ dyd, then when they be conuersaunt with suche mēne as are more noysome then any brute beastes. The Lorde and sauiour Jesus Christe kept company with beastes: but whiles he lacked the ministery of mē, Angels were alwayes present, and serued hym. They that vtterly despyse all the pastimes and pleasures of this worlde, neuer wante heauenlye pleasures, and solaces. For vs and our profite Christ was baptised: For vs he prayed: for vs he was notably described by the testimony of the father, and the holye ghost: for vs he went into wyldernesse: for vs he fasted: for vs he was tempted: for vs he gatte the victorye ouer the deuil. Here consyder thou Christian souldiour, the very true and right order of thy perfection. The first instruccion and teaching by mouth of Christes religion, causeth hatred of the former lyfe, and hope of clensyng or remission of synnes. With these capitaines thou runnest to Jordane: and there throughe fayth in Christe, washest awaye the fylthynesse of all thy synnes. And anon after at thine owne praier and at the petition and praier of the churche, thou hast a newe spirite geuen the from heauen, and by it arte admitted to be of the number of the children of God, and empyfted into the body of Jesu Christ, as a member of hym, who is the very heade of the churche. In themeane whyle it behoueth not the souldiour of Christe, to be careleffe. Thou hast promysed thy seruice to Christe thyne Emperour. Thou hast renounced the deuil. Thou haste receyued the holy ghoste as it were gifte money, a bond, and an earnest penye of thy salarye. Thou must enforce thyselfe with thy vtter endeuour to get victory. But that neuer chaūceth to the negligente and recheleffe person. Thou must take to thee armoure and weapon, leste thyne ennemie whiche euery where lyeth in wayte for the, cum vpon the vnwares, and when thou arte vnarmed. Thou shalte incontinent be assaulted with the worlde, the deuil, and the flesche. Thou muste alwaies fight, to thentent thou mayest alwayes gette victory. For this battaile shal not ende before thou make an ende of thy lyfe. But yet the oftener thou chaunce to vanquisshe thine ennemye, the weaker shall he departe from battayle, and thou the stronger. When thou haste here behaued thyselfe valiantly, and played the manne a while, then at the lengthe addresse thy selfe to the ministracion of the ghospell, specially yf thou feele that the spirite of God driue the therunto.

The Lorde Jesus was meete to preache the ghospell (then whiche ministerie, there is none of greater perfection) euen when he was a verye lytle chylde: But he ordeyned a patarne or an example in hymselfe, for vs to counterfayte and folowe: wherby we are taught, that we ought not by and by after our profession, rashely to hasten ourselues to this so high and holy a ministration. The lawe of Moyses had her tyme. There was also a tyme when it behoued that as the lyght of the euangelyke veritie, beganne by litle and litle to shine furth vnto the worlde: euen so shoulde the shadowes of the olde lawe banishe awaye: and then shall lawe gyue place vnto the spirituall, puttyng

furth her vertue. Lyke as in transformacions and naturall chaungynges of thynges, there is a certaine meane, whiche hath some affinitie with both the extremes, to the intent that thinges of muche contrarietie maye easily be trãsformed, and to turned one into another: Euen so Iohn came as a meane betwene the carnall law of Moyses, and the spirituall law of ỹ ghospell, to this ende, that men might the soner be transformed, and brought from the flesshe or litterall sence of the lawe, to the spirite, and true meanyng of the same. For ayre is not sodainly, and immediatly made of yearth, but in this transformacion water is the meane betwene both, whiche at the length by litle and lytle is fined into ayre, a more pure element. Wherfore as long as the preachyng of Iohn (who partly vpholde the olde lawe, for as much as it also somwhat helpeth to bryng a man to Christ) florished, our sauiour Iesus, leste he should haue seemed to any, eyther to contende with Iohn, or els to disanull the lawe, whiche he came to make perfect, neuer preached openly, ne declared his diuine power, but with a fewe miracles, nor gathered together any disciples, but rather behaued hymselfe as the disciple of Iohn: teachyng vs hereby, that no mã can well exercise the office of a mayster, vnlesse himselfe haue ben before an obedient disciple. But after that Iohn was cast into prison for his plaine and frãke speakyng, then dyd Christ as it were succede him, & come in his place. It is meete that the carnall be fyrste, and that later more, whiche is spirituall and gostely. That whiche is vnperfect goeth before, and the perfect commeth after. Grace foloweth the propertie of Nature. Corne is fyrste grasse before it haue eeres, and mannes state folowyth after infantie. The ceremonies of the lawe, notwithstandyng they haue somwhat shadowed and figured Christ, yet nowe at the length drawe they to theyr ende, and the light of the ghospell shineth abrode, whose only auctour is Iesus Christe. He went firste to preache in Galile. For it lyked hym that this newe lyght shoulde begin to shyne oute of that parte of Iewry, whiche was counted vilest of all other. Proude Ierusalem deserued not to haue this preeminence, which, albeit she were in very dede as blynde as a betell, yet thought her selfe to haue a perfect good syght, and for that cause was more vncurable.

But in these thynges, whiche came not to passe by hasard of Fortune, there lyeth hyd a certayne secrete significatiõ of thynges to be doen. For what betokeneth it that Iohn is closed and shut vp in prison? Forsoth that the law of Moyses shall at the appearyng of the moste cleare light of the Gospell, be made darke, and vtterly loose her lyght. What signifieth it that he is bounde? Truely that the carnall parte of the lawe shalbe bounde, and freedome leuyed and set at large, through the grace of the gospel. What meaneth it that Iohns heade is striken of? Certes that nowe is presente the true heade of the whole congregacion, which shalbe assembled of all nacions of the whole worlde.

What is this that Iesus preacheth the kyngdome of God in Galile? Undoubtedlye he maketh a foresigne that the grace of the ghospell shall forsake the wicked Iewes, and go from them to the Gentyles, because the Iewes embraced styll that olde heade whiche was chopped of by the ghospell, and contemned Christe the very head of the whole lawe. For this woorde (Galile) in the Sirian tongue, signifyeth a flyttyng or chaungyng of habitacion. Before tyme grace laye hydde, and ceremonies were in

highest

hyghest estimacion. Nowe are they gone, and Jesus cummeth abrode, the effectuall auctour and preacher of the grace of the gospell. Therfore accordyng to the mistical sence herof, whoso will heare Christ preache, must flytte away from their olde vsages, and naughty lustes, to the intent they maye be receyuable of this newe and heauenly doctrine. Let the Jewe caste awaye the persuasion and sure beliefe he hath conceyued of his owne holynes: the Phariseye, the pryde he taketh by trustyng to his woorkes: the Bishoppes, the glory of their temple, and sacrifices: the Philosopheres, the vayne aydes of mannes wisedome. Let kynges and tyrauntes cast awaye that moste foolyshe trust, whiche they repose in their ryches. Let all nacions laye apart all vngodly customes, all filthy lustes, and hearken vnto this newe Preacher Jesus, who teacheth not worldly but heauenly thynges. He speaketh indifferently to all menne. Let all men therfore heare hym alike.

Here is it very expediente to consider how our sauiour Christ beginneth to set furth his doctrine. Worldly Philosophers do first teache their audiente, not those thynges which are most fruitfull & profitable, but such thynges as may cause thē to be had in admiracio for their singuler wisedome, minding nothing so muche, as to get themselues a name by dissenting in opinion, from other famous teachers. But the lorde Jesus woulde neyther disanull thauctorite of the olde law, (for he doth truely interprete ꝑ same, which was before mysse vnderstād: rather making it perfit, thē destroying it) neither dispraysed he Johns doctrine, although it were vnperfit, but begā his preaching with the selfsame beginning, which John had vsed before. A man would haue saied he had bene the very scholer and disciple of John, who was in dede the maister, and auctour of all. Now what preacheth he, what is the crye that ꝑ word, & sōne of the euerlastyng father maketh. The world had far swarued frō ꝑ right vsage of the law of nature, whiche God hath grauen and planted in al mens hertes. The wisdome that the philosophers taught, increased the foly of the worlde. The religion whichthe gentyles vsed before time, was moste wicked, and detestable. The law of Moses caused muche hipocrisy with her shadowes, her sacrifices, and her fears. The lawe signified or meant by her figures, and the Prophetes tolde before by their prophecies, how one should cum, who should offer vnto all nacions perfite saluacion. But because this promise was so long differred, the worlde beyng as it were deafe, gaue no eare thereunto at all.

Yet the lorde of his gracious goodnesse, forgate not to perfourme the same. Now is the time already fulfilled that he prefixed or aforepointed vnto this busines. You nede not from henceforth to await for the fulfillyng of any other figures, or any mo darke sayinges of ꝑ lawe. You nede not to lobe after newe prophetes. Loe, the kyngdome of God is now present. In steade of shadowes veritie shall shine abrode. In steade of the carnall lawe, the spirituall shall succede and cum in place. In steade of corporall ceremonies, true godlines shall raigne. In steade of the deuilles kyngdom, Gods kyngdom shal be enlarged. There is no cause why you should lynger or stay: why any man shoulde looke backe vnto the aydes of his owne righteousnesse.

Perhaps as Moyses lawe taketh righteousnesse, sum are righteouse in the sighte of the worlde: but as the new lawe requireth the same, all men are synners, and vnrighteous. Yet for all that there is no cause why you should dispayre. Knowe your disease, and then receyue remedy, that is, onely be you re-

pentaunte for your former lyfe, and stedfastly beleue the gospel. Nowe is there brought vnto you a message right ioyfull, and muche to be desyred, I meane free remission of all your trespasses. You haue no nede of burnte offringes. Onely knowledge your vnrighteousnesse, and repose youre affiaunce in the righteousnes of almighty god, who doubtlesse will performe what he promiseth by his ghospell. For that man shal sufficiently deserue to enioye the promise therof, whosoeuer beleueth the promiser.

The texte. ¶ As he walked by the Sea of Galile, he sawe Symon and Andrewe his brother casting nettes into the sea, for they were fyshers. And Jesus sayd vnto them: Folowe me, and I wyll make you to become fyshers of men. And streyght waye they forsoke their nettes and folowed hym. And when he had gone a litle further thence, he sawe James the sonne of zebede and Johan his brother, whyche also were in the shyppe mendyng their nettes, and he anon called them, and they left their father zebede there in the shyp with the hyred seruauntes, and folowed hym.

After the Lorde Jesus had with suche wordes moued and stirred vp the myndes of the Jewes to receiue the newe Philosophy, and doctrine of the ghospell, he lyke wyse began after the ensample of John to gather certaine disciples, but fewe in number, and suche as were vnlettered persones, and of lowe degree, to the entent that when he had through their ministery conuerted all the whole worlde, it shoulde plainly appeare how this kyngdom was the very kyngdom of God, and not a worldly kyngdom. Therefore as he trauayled on a daye by the lake or sea of Galile, he espied Symon, and Andrewe his brother, labouryng together, and about to caste their nettes into the water: For they were fisher men, and by this occupation gat their lyuyng. The baselnes of their crafte, made for the aduauncyng of goddes glory. The concorde of the two brethren, sygnified the constant and agreemente of the churche. The crafte of fyshing, bare the figure of the ministracion of the ghospell, which by vertue of Goddes worde pluckethe vp into the lyght of veritie, and loue of heauenly thynges, suche as are drowned in the darknesse of ignorannce, and the fowle stinkyng puddell of worldly cares. And thus fyrste of all fyshed he for these two fyshers. Come ye (quod he) and folowe me, for I will make you begynne from this day forwarde, to fyshe after men. Allone as the Lord Jesus had spoken the word, the two brethren leauyng their nettes euen as they were, folowed him without any tarying. For Jesus voice hathe in it a certaine heauenly charme or inchauntment. And goyng thence a lytle forwarde, he sawe other two, that is to wete, James the sonne of zebede, and John his brother, who were also trymmyng and mendyng their nettes in the shyppe, and makyng themselues ready to go a fyshyng. And these two not withstanding their myndes were bent another waye, he soddenly spake vnto, callyng and commaundyng the to folow hym. Now, that thou mayest know young men of an euangelike faith, they made no tarying, but leauyng their father zebede with his hired seruauntes in the shyp, streyght wayes folowed their caller. Thus beganne Christe to gather the cleke prelates, and ministers of his Churche, cleane refusyng the priestes, and Phariseis of Jerusalē, with all their pompe and pryde.

The texte. ¶ And they came into Capernaum, and streyght waye on the Sabboth dayes, he entred into the Synagoge, and taught, and they were astonyed at his learnyng. For he taught them as one that had authoritie, and not as the Scribes.

And being accompanyed with such a felowshyp, he came vnto Capernaum.

This

This Capernaum was a citie muche flozishyng in substaunce, but no lesse proud, vngodly, and vicious, than it was welthy. Here byanby he beganne to playe the parte of an Euangelilte, oz preacher of the ghospell.

Foz vpon the sabboth daye he entred into the Synagoge, and taught the Jewes openly, not the vayne fables of the Phariseis, but declared vnto them the very true meanyng of the lawe, which was in dede spirituall, and not carnall. And the people perceiued him to be a newe teacher, & his doctrine also to be of a new sozt. Thei sawe he was a mā of lowe degre, & that suche as accōpanied him were but fewe in numbze, very rascals, & men of no reputacion: yet wondered they greatly at his wozdes, foz that they breathed a certaine godly vertue. Foz he did not after the maner of the Scribes, teache trifling cōstitucions of men, oz olde wyues tales of genealogies, and pedegrewes, but his wozdes were pithy and of authozitie, and the wonderfull great miracles he wzought, caused those verities that he spake to be beleued. What thyng soeuer is humayne and wozldly, the same is of litle price and estimacion, when Goddes power be gyueth ouce to put furth his strength and efficacie.

¶ And there was in their synagoge a man vexed with an vncleane spirite, and he cryed, saying: Alas what haue we to do with the thou Jesus of Nazareth? Arte thou cum to destroye vs? I knowe the what thou arte, euen the holy out of God. And Jesus rebuked him saying: holde thy peace, and cumme out of the man. And whā the vncleane spirite had torne him, and cried with a loude voyce, he came out of him, and they were all amased, insomuche that they demaūded one of another among themselues, saying: What thing is this? What newe doctrine is this? Foz with authozitie commaunded he the foule spirites, and they obeyed him. And immediatlye, his fame spred abzode throughoute all the region bozdering on Galile. The texte.

And lo, byanby there was occasion ministred foz him to wozke a myracle. Foz in that assembly, was there a certaine felowe whiche was vexed with an vncleane spirite. This wicked spirite coulde not abyde the heauenly spirite speakyng in Christ. Foz he beganne to clatter agaynst his heauenly doctrine, crying aloude, and saying: O Jesus of Nazareth, what hast thou to do with vs? Arte thou cumme to destroye vs before the tyme? I right well knowe who thou arte. Certes the selfe same holy one, whiche the prophete Daniel promysed long sithens, whom God hath singularly sanctified aboue al other. The lozde Jesus, eyther because the tyme was not yet cumme that he should openly confesse who he was, oz els because he was not pleased with this confession, beyng vndoubtedly true, but yet made throughe constraint of feare, and of a wicked spirite (who sythe he is of hymselfe a lyer, and delighteth to deceiue man, was not to be hearde in the presence of the people when he spake the trueth, lest any manne woulde haue taken occasion there by to beleue hym afterwardes when he had lyed,) the lozde Jesus, I saye, rebuked hym, and sayed: Holde thy peace, and departe out of the man, and so shalt thou better declare who I am. And furthwith at the lozdes cōmaundemēt, the vncleane spirite forsoke the mā. But at his departure he tare him, & cryed out with a loude voyce, so that it euidently appeared there by, how he fled awaye not wyllingly, but by force and constraint of Gods power. And here was shewed the fygure of a manne possessed with the spirite of the deuyll. Is not he vexed wyth the worste, & cruellest of all the deuils, whiche is wholly possessed with ambicion, couetousnes, rancour, malice, hatred, pleasure of the body, & suche other

lyke

lyke deuilishe lustes, and appetites. Suche as are vexed with these spirites, canne in no wyse abyde to heare the gospell preached, but yell and crye out a gaynst it, as the deuill dyd, saying: what haste thou to do with vs Jesus? Arte thou cumme to destroye vs? For so many as ỹ spirite of this worlde possesseth, thinke themselues vtterly forlorne, whensoeuer they are constrayned to forsake those thinges wherein they haue sette their false felicitie. Wherfore their myndes are sore troubled, and as you would saye, tugged and haled into sondrie pieces, whylest on the one syde feare of eternall damnation moueth them to vertue and goodnes, on the other syde the vnmeasurable swetnes of such vices as thei haue of long time accustomed vnto, holdeth them fast and withdraweth them from their godly purpose.

But yet no maner of deuill taketh so faste holde, but he wyll at the commaundement of Jesu, flye awaye. It is a muche greater myracle to make of an ambicious man, a temperate, of a fyerce felowe, a patient, of the lecherous persone, a chast liuer, of the extortioner or one that liueth by pollyng and pyllyng, a lyberall man, than to deliuer a mannes body from a wycked spirite.

But yet men wonder more at this, then at the other, not because it is more wonderfull and meruailous in dede, but for that it is seene with bodely eyes.

And they were all amased. &c. Therfore when he had thus chased awaye the vncleane spirite by commaundement onely, then the Jewes greatly wondered at it, insomuche that they demaũded one of another saying: What new thing is this? we haue not read that euer the Prophetes dyd the lyke, castyng out deuyls by bare worde of mouth onely. Or what new kynde of doctrine is this, that hath so great vertue and power folowing it? He preacheth the kyngdome of god, and putteth further Gods power, in that he treadeth vnder foote, and subdueth the power of the deuill. Neyther is it by sorcery or inchauntment, or by makyng of long prayers vnto god, nor yet by any other laborious meane that he thus putteth to flyght the wycked fendes: But he commaundeth them with worde onely as their lorde and conquerour, and they incontinẽt whether they wyll or no, obey hym. Of this wonderful facte a great fame of Jesu was spred abrode throughout all the countrey of Galile. And because it shoulde appeare that in him is the well spryng of godly power, whiche can neuer be consumed, one miracle dyd streyght wayes succede and folowe another.

The texte. ¶ And furthwith when they were cumme out of the synagoge, they entred into the house of Symon, and Andrew, with James and John. But Symõs mother in lawe laye sicke of a feuer, and anon they tell hym of her, and he came and toke her by the hande, and lyfte her vp, and immediatlye the feuer forsoke her, and she ministred vnto them. And at euen when the Sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with diuels, and all the citie was gathered together at the doore, and he healed many that were sicke of diuerse diseases, and cast out many deuils, and suffered not the deuils to speake, because they knewe hym.

For anon as they were departed out of the synagoge, they came into the house of Symõ and Andrew, whither also James and John folowed. Now Symons mother in lawe, as it thẽ fortuned, laye sycke & was sore vexed with an ague. Assone as Jesus was by them aduertised therof, he went to the bed side & toke the woman by the hande, & lyfted her vp, & forthwith the feuer forsoke her, & euẽ as she was sodainly, so was she perfectly, made whole. For she was sodaynly made as lusty and strong, as she was before, insomuche that she did her accustomed office in the house, ministring vnto Jesu, and his disciples.

He

He lyeth lycke of a perilous diſeaſe, whoſe mynde burneth with the loue of carnall pleaſures: who by reaſon of ſuperfluitie and exceſſe, leadeth an ydle and a ſluggiſhe lyfe. It is a woman that lyeth ſycke. And at the beginning the fyrſt woman deceiued with the pleaſaunt alurement of an apple, began to be ſycke of this ague. Our fleſhe that alwayes luſteth agaynſte the ſpirit is our Eue. But happy are they whome Ieſus, with the touche of his moſte holye ſpirite, lifteth vp to the loue of heauenly thynges, that he whiche before tyme ſerued ydleneſſe, riotous liuing, and vncleannes, maye ſodeynly recouer his olde ſtrength, and luſtynes, and being made a newe manne, hereafter becum the ſeruaunt of cleanes, chaſtitie, & ſobernes. For theſe are the meates, whiche Chriſte is refreſhed, and delyghted withall. Now ymagine, that the houſe of Symon ſygnifieth the churche of Chriſt, in the whiche it is not conuenient that there be anye feble and weake in ſpirite, but ſuche as are full of euangelyke ſtrength, and luſtines. And yet many tymes Peters mother in lawe, that is to ſaye, the ſynagoge, lyeth ſicke in the ſame. For he is a membre of the ſynagoge, vnto whoſe corrupte taſting, the vnſauery and weryſhe letter yet ſauoreth: who taſteth well the water of the Phariſaicall vnderſtanding, and can in no wyſe taſt the wyne of the ſpirite, and true meaning of the ghoſpell.

They that were in the houſe with the Lorde Ieſu, deſyred him to lyfte vp the woman that laye ſycke in her bedde. In ſemblable wiſe let vs all, who are mẽbres of the churche, deſyre his merycfull goodnes with moſt humble praiers, that he wyll vouchſafe to put out his holy ryght hand, and therwith to lifte vp alſo thoſe timerous perſons, whiche cleuing only to the letter of ſcripture, and wholy geuen to the ſuperſticious obſeruacion of ceremonyes, doue of a certaine vnright iudgement, greatly deſyre thoſe thynges that are hurtfull & noyſome: and contrarily, hate and abhorre ſuche thinges as are onely to be deſyred: to lyfte them vp, I ſaye, to the fredome of the ghoſpell, whiche ſerueth not for this purpoſe that we ſhould with more libertie committe ſinne at pleaſure, but to the intent we ſhould gladly, and with right good will, doue the workes of Euangelike or chriſtian charitie, and cheriſhe Ieſus in his membres. The Lorde is alwayes ready to heale the ſoule, yf he be deſyred, and called vpon. He loueth thoſe that call vpõ hym, call they neuer ſo importunatly, and out of ſeaſon.

It was nowe late in the euening, and the ſonne was ſet, ſo that it might be thought a great point of importunitee, to cal vpon the phyſycian at that time. But the great deſyre of healthe had the vpper hande of ſhame. They brought vnto him a very great numbre of ſuche as wer diſeaſed with all kyndes of infirmities, and among them alſo, ſome whiche were vexed with vncleane ſpirites. The whole citie of Capernaum came thicke and threfolde, to the gate of the houſe to ſee this ſyght. Ieſus without excuſe healed very many of them, of ſundry diſeaſes, and caſt out many deuils. He was a quicke and a readye phyſycian, who with worde cured diſeaſes. Moreouer he put to ſilence the deuils, who cryed with a loude voyce that he was Chriſt, vtterly deſpyſyng the teſtimonie of his enemyes, and of them with whome he wouldе that his ſhoulde in no wyſe haue to do. He ſuffered the chyldren of the Hebrewes, and fyſchers, to deſcry hym: But he admitted no recorde of the deuils, though it were true. The noughtines of the perſon that telleth the trueth, doth hurte the ſame. And he doeth more harme with his lies, whiche hath gotten himſelfe credence afore

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by some true tale tellyng. This was then done accordyng to the hystorie. But to open the secrete sence and meaning hereof. Wee se very many euen nowe a dayes, that euen flockyng vnto Simon Peters house: whiche as I sayde before, bare the figure of the Churche. For the citie of Capernaum representeth the whole world: the setting of the sunne, figureth the deathe of Christe. The gate of the house, signifieth baptisme, whiche is beset with repentaunce of the former lyfe, & truste to obtayne soule healthe of Jesus. The sycke people sitte aboute the gates, that is to saye, the Publicans and sinners desyre to be receiued into the felowshyp of the churche. They should not deserue to be healed except they surely beleued that Jesus bothe could and would geue them helth. The churche of Christ conteyned in it but a very small numbre, so long as he was lanterne & lyght of the world, liued in yearth. But after his death a great multitude of people began thither to resorte, out of al the countreis of the world.

The texte. ¶ And in the morning very early, Jesus (when he was ryseu vp) departed, and wente out into a solitarye place, and there prayed: Symon, and they that were with him folowed after him, and when they had found hym, they sayed vnto hym: all men seke for the. And he sayed vnto them: Let vs go into the next tounes, that I may preache there also. For therfore I am cõ. And so he preached in theyr synagoges, and in al Galile, & cast the deuils out.

These thinges so done: when the Lorde Jesus who came not for this onely purpose to cure corporal diseases, whiche he sendeth many tymes to vs to the intent they maye be whole in soule: when, I saye, he sawe the multitude greatly desyre to be healed of their bodely diseases, and not with lyke affection couet to heare his heauenlye doctrine, wherewith the maladies and diseases of the soule are cured, the nexte daye, as though he had bene desyrous to take some ease and rest, he deceyued them, for he roose verie earlye in the morning, and went from Capernaum vnto a solytary place, where he made his prayers to the father, genyng hym thankes for the benefites wyche he had decreed to geue vnto mankynde by hym. And here are sundrye ensamples prepared for our instruccion. Fyrste he teacheth vs that we must assone as we haue done our neyghbour good, departe away: leste we seme to loke after any mede or reward, of those that we haue done good vnto. Secondarilye we are taught manye tymes to leaue of the teachyng of holsom doctrine for a season to styre vp a desyre in vs to aduaunce the same. Finally we learne also that we ought to refreshe and quicken the spirite, by often goyng aside into solitary places: I meane not suche goynges aparte, as are for pleasure and pastime, but for prayer, and heauenly contemplacion: because we maye retourne from thence more willyng in spirite, and better disposed to helpe the weake. Euery man which hath chaunged place, is not goen into wildernes, but he that hath cleane seuered his mynde from worldly cares, and wholly bent himselfe to the studie, and contemplacion of heauenly thinges. When Simon Peter, and the reste of the disciples vnderstode that Jesus was priuilye departed, they folowed after til they had founde where he was. For it is not beseming that the true disciples of Jesu be any tyme awaye from their maister whome they ought in all thynges to folow. In the meane season, when the people, whiche flocked early in the morning to the gate of the house, had also learned how Jesus was gone awaye, they lykewyse folowed hym into the wildernesse. Many there be that folow Jesus, but none fynde hym oute saue alonly his disciples: who after they haue once founde him, do shewe him vnto other.

Wherfore

Wherfore they tolde the lorde, how there was a great multitude of the citizens of Capernaum come thither to seke him. The lorde then answered again saying. It is sufficient at this present, to haue layed these foundacions among the Capernaites. Nowe it is tyme for me to go in like maner, and viset the litle townes, and villages here about, that I maye likewyse there preache the kyngdome of god: For I came not to preache to one citie alone, but to declare saluacion to all men. For this cause the Lorde trauayled through the townes, and villages of all Galilee preachyng in their Synagoges, curyng diseases, and castyng out deuils, because the ignorant people shoulde by reason of his mighty dedes and myracles, geue firme credence vnto his doctrine.

The texte. And there came a leper to him, beseechyng hym and kneelyng downe and saying vnto hym. If thou wilt thou canst make me cleane. And Jesus had compassion on hym and put furth his hande, touched hym, and sayth vnto him: I will, be thou cleane. And as sone as he had spoken, immediatly the leprosy departed from hym. and he sent him awaye furthwith, and sayth vnto him: See thou saye nothing to any mā, but get the hence, shewe thy selfe to the priest, and offer for thy cleansyng those thynges whiche Moses commaunded for a witnes vnto them. But he (alsone as he was departed) began to tell many thynges, and to publishe the saying, insomuche that Jesus coulde no more openly entre into the citie: But was without in desert places, and they came to hym from euery quarter.

It chaunced on a tyme whē Jesus had taught the people in a certaine mountayne many goodly lessons, concerning the perfection of the euangelike or christian profession, that there met him as he came downe agayne, a certaine man infected with leprosy, a disease vncurable, and abhorred of all men: in whome was shewed to the corporal iyes, a figure of those thinges which he wrought by inuisible operacion in the soules of the hearers. The leper hated his filthy disease, and had a meruelous great confidence in Jesu. Here thou seest a figure of a sinner, which returnyng from vicious liuyng, and entendyng to amend, is at the nexte doore to saluacion. The same leper feared not ỳ people although he knewe right well that they abhorred his company, but onelye regarded the goodnes of Jesu. Wherfore he ranne vnto hym, and fell downe at his knees. What woulde the proude Pharisey here do? He would crye: hence with this ougly and abhominable creature, leste he infect euen oure very iyes. He would call for water to washe awaye his noysome, and contagious breath.
This would the Pharisey do, more vncleane in soule, then any leper in body. But what doth the moste meke and gentill Lord, whiche onely was pure and cleane from all spot of synne? He commaundeth hym not to be had out of his sight, nor to be remoued awaye from his knees. It was not vnknowen vnto him what he desyred: but his will was ỳ the notable fayth of this mā, should be an ensample to all men. All suche as be lecherous persons, couetous, full of hatred & enuy, or attached with other filthy lustes and appetites of the body, are foule arayed with this horrible & detestable leprosy. And such as are herewith infected, let them heare, and marke the wordes of this leper, to thintent they maye folowe hym. If thou wilt, sayth he, thou canste make me cleane. He knowlegeth his disease, and doubteth not of the power, & goodnes of God. He wholy referreth ỳ iudgemēt to the lorde, to iudge of him whether he be worthy to receiue so great a benefite at his handes, or no: readie to geue thankes yf he obtayne his desire: and not to murmur, and grutche agaynst hym, yf he obtayne it not. For he would saye thus: He is able to put awaie leprosy, who not onely cureth all kindes of diseases, but also casteth out deuils: and he wyll do

it,

it, that so willingly helpeth all that are in distresse and misery, where soeuer he cummeth. But so great is myne vnworthynes, that I alone deserue not that, whythe all other obtain of his moste mercifull goodnes. This so perfite a belefe, ioyned with exceding humblenes of mynde, and modestie, procured hym mercy of Jesu. For our sauiour shewing outwardlye, euen with his countenaunce, a certayne affecte of pitie and compassion, therbyto teache what affection of mynd ought to be in vs towarde synners, held out his hande, and therewith touched the leaper, and by vertue of wordes that hymselfe prescribed, made hym cleane. The leper sayed: If thou wilt thou canst make me cleane. Jesus answered: I will, be thou cleane. True fayth maketh not many wordes, neyther gruccheth the charitie of the gospell to do a good deede. And Christ had scarcely spoken these wordes (be cleane) but the disease was quite gone from the man, so that no token therof remayned. The lawe of Moses forfendeth to touche a leaper, the spirituall meaning wherof, cõtayneth wholsome doctrine. We must abstayne from the company of vncleane persons and synners, leste we be infected by the contagiousnes of their vyces. But the Lorde Jesus is aboue the lawe: neyther can he be defiled with touchyng, who purifieth whatsoeuer he toucheth. He touched the leaper with hys hande, and furthwith he healed his whole bodye. Let vs therfore praye that he may in semblable wyse touche our soules with his holy worde, and therwith purifie our inward vncleannes. O thou that vsest to haunt the company of harlots, thou that arte an adulterer, or polluted with lyke diseases, runne in lyke maner vnto Jesus (for he cũmeth downe from the heigth of his maiestie and meteth the) and knowyng thine own filthines, fall downe at his knees, prostrate thy selfe, and lye flat vpon the grounde: Crye and call vpon him, but crye with moste stedfaste belefe of harte and mynde: Lorde, if thou wilt, thou canste make me cleane. And anon thou shalt heare these wordes agayne of thy mercifull sauioure: I will, be thou cleane. After these thynges were done in maner before rehearsed, the Lorde suffered not the man to folowe him, but caused him to departe, commaunding hym straytly to disclose nothing of this matter to any creature lyuyng, but rather (q he) get the hence, and shew thy selfe to the priest, by whose iudgemẽt accordyng to the ceremonies of the lawe thou wast iudged to be a leaper. And if he geue sentence that thou arte clensed in dede of thy leprosy, then offer that Moses hath commaunded to be offered, of those that should fortune to be deliuered therof. Thus shalt thou with more tre dẽce publiche gods benefit towardes the, thẽ if thou straight wayes tell euery body that thou arte made cleane. For by this meanes it shall appeare, euen vnto the Pharisees themselues, whiche depraue my benefites, that thou wast a verye leper, and hast be ne clensed without eyther help of the Phisitiãs, or els of Moses law, by bare worde of mouthe, and touche onely: & so shall they know how there is one present that farre passeth their priestes: who can easely cure leprosy, thoughe it be de tr stable, & abhorred, wher as they haue muche a doe, truly to discerne the same. This felow departed, in stede of a leper cleane in bodye, and went to the priest, and was sene, and iudged to be cleansed of all leprosie. And anon after he concelled not this dede, but published it euery where, reporting bothe this, and many other thynges of Jesu. Sum will here aske: Why did this man as he was commaunded in the one thyng, and in the other, nothyng regarde the Lordes commaundement? Truely for

And Jesus had compassion on him &c.

that

that the one ſerued to confirme the certaintie of the miracle, becauſe the prieſt not knowing as yet who had healed the man, ſhoulde pronounce his healthe reſtored by Jeſu, to be a perfit health, who els peraduenture woulde haue depraued Chriſtes benefit, yf the autour therof had bene knowen, before he had geuen his verdite. But after the miracle was once confirmed by his ſentence, then made it muche for Gods glory to haue it publiſhed abrode. Wherefore then cõmaunded Jeſu that thing to be kept ſecret, which in dede his will was ſhould be blaſed abrode and vttred: For ſoth to monithe vs that we ought to ſeke no glorye and prayſe of man for the benefites whiche it pleaſeth God to worke by vs, becauſe the goodlyer praiſe euer followeth them whiche refuſe the ſame. It procedeth of an high courage ſo to do a good turne, ỳ thou woulde ſt haue no thankes therfore yelden the of him, whom thou haſt doen good & pleaſure vnto, beyng only contented with this, that it lay in thy lot to helpe thyne euen Chriſten in his neceſſitie. But he that is holpen by ſuche benefite as he hath receyued at thy handes, ought with ſo muche the more diligence to publiſh and ſet out thy well doing euerywhere to thy prayſe & cõmendacion. Chriſt was in no daunger to offende in vainglory: and therfore this enſample was ordeyned for our inſtruccion, whiche are continually in very great ieoperdy to fall therin. Neyther did this man contemne Chriſtes commaundementes: but the great gladnes that he was in by reaſon of the reſtitucion of his health, and a certaine feruent loue whiche he was kyendeled withall towardes Chriſte ỳ autour therof, would not ſuffer hym to kepe ſilẽce any longer. Verely it chaunceth for the moſt parte that we are beſt beleued, when we tell thoſe thinges, whiche we had rather in very dede kepe ſecret, thẽ diſcloſe, if the matter it ſelfe enforced not vs to vtter that which lyeth hyd in our ſtomakes. Nowe what came of it that this man did thus blaſe abrode this miracle? Truly by reaſon therof, euery man conceyued ſuche an opinion of the Lorde Jeſu, that he could not now for the great throng and preaſe of people that thyther reſorted, openly enter into the citie, as he was wont to doe: but was conſtrayned to auoyde the good townes, and make his abode in the wilderneſſe. Suche as goe about to get a name and gaynes by iugglyng caſtes and woorkyng of Magicall miracles, deſyer to be in thoſe cities, whereas moſte haunt and reſorte of people is. But oure ſauiour Jeſus, in that he ofte tymes ſhunneth muche aſſembly of people, plainly teacheth vs what we ought to do. He that is able to worke the miracles of the goſpell, doeth not ſomuche deſyer the great multitude, as the feruent mynde and affeccion of beholders. In great cities many reſorted vnto hym for this purpoſe only, to delite their iyes with newe and ſtraunge ſightes. No man followeth Jeſus into the wylderneſſe, vnleſſe he long after hym with a certaine vehement deſire and affeccion. He that forgoeth al pleaſures of good townes, and followeth Chriſt thorow rough and cumberous places, followeth hym to his great commoditie. For he that loueth hym vnfaynedly, doeth in all thinges followe hym whome he loueth: thorough reproche, hungre, deſpoyling of ſubſtaũce, baniſhmẽt, impriſonment, tourmentes and death. And ſuche followers of Chriſt, were figured by thoſe that came flockyng out of all countreis, and partes of Galile, vnto Jeſu: who kept hymſelfe cloſe, in deſert and ſolitary places.

The.ij. Chapter.

BVT whithersoeuer a man flieth, vertue hath euer her fame and glory folowyng her, euen as the shadow followeth the body. For he that is vnfainedly good, can neuer be but one maner of man, and lyke himselfe. And as there is alwayes light, whithersoeuer the body of the sune remoueth: euen so to what place soeuer true godlinesse remoueth, there is alwayes great resort of people. Now wildernesse was no longer wildernesse, after the lorde Iesus, the true light of this world, was gon thither. And yet the persone in whome is the power to worke the myracles of the ghospell, ceaseth not (asmuche as in him lyeth) to auoyde such places wheras muche people is assembled to beholde hym, for that he knoweth certainly, what a perilous vice vainglory is. Neuertheles the feruent desyre he hath to helpe and do all men good, doeth oftimes cause hym, though it be against his nature, to haue recourse thither againe. And by this meanes cummeth it to passe, that whiles the good man is compelled to remoue from place to place, the more receiueth benefite at his handes.

The texte. AFter a fewe dayes also de entred into Capernaum agayne, and it was noysed that he was in the house, and anon many were gathered together: insomuche that now there was no roume to receiue them, no not somuche as about the doore. He preached the worde vnto them. And there came certaine vnto him bringyng one sicke of the Palsey, whiche was borne of fower men. And when they could not come nye vnto him for preasse, they vncouered the roofe of the house that he was in. And when they had broken vp the rooffe, they did (with cordes) let downe the bed wherin the sicke of the Palsey lay. When Iesus sawe their fayth, he sayd vnto the sicke of the Palsey: sonne thy sinnes be forgeuen thee.

Wherfore Iesus geuyng vs ensample bothe to flye vayne glory, and also continually to doe good to our euenchristen, within fewe dayes after returned agayne to Capernaum, from whence he semed to be dryuen away before, by reason of the great importunitie of the people, whiche euen in the night tyme lay about the gates of the house wherin he soiourned. For as he made Bethleem muche renoumed by his byrthe, and Nazareth very famous by his education, and the countrey of Egypt happy, because he fled thyther for his preseruacion and safegarde: so did he, as it were adopte and choose Capernaum to be his countrey, bothe by his ofte tarrying there, and also by shewyng of many fayer miracles in the same. He came agayn hyther in maner by stealth, and fyrste kepte hymselfe secrete in a house, before it was knowen in the citye that he was cum. But as the Sunne can not be hyd, so the Lorde Iesus can not be kept close and secret. The rumour whiche (as it is commonly seen) rose of a fewe persons, had now blowē abrode throughout the whole citie, that Iesus was in the house. And furthwith thither flocked suche a multitude of people that all the house was fylled, and not onely that but also the porche, and al the places about the doore were not sufficient to receiue them. It is a blessed house whither Iesus is cum to dwell, and neuer departeth thence agayne. That house is the churche. For Capernaum beareth the figure of the whole worlde, whereseuer the Gentyles inhabite. Certes at Ierusalem the Iewes cast Iesus out of the temple, and among the Gentiles, the kyngdome of heauen

uen ſuffereth violence, and the multitude of all ſortes of people entreth into it, after a certaine forcible fashion. The Chriſtian Nouices ſitte aboute ỳ gates, greatly deſyring to be admitted into the Lordes houſe, muche houngryng and thirſtyng after the rightuouſnes of the kyngdom of heauen. And verily Jeſus excludeth no manne from this houſe, neyther poore, nor ryche, whole nor ſycke, ſo that he haue a vehement deſyre to heare hym. Wherefore the Lorde teachyng vs that we ought alwayes chyefly e to care for our ſoule health, and afterwarde for our bodies, fyrſte of all miniſtred vnto them the doctrine of the ghoſpell, wher with the diſeaſes and maladies of the ſoule are cured. For this cauſe ſuch as are diſpoſed to geue almes to ỳ poore, do very well, yf they geue them fyrſte a fryefe exhortacion, that maye make them the better in mynde and ſoule, and then departe with theyr charitie. For the common ſort of people be of ſuche a diſordered iudgement, that they are more deſyrous of thoſe thynges whiche are expedient for the body, then of thoſe ỳ pertayne to theyr ſoule health. The lord euidently declared vnto vs by his enſample, that our chiefe care oughte to be for that parte, whiche is the chiefeſte parte or porcion of man, in that he fyrſte taught, and then by and by healed ſuche as were diſeaſed. Nowe whyles Jeſus was teachyng, and buſye about curyng the diſeaſes of theyr ſoules, there came vnto hym certain men, bryngyng with theim one that was ſycke of a Palſey, whoſe ſynowes were ſo reſolued in all partes of his body, through the violence of the diſeaſe, that he could not ſtyre out of his bed, but was fayne to be caried thither vpon fower mennes ſhoulders.

He preacheth the worde vnto them.

And there came certain vnto hym.

Here haſt thou plainly ſet out, the very ymage and fygure of a minde, whiche is by worldly luſtes and deſyres made ſo womanlyke, and diſſolute, that it can in no wiſe lift vp it ſelfe to doe any thyng that is good & godly, but lyeth ſtyl in the bedde of lowe and filthy cares, and neuer remembreth any thyng that is hygh or celeſtiall. Nowe when they ſawe howe they coulde not for preaſe of people that ſate ſo thicke about the gate and porche, bryng this ſycke man to the ſight of Jeſus, they lifted hym vp vpon the houſe, and after they had remoued the ſlates, and made a way in, they let hym doune bed and all, with a long corde, and layed hym at the feete of Jeſu, nothyng doubtyng but that he of his great mercie and goodneſſe, woulde help the ſelye wretche, aſſone as he once caſt thoſe his pitifull iyes vpon hym, and beheld how he laye in his bed lyke a quicke karkas, impotent, and benummed in all his lymmes. Jeſus ſawe this miſerable perſon, euen before he was broughte vnto his preſence, and knewe right well the great faith of thoſe that brought hym. He could if it had liked hym, without leauig of or breaking his tale, haue ſygnified his pleaſure vnto them, by whom he had luſte, in this wiſe: Let the ſycke of the palſye aryſe, and beyng ſodainly healed, cary home his bed again. But his will was to ſhewe al men there preſent, that piteous ſight, and alſo to declare of what great ſtrength and efficacie true belief vpon hym, is with almighty God the father. The diſeaſe was vncurable, and of long continuaunce: the cummyng to Chriſte very cumberous. And yet the gracious goodneſſe of the lorde, ioyned with lyke power, put them in a ſure hope to obtaine theyr requeſt. Wherfore after he ſawe theyr notable fayth, the more he perceyued the man to be diſeaſed in ſoule then in body, the more pitye and compaſſion he toke on hym. Euery man thought hym in a miſerable caſe that thus lacked the vſe of all his membres: but more miſerable was his ſoule, beeyng in

Whe Jeſus ſawe theyr fayth. &c.

subiection and bondage of sinne. They loked after nothing els but that the poore wretche should be restored to perfite healthe of body, which was a thing farre aboue mannes power. But Jesus beyng highly pleased with so notable a faithe, and therfore willyng to make hym all, and in euery part whole, turned vnto hym, and sayed: Sonne, thy synnes are forgeuen.

The texte. (But there were certaine of the Scribes sittyng there, and thinking in their hertes: Why doeth he speake these blasphemies? Who can forgeue sinnes but God onelye? And immediately when Jesus perceiued in his spirite, that they so thoughte within themselues, he sayeth vnto theym: why thinke ye suche thynges in your heartes? whether is it easier to saye to the sicke of the palsey, thy synnes be forgeuen thee, or to saye, aryse, take vp thy bed and walke: But that ye maye knowe that the sonne of man hath power in earth to forgeue sinnes, he spake vnto the sicke of the palsey: I saye vnto thee arise, and take vp thy bed, and get the hence vnto thine owne house. And immediately he arose, tooke vp the bed, and went forth before them all, in so muche that they were all amased, and glorified God, saying: we neuer sawe it on this fashion.

There were present in that assembly, certaine Scribes, who for the knowledge they had in the scriptures, were neuer the godlyer, and better in their liuyng, but rather more enclined to surmise matiers agaynst hym. They had learned of the bokes of the Prophetes, and Moses, that it perteyneth to God alone to pardon sinnes. For the priest dyd not release sinne, but made intercession vnto God for other mens offences, and that not without sacrifice. Because the Scribes knewe this right well, they had suche secrete thoughtes & imaginacions with themselues: What newe saying is this that he speaketh, whiche neyther Moses, nor Aaron, nor any of the auncient Prophetes, durst presume to speake. For he sayeth: thy synnes are released. Trulye he is a blasphemous person against God, that thus taketh vpon hym gods power. The law cõmaũdeth sum offẽces to be punished with death. And other sum there are, for the whiche satisfaccion is made with burnt offerynges, and diuers other kyndes of sacrifices, by the mediacion or intercession of the priest: But he passyng nothyng vpon suche rites and ceremonies, doeth at once forgeue all sinnes with bare worde of mouth. This thing that he taketh vpon hym, and promyseth, pertayneth not to manne. It lyeth in Goddes power alone to performe it. Surely they were offended with the imbecillitie and weakenesse of his manhode that they sawe, and therefore coulde suppose nothing of hym, aboue the state and condictõ of man. Neyther had the vulgar people any greater opinion of him, whiche yet by reason of their simplicitie, were not so muche enclined to pycke quarels, as the other were. The spirite of this worlde putte those thoughtes in their myndes, who whyles they stacke harde to the litterall sence of Moyses lawe, were farre frõ the spirite and true meaning thereof, and were somuch the more vnapte to be taught the same, because thei thought themselues very well skilled in the scriptures: in somuche that the same thyng hath here also place, and is verified, whiche we see chaunce among paynters, and singing men, who are wonte to take lesse for teachyng of one that is altogether rude and ignorant in their arte or science, then for him who hath ben euell enstructed of an other mayster in the same: and the reason is, because in teachyng of the ignorant, there is but one labour to be take: whereas yf a man take vpon hym to instruct the other, as it is the firste, so is it the more paynfull labour to teache hym to forget what he hath learned before, then to teache hym. And these vngodly thoughtes, they of a certain worldely pollicie, kepte in their stomakes for feare of the people, in whose presence

they

they muche aduaunced and magnified themselues for their greate knowledge & vnderstandyng. The Lord Jesus who rather desyred to declare his diuine power by deedes, then to vtter the same by wordes, because he woulde plainly shewe vnto the Scribes howe there is nothyng so closely hydde in mennes brestes, be they neuer so suttle and craftie, that his holy spirite (whiche searcheth, and throughly seeth all thynges) knoweth not, tourned him vnto them, and as though they had spoken out those thynges, whiche they inwardlye thought in their myndes, sayed in this wise: Why haue you suche slaũderous imaginacions in your hertes? why do you rather iudge me by this weake and feble body of myne, then by my deedes?

And immediatly whē Jesus perceiued in his spirite &c.

Why do you not gather of these my workes which you see with your iyes and cannot deny, that those thynges are of trueth, whiche can in no wyse be sene with your corporall iyes? you are offended with me because I sayde: Thy synnes are forgeuen: and deme it to be a vayne saying, and of none effect, because you see not the efficacie therof, whiche putteth forth and sheweth it selfe in the soule of man. But you that haue your bodely iyes whole and faultlesse haue spirituall iyes faultie and blemished.

What yf I speake like wordes vnto the other, and make the efficacie therof appeare vnto your iyes? Is it not then reason that you beleue the thyng whiche you see not, beyng thereunto enduced by the thyng you see? There is nothing that man can easelyer do, then speake: and contrarilye, there is nothing so harde, as to performe what is spokē. God alone cā as easely do the one as the other. And though hytherto he neuer gaue this power to manne, yet it is not oute of his power to geue it to whom it pleaseth hym. And long sithens he promysed by the prophetes that he would sende his Messias, who shoulde cure the diseases of the people of Israell, and abolishe and cleane take awaye synnes. Therfore regarde you not this symple bodye of myne, lyke in all poyntes to yours: neyther beholde ye my garmente, not decked & trymmed with Phylacteries, and embroudered hemmes: nor yet my speache nothyng differyng from other mennes. Let the thyng selfe be the grounde and foundacion of your iudgement. It is no maisterie for a man to saye vnto a synner: Thy synnes are pardoned. And it is lyke easy to saye vnto ỹ sicke of the Palsey: Arise, take thy bed and walke. You haue harde me speake the one saying and fynd faulte therewith. Nowe heare ye the other, which ye cannot lykewise fynd faulte withall, when you see euidently with your iyes how the thyng ensueth immediatly of my wordes. And this will I do: not to boast and brag vpon my power, but to the entent you may perceyue that God hathe geuen power vnto the sonne of manne, who appeareth vnto you an vnderlyng and a weake person, to release synnes with worde, (which power your priestes neuer had) and that not in Jewry alonely, but also in all regions and countreys of the worlde, in suche wise that whatsoeuer he releaseth in earth, is released in heauen: and whatsoeuer he leuseth not in earth, the same remayneth still bounde and vnleused in heauen. You haue no cause to picke quarels, and surmyse matters against me but to reioice and be glad for your singuler wealthe and commoditie, if god of his infinite mercie, haue encreased his bounteous goodnes towardes you. If you saye that God cannot thus do, then do you derogate or diminiche his Maiestie. If you saye he wyll not, you offende his goodnesse. If you saye he doeth not, albeit he hath once promysed so to do, the

But that ye maye know that ỹ sonne of man &c.

do you make hym a lyar. Finally yf you be doyde of beleue in suche thynges as are spirituall, and pertaine vnto the soule, wheras ye can not thwarte and cauyll in the thynges you see doorn before youre iyes, then do you plainly declare your obstinate malice.

He spake vnto ỹ sicke of the Palsey. &c.

When Jesus had spoken these wordes, and they diligently marked what he would do, he tourned hym to the sycke of the Palsey, and sayde: I saye vnto the, arise, take vp thy bed, and go hence into thy house. And he had scarcelye spoken these wordes, but an effectuall vertue therof manifestly ensued. For the sycke mame began not by litle and litle, and at the lengthe with muche a do to moue hymselfe: But assone as Jesus had spoken the worde, he rayled hymselfe, and stode vp as lustie and couragious, as though he had neuer felte any Palsey at all. Then lifted he vp his bedde, and layed it on his shoulders, and so went out through the preasse of people, shewyng the al a newe syght that neuer had bene sene before ỹ day, in as muche as he, who was a litle before bedred, and caried lyke a dead karkas on fower mennes shoulders, was now cranke, and lustie: yea and able ynough without anye helpe, to carrye so great a burden. They made hym roume to go oute, who woulde geue him none to cum in. And both these thinges were right expedient to be doen. Fyrste that the people shoulde not let hym haue entraunce, because to make the greatnesse of his faythe manifest to them all: then ỹ roume should be made him to go out through the middest of the preasse, because euerybody might see this wonderful sight and miracle. The Scribes saw these thinges, and were not onely neuer the better therfore, but also more enuious, and maliciously set against Jesu. The residew, so many as were present, being greatly amased with this straūge miracle, glorified god, who had geuen such power to man, with bare worde of mouth both to forgiue sinnes, and also to heale an vncurable disease, truly confessing that among all the marueylous dedes, whiche were eyther reported to be doen of the holy men that were before theyr dayes, or els of suche as liued in theyr tyme, there was none comparable vnto thys. Now if we stand still many tymes when we see thinges wrought by grauers, & painters, & diligently behold and vew euery point of the workemanshippe, alwaies espying some newe thig, that we sawe not before: me thinketh it right expedient ỹ we stay & tarrie here a while, to behold this notable syght, & with godly curiositie, to consydre euery thing: because whatsoeuer the Lorde dyd in earth, he dyd it for this purpose, that we studying the mysteries therof, shoulde picke out for our instruction, what so euer conduceth to vertuouse and godly lyuing. And this shall we doe with muche more profite, if we first cōsidre what was outwardly shewed vnto the corporall iyes: then what was sygnified by this figure to be inwardly wrought in mens soules. Let vs therfore fyrst of all ponder the violence and greatnesse of this dysease, whiche the lord Jesus cured with worde. For the palsey is nothing els but a noysom humour, that taketh and astoyneth the synowes of the body, whiche are the instrumentes of mouing, so that he that is sycke of this disease, hath membres not to vse, but to payne hym with greuous burthen, & doeth almost appeare to be a liue carkas lyuing only to his payne and torment. And for the most parte, this disease either riddeth a man sodainly out of the world, or els if it chaunce not so to doe, then after long continuance it maketh an end of him, with a more cruell and paynfull death: and is one of those diseases, that the phisycians recken vncurable, and for that cause will

In somuch that they were all amased.

not

not by theyr good will, medle with all, or elsif they assaye to ouercome it, then at the length, after they haue a great while stryuen therwith in vayne, they as the weaker parte, geueit ouer, & forsake theyr cure, specially if the sayd disease haue once taken not one or two partes, but the whole body. Now how vncurable this mans disease was, it plainly appeared in that he kept his bed continually, and was borne lyke a dead carkas, on fower mens shoulders. Furthermore this kinde of disease, manye times maketh a man speachlesse and also febleth & dulleth the quicknesse of the wyt. And so did it fare (as it semeth) with this patient, who albeit that he was in this yuell takyng, yet neuer desyred he the lorde to helpe him. Who is so hard harted, whom so pitifull a sight woulde not moue to compassion: who woulde not thinke suche a one to be in better case dead, then after this manoure aliue. But now, christian man, beholde a lytle whyle with thy spiritual yes, and consydre how muche worse is the palsey of that mannes soule, whose powers are altogether entangled with the moste trifling cares of transytory thynges, and worldly vanities, in so muche that when he should doe any charitable dede or worke of mercye, then is he altogether benummed & taken with a palsey, so that he hath neyther handes to relieue the pore at theyr nede, nor feete to goe to Jesus, nor tongue to desyre his sauiour to helpe hym: but as one cleane dead to Justice is carried about hither and thither, whithersoeuer it pleaseth the sensuall lustes and appetites of his body, whiche be as it were his porters, to carry hym. What shall the sely soule do, whiche because it is altogether dissolute, and weakened by superfluitie, by carnall pleasure, by inordinate desyre of vayne glorye, and worldly riches, hath no strength at all to lyfte vp it selfe from the filthy cares of this world, to the loue of heauenly thynges. It is altogether fastened to the naughty bed of carnall lustes, and therein lieth, and resteth. And beyng in this case, it farre passeth mannes power to helpe it. Only Jesus is able with his almighty commaundement, to put awaye all the violence of this disease. Wherfore we ought to resorte vnto this physycia, vnto whome no disease is vncurable, but not without a greate faythe, which may doe so muche with him, that this pacient was holpen euen for the beleefe of other men. They prayed not with woordes, but yet were they earneste suters in dede. When fayth hartely desyreth any thyng of Christe, her requeste is very affectuall, and no meruayle syth that euen we mortal men, fele great carefulnesse in our mindes (suche are the naturall affections of man) when we se one that hangeth vpon vs, with all his harte and mynde, & hath put his sure confidence and trust in vs. God requireth of sinners, neyther burnt sacrifices, nor offered gyftes. Onely acknowlege thy syckenes, and truste in thy physycian: and yet no man can make the able thus to doe, but god alone. For after that he of his inestimable goodnes, hathe once decreed to hele the soule taken with the palsey, he fyrst of all putteth into it a certaine wonderfull heauinesse & vnkelomnesse of ones selfe, in so much ỳ the sinner hateth himselfe, and is weery of his former lyfe. Nowe he seeth in what ignorãce and darkenesse he hathe ben of long season, what greuous offences he was wonte to cõmitte, and abhorreth himselfe, and woulde without doubte, be in vtter dispayre of saluacion, vnlesse he that put in the vinegre of sorowe, dyd also gine hym the oyle of good hope. The iustice of God, fore troubleth the synnefull soule. It threateneth with vengeaunce, and punishmẽt due vnto the synnes: It threat-

neth with hell and damnation. But on the otherside the remembraunce of the goodnes and great mercy of God, calleth backe the synner from desperacion, for that god seketh not the death of a synner but wylleth rather that he tourne and lyue. The lorde Jesus who restored the lawe of nature, and destroyed not Moyses lawe but made it perfite, did also applye hymselfe to the common reason and iudgement of the vulgare people. As the pocion ministred by a faythfull phisician sore vexeth the whole bodye, and bryngeth it out of quiet, specially in a leperdous disease, and the more it worketh, and troubleth the patient, the more hope is there of healthe: euen so the nearer vnto desperacion the penitent synner is, the nearer is he to his soule healthe, Jesu being his phisycian. Now marke me well a shamefast vnshamefastnesse. For shame, as it is commonly sayde, is vnprofitable to the neady man. Shame putteth awaye shame, euen as one nayle dryueth out an other. It is an vnprofitable shame that causeth a man to hyde and kepe secrete his sycknesse. This shame is put awaye by the longe wearnesse of the disease, and the great hope that a manne hath, to recouer his health: and nowe is he not ashamed to confesse his sycknesse, because he is ashamed to be sycke. What manne yf he be greuously diseased in his bodye, hathe any regarde of shame at all. Dooe not menne in suche case discouer, euen the moste priuie membres of theyr bodyes, and suffer the phisycian to handle them. Lyke affection of minde is in hym, who hath begonne to knowledge the fylthie disease of his soule. For what lewder pageaunte or pranke could there be played, then to clime vp vpon another mans house, to cast downe the tiles, to make an hole, and conuey downe from aboue a foule lothsome syght that euery body abhorred, and lay it before all theyr eyes? What would ye proude pharisey haue sayde here? Certes he woulde haue cryed: Oh dilaynous dede: and ouer this haue cayled out of measure agaynst theyr lewdnesse, who had contrary to the common lawe, made an hole, and forcibly entred into an other mans seuerall house, and with suche a deadly syght, both interrupted the holy preachyng of goddes worde, and also defiled the eyes of the audience. He woulde haue commaunded the barkaslyke sycke man to be had away, and then haue all to washed himselfe with water. But with those thinges, in as muche as they were an euident proofe and argument of a notable fayethe towardes him, the Lorde Jesus was highly delyted, whiche they that crake vpon the righteousnesse of Moyses lawe, wouilde haue bene offended with all: in so muche that he, and ȳ not lokyng to be desyred, healed this miserable creature: and first of all he cured the diseases of his soule, whiche are synnes, and then forthwith deliuered his body of the palsey, because that as there are many vices, whiche after they haue taken theyr begynning of the body, doe from thence redounde into the soule: so it chaunceth oftentimes that the body is infected with the disease, that is first bred and ingendred in the soule, as when lecherye whiche is engendred of the humours of the flesshe, defyleth the sowle, and from thence returneth agayne her maladie and euyll effect into the body, there causyng eyther the palsey, or the fallyng euyll: or els wherin that enuie, whiche taketh her begynnyng of a vicious soule, dothe also waste the body, and bryng it to a cōsumption. He onely is able to cure bothe the partes of man, whiche made bothe. Here is it also to be consydered, howe greate was the largesse of Jesu in forgeuyng of synnes. For whē he saithe: thy sinnes are remitted, he lewseth thē all together.

Neyther

Neyther is there any mencion made of the merites paste, nor any requiring of sacrifices, or satisfaccion, but mencion of fayethe only. It is inoughe humbly to haue cum to the feet of Jesus. That man hathe made sufficient sacrifice, who with perfecte fayethe hath shewed hymselfe vnto Jesu, then whiche sacrifice, there is none more acceptable vnto him. The sycke of the palsey was wholy displeased with himselfe, bothe for that he knewe his owne synfull liuing, and also because his body was oppressed with so miserable a sickenesse. All his trust was in the mightye goodnes of Jesu, who made hym all whole because he wholy committed himselfe vnto this phisician: he cõsidered not how vncurable was his disease, but only regarded how myghty, and good was the phisician, vnto whome he committed himselfe. Nowe what hope of recouery is there in those persons, that cherysh, and make muche of theyr disease, that flye out of the physycians syght, yea that hate, and abhorre hym? If thou be ashamed to acknowledge thy sickenesse to a mã physycian, or els yf thou haue any mistrust in hym, who peraduenture when he knoweth thy sickenes, will rather hit the in the teeth therwith, then cure the same, yet hide it not from Christ, who discloseth no mannes offences, but healeth all men, and that freely: and thus do thou to thentent it maye lykewyse chaunce vnto the, as it chaunced to the sicke of the palsey. What did he? He all thinges now turned cleane cõtrary, lyfted vp his bed on his shoulders, as one ruling his sensuall appetites and passiõs, whiche he serued before. For this is the very thing that is meant by beating of the crosse. This is it that is vnderstand, by crucifying the flesche with her vices and cõcupiscences. Now needeth he no more lower porters to carry hym. He walketh on his owne feete, whithersoeuer ỹ spirite of Christ leadeth hym, neither goeth he, but whither he is commaunded to go. For what is it to walke, but by continuall encrease of vertue, styl to goe forwarde, and euery daye to wax better and better. what is it to retourne into the house fro whẽce he came, but to knowleage in what case he came out frõ thence, and by whose benefite, he returned thither againe so daintily chaũged, & altered bothe in body and sowle. For it is the propertie of the phariseis, to dwell without in stretes, market places, and wherras conuenticles and vnlawfull assembles be. He dwelleth at home in his owne house, whoso knoweth howe nought and vertuelesse he is of himselfe, and wholy ascribeth what vertue and goodnesse soeuer he hath, to the free liberalitie of our sauiour. Now will I dissemble the frõ any lõger beholding of this syght, after I haue rehersed vnto the by waye of epilogacion, the persones of this scene or pageaunt. The sycke of the palsey, and they that carrye hym, be made shameles through theyr great fayth, and obtaine theyr peticion. Jesus is so muche delyted with theyr fayethe, that euen of his owne accorde, and not desyred of them, he doubleth his benefite. The symple and vnlearned people, discerning nothyng in him, whom they beleued to be nought els but a manne, only merueyleth at the power of God. The scribes alone mutyre softly with themselfes agaynst Jesu. Let vs therfore eschew the ensample of the saide Scribes, who whyles they studie to aduaunce theyr owne glorie, goe about to dulke the glorye of Jesu. Let vs be of ỹ simple sorte of people, and with them glorifye God, not only if it please hym at any tyme of his great mercifull goodnesse to heale the infirmytie of our soules, but also whensoeuer we see any other, through his saide bountyous goodnes, forsake theyr olde vicious kyuyng, and cumme to amendement.

The texte. ¶ And he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. And as Jesus passed by, he saw Leuy the sonne of Alphey, sittyng at the receipte of custome, and sayde vnto him: folow me. And he arose and folowed hym. And it came to passe that when Jesus sate at meate in his house, many publicanes and synners sate also together at meate with Jesus, and his disciples. For there were many that folowed hym. And when the Scribes and pharisees saw him eate with publycanes and sinners, they sayd vnto his disciples: Howe happeneth it that he eateth and drynketh with publicanes and sinners? When Jesus heard that, he sayde vnto them. They that be whole haue no nede of the physician, but they that are sycke. I came not to call the ryghtuouse, but synners to repentaunce.

And as Jesus passed by. &c.

After this so notable a miracle was wrought at Capernaũ, Jesu, to thentente he might dooe good to moe, departed thence agayne, and went to the sea. He dyd not conuey hymselfe awaye, because he woulde not helpe men and doe them good, but whyle he forsoke the vncurable scribes, he prouoked the godly by his departure, the more to desyre his presence. For there likewise resorted a greate number of people vnto the sea, teachyng vs that we ought in lyke manoure to forsake all thynges, & folowe Jesus whithersoeuer he goeth. For he is euery where a sauiour, whether he be resydent in cities, or trauayle thorough tounes, and villages, or continewe in ỹ wyldernesse, or goe vp to mountaines, or come downe into the plaine, or els repayre to seas and waters. When he sawe therfore, that so great a multitude of people was cumme thyther, & knew ryght wel the cause of theyr cumming, he taught them on the shore. And as he there walked, he passed by a certaine custome house, where those are wont to syt that demaunde custome, and towle, of suche as sayle by: and espied in that house a certaine manne named Mathew, who was also called Leuy, the sonne of Alphey, sytting at the receipt of custome, for he was a publycane or customer. And albeit this sorte of menne was euery where muche hated of the people, yet specially among the Jewes, they were counted abhominable. For they vse to bye this office of the prince, for an vnreasonable summe of money, and therfore to thentent theyr aduauntage and gayne may be the more, for the moste parte they take and extorte of all menne, without pitie and conscience, and put maryners, and wayfaring menne to muche busynesse, vnto whome many tymes damage and displesure ynough otherwyse happeneth. There were verye many among the Jewes, who denied that the Jewes beyng the holye people of god ought to pay tribute vnto the Emperour, since he was an heathen prince and a worshipper of Idolles. And for this cause they greatly abhorred the Publicans, who to haue the gaynes of the money whiche they leuied ouer and aboue that was due, serued hym in gatheryng of toll and custome. The sorde whiche had before inwrapped ỹ scribes with theyr vnbeliefe, for that they murmured against his miracle, whereas the symple people glorysyed and praysed god therfore, because he woulde nowe eftsoones shewe that none be farther from true holynesse, then suche as thynke themselues perfyte holy menne, called Mathew out of the custome house, and commaũded hym to folowe him. Mathew beyng sodaynlye chaunged, and made a newe man, forsoke his gayning feate, and folowed poore Jesus, to thentent he might be enriched with the ryches of the ghospel. All men did not so greatly merueyle at this facte, and yet was it in dede more wonderfull then that, whiche they so muche merueiled at a lytle before, when the sicke of the palsey was healed. For consydre me well what a palsey he hath whose mynde is fastened to couetousnesse. Neyther is it vnknowen howe intricate,

And he arose and followed him. &c.

tricate, and buſye, the accomptes of publicans be, and therfore that he ſodeinly chaunged went out of his cuſtome houſe, forſakyng all that euer he hadde, and folowyng Jeſu, was more to be merueyled at, then the ſycke of the palſey when he whipte out of his bed, and went home vnto his houſe. The phariſey heareth Jeſus reaſoning or diſputing on many matiers, and ſeeth him worke ſundry miracles, and yet diſtruſteth, and murmureth agaynſt hym. The publycane who neuer heard ne ſawe ſuche thynges before, obeyed thonly worde of Jeſu. And beholde an other occaſion, wherby bothe the wickednelle of the phariſeis, and alſo the bounteous goodnelle of Jeſu maye the better be ſet forthe and knowen. For Mathew being now the aſſured diſciple of Jeſu, to thentent he myght commend his maiſter to moe, and bryng ſuche as were his late companions, and felowes of the ſame ſtate and condicion that he was, to the lucre of the gholpell, was not afearde to deſyre the lorde that he woulde vouchelake to be his geaſt at home in his houſe. Jeſus lightely condeſcended vnto his requeſt, becauſe that before he ſo wyllingly obeyed when he was called. Mathew ſuppoſyng that he had obteyned no ſmall thyng, prepared a right gorgious and a royall feaſte, whiche ſhoulde ſuffice a great many, that is to wete, certaine diſciples whom the lorde had now gathered, and beſydes them diuerſe other, which then folowed Jeſus and went with him as vnbidden geaſtes to this feaſte: and many publicans, yea and ſinners to, whom for olde familiaritie and acquayntaunce Mathew had bidden therunto, beyng nothing aſhamed what manoure of companions he once had, ſithe he was thē departed from them to an other felowſhyp. For he truſted it woulde cumme to paſſe, ꝑ lyke as he was called of the lorde, ſo ſhould he thrōughe the lordes mercyfull vocacion, haue many of them ſcholefelowes with him in learnyng the doctrine of the gholpell (whereby is geuen aboundaunce of heauenly treaſure) who were before his felowes in vicious lyuing, and getting of ſlaunderous gaines. He receiued this great confidence thrōugh the gracious goodnes ꝑ he perceiued in Jeſu towardes all menne. Truly it was mete this ſhoulde be a great feaſte, which repreſented ꝑ churche that ſhould be gathered together of the gentiles. For the feaſtes of the Jewes be ſmall, and receyuable but of fewe perſons, becauſe they onely folowe the fleſhe or litterall ſence of the lawe, where as the ſpirite and true meaning therof, dilateth it ſelfe in moſt ample wyſe, and receiueth al ſortes of people. All menne loue libertie and haue neede of mercy: few haue rightouſneſſe, and yet did the phariſeis chalēge theſame notwithſtanding they lacked it, & were in very dede vnrightuous: who when they ſawe Jeſus feaſting with publicās and ſynners (whome they as menne of great perfection and holyneſſe would not vouchſake ſo muche as to ſpeake vnto) went vnto his diſciples, being then but ſymple ignorāunt perſons, and ſuche as they thought might eaſely be plucked from theyr mayſter: and them dyd they hunt after and aſſaye to wynne with theyr venemous whiſperyng. Why (ꝙ they) doeth your maiſter, whom you (John forſaken) folowe as the more holy and perfite manne, eate and drinke with ſynners, ſince that the communion of table is the greateſt token of familiaritie that maye be? Hath not he red this ſcripture folowing: with the holy thou ſhalte be holy, and with the froward thou ſhalt be froward. Doth not he cōſider how that by reaſon he is thus familiar, & kepeth company with ſinners, he doeth encourage thē to cōtinewe ſtill in ſinne, whiche els peraduenture, yf menne woulde auoyde theyr

And it came to paſſe that when Jeſ. &c.

And when the ſcribes and phariſeis ſawe hym eate with publicans. &c.

companye, woulde amende theyr lyues: When the disciples, who were as yet rawe in theyr profession, had no ready answere to make them, but onely with a symple plaine fayth hanged vpō theyr Lorde, then Jesus (vnto whom neyther the secrete wordes, nor yet the hid thoughtes of the phariseis were vnknowen) made answere for them in this wyse: O you phariseis, why do you grudge and murmour agaynst me, for that I rather feaste with thē whome you take for wycked and abominable persons, then with the priestes, scribes, and phariseis? The physicians are praysed who being themselues in good health go yet vnto ỹ sycke when they are sent for: And am I blamed for going vnto them who acknowledge the disease of theyr soule, and desyre a physycian to cure them? Suche as are in good health do not quarell with the physycian & saye: Why visytest thou suche, and suche, & not vs? For they that are whole haue no nede of a physycian. The facultie of phisycke muste alwayes be redy for those that be euyll at ease. These folkes which acknowledge theyr disease, are right glad that the physician is cum. For you sawe by that I did vnto the sicke of the palsey, howe I haue power geuen me to take away sinne. You that thinke your selues whole, & take vpon you to be right wisemen, haue no cause to quarell with the physiciā if he cum not vnto you. I was sent into ỹ worlde, to take awaye the sinne of the worlde. Whoso knowleageth his sicknesse, and desyreth the physycians helpe, him will not I fayle at his nede. Howe he that thynketh hymselfe faultles, yf he be in a right beliefe, neadeth nothing that I can do. But if he be deceiued in his opiniō, or els knowe right wel his inwarde infirmitie, and yet dissembleth the same, then is he paste all hope of recouery. And for this cause the physyciā should but lose his labour, if he wēt vnto him. For who can heale a manne agaynst his wyll? Therfore the physyciā is vniustely reproued, yf he folow the rules of his facultie: but they are very vncurtuous, who when thēselues are in good healthe, haue great disdayne and enuy that the physyciā should be present with the sicke. And this my facte ought not to seme straunge and vncouth vnto you, whiche professe the knowledge of the lawe. For you reade therin as foloweth: I will mercy rather then sacrifice. God spake these wordes by his Prophete, signifying therby that the carnall iustice of the lawe, whiche standeth in abstaynyng from open offences and the obseruacion of ceremonies, shoulde be set aside and abolyshed. He that neyther cōmitteth murther, theft, nor aduoutry, he that resteth on the Sabboth day, fasteth vpon dayes apointed, washeth, & maketh sacrifice, is righteous after the estimacio of man: But god requireth another maner of righteousnes, which standeth in free beneficence or well doyng to our neyghbour, in forgeuyng thē that haue offended vs, in mekenesse and gentle demeanour. Now how farre are they from this prayse, which do not onely themselues not helpe their neighbour in his necessytie, but also haue great despite, and bable agaynst it, yf anye manne so do? God promised to sende you suche a Messias, not as should excell the Phariseis in sacrifices, phylacteries, fastinges, and long prayers, for thobseruacio wherof they magnify & set out themselues vnto the people, but suche a one as shoulde be beneficiall to all men, a lanterne to them that be out of the way, a helper to oppressed persōs, a cōforter to suche as are in aduersitie, a physiciā to all that are cōtrite in herte, and finally suche a one as should ioyne vnto god, those that semed to be farre frō God: & contrary wise, declare that suche as

Why Jesus heard that he saieth. &c.

I cam not to call the right wise but sinners &c.

as appered to be next God, and moste holiest, were verie far from true godlynesse. With these wordes the lorde Jesus bothe stopped the mouthes of the Phariseis, and also taught his disciples how charitably they should demeane themselues toward sinners. For this cause we are much bound to the wicked phariseis, who so oft prouoke the lord to expoune the doctrine of the gospell.

The terte. ¶ And the disciples of John and the Phariseis did fast: and they cum and say vnto hym: why doe the disciples of John and of the phariseis fast: But thy disciples fast not? And Jesus sayed vnto them: can the chyldren of the weddyng fast whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not fast. But the dayes wyll cum when the brydegrome shalbe taken away from them, and then shall they fast in those dayes.

Behold there went also vnto Jesu certain of Johns disciples in cõpany with the false accusyng Phariseis. For they also were attached with a spiece of humain enuie, for that Jesus semed to defâce the great estimacion of their mayster John, notwithstandyng his life & rule appered to be strayter then Christes was, and that he had mo disciples then thother. Wherfore they went vnto Jesus, & moued vnto him this capcious question: why (q they) do Johns disciples, and the phariseis oft times fast, and thy disciples not fast at all? Vnto this question, because they assayled hym and not his disciples, the lord made a gentler aunswer, than he did a litle before, when he defended his disciples: teachyng vs hereby, that Christian charitie, whiche vseth all mylnesse in the euyls and displeasures doen vnto herselfe priuately, is more diligent in defendyng other from the same. For the Christian bysshop must be patiente, and meeke, in sufferyng all iniuries doen vnto his owne person: but yet ought he with diligent endeuour to helpe his flocke, whensoeuer it is in ieoperdie. Wherfore Jesus sayd: You that haue diligẽtly heard John Baptist preache, ought to call to remembraunce howe he preached that I was the bridgrome and he the brydegromes frende. It is mete that all heauinesse be away when the brydegrome is present.

Can the chyldren of the weddig fast &c.

Moses is a seruaunt and no brydegrome, and therfore fastinges were conuenient for hym, because the same doe cause sadnesse, and abate myrthe. It is well doen that they fast, whiche continue in the Synagoge, beyng a seruaunt and not a bride. For suche haunt not the brydegromes chaumber. But the frebourne chyldren, who haunte the weddyng chaumber, can not fast, as long as they haue the brydegrome hymselfe present with them: because theyr myrthe is so great, that it wyll not suffer them to remembre heauy thynges. He that for dread of punyshment doeth his duetie, can in no wyse be meary. Now the chyldren who haue receyued the spirite of libertye, perceyuyng that they are dearly beloued, and cared for of the brydegrome, be neuer carefull leste they offende in these thynges whiche wer commaunded for a tyme, to men of a seruile nature: as for an ensample, in washinges, in thobseruacion of the Sabbothe, in choyce of meates, in apparell, in holy dayes, in sacrifices. They put theyr confidence in the myght and goodnes of the brydegrome who is able without all these thynges, to geue them perfite righteousnesse. Spirituall belefe taketh awaye fleshly carefulnes. Charitie that maketh all thinges pleasaunt, causeth gladnesse. The brydegrome hath his owne proper meate, from the whiche his companions can not abstayne.

The worde of God, and the flesh of the brydegrome, is the meat and foode of the soule, and his blood is the drink of the same. Suche as cleaue nygh

vnto

The texte. ¶ And he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. And as Jesus passed by, he saw Leuy the sonne of Alphey, sittyng at the receipte of custome, and sayde vnto him: folow me. And he arose and folowed hym. And it came to passe that when Jesus sate at meate in his house, many publicanes and synners sate also togyther at meate with Jesus, and his disciples. For there were many that folowed hym. And when the Scribes and pharisees saw him eate with publycanes and sinners, they sayd vnto his disciples: Howe happeneth it that he eateth and drynketh with publicanes and sinners? When Jesus heard that, he sayde vnto them. They that be whole haue no nede of the physician, but they that are sycke. I came not to call the ryghtuous, but synners to repentaunce.

After this so notable a miracle was wrought at Capernaũ, Jesu, to thentente he might dooe good to moe, departed thence agayne, and went to the sea. He dyd not conuey hymselfe awaye, because he woulde not helpe men and doe them good, but whyle he forsoke the vncurable scribes, he prouoked the godly by his departure, the more to desyre his presence. For there likewise resorted a greate number of people vnto the sea, teachyng vs that we ought in lyke manoure to forsake all thynges, & folowe Jesus whithersoeuer he goeth. For he is euery where a sauiour, whether he be resydent in cities, or trauayle thorough tounes, and villages, or continewe in ỹ wyldernesse, or goe vp to mountaines, or come downe into the plaine, or els repayre to seas and watters. When he sawe therfore, that so great a multitude of people was cummyng thyther, & knew ryght wel the cause of theyr cumming, he taught them on the shore. And as he there walked, he passed by a certaine custome house, where those are wont to syt that demaunde custome, and to wit, of suche as sayle by: and espied in that house a certaine manne named Mathew, who was also called Leuy, the sonne of Alphey, sytting at the receipt of custome, for he was a publycane or customer. And albeit this sorte of menne was euery where muche hated of the people, yet specially among the Jewes, they were counted abhominable. For they vse to bye this office of the prince, for an vnreasonable summe of money, and therfore to thentent theyr aduauntage and gayne may be the more, for the moste parte they take and extorte of all menne, without pitie and conscience, and put maryners, and wayfaring menne to muche busynesse, vnto whome many tymes damage and displeasure ynough otherwyse happeneth. There were verye many among the Jewes, who denied that the Jewes beyng the holye people of god ought to pay tribute vnto the Emperour, since he was an heathen prince and a worshipper of Idolles. And for this cause they greatly abhorred the Publicans, who to haue the gaynes of the money whiche they leuied ouer and aboue that was due, serued hym in gatheryng of toll and custome. The lorde whiche had before inbrayded ỹ scribes with theyr vnbeliefe, for that they murmured against his miracle, whereas the symple people glorifyed and praysed god therfore, became he woulde nowe excuses shewe that none be farther from true holynesse, then suche as thynke themselues perfyte holy menne, called Mathew out of the custome house, and commaũded hym to folowe him. Mathew beyng sodaynly chaunged, and made a newe man, forsoke his gaynyng feate, and folowed poore Jesus, to thentent he might be enriched with the ryches of the ghospel. All men did not so greatly merueyle at this facte, and yet was it in dede more wonderfull then that, whiche they so muche merueiled at a lytle before, when the sicke of the palsey was healed. For consydre me well what a palsey he hath whose mynde is fastened to couetousnesse. Neyther is it vnknowen howe intricate,

And as Jesus passed by. &c.

And he arose and folowed him. &c.

tricate, and buſye, the accomptes of publicans be, and therfore that he ſodeinly chaunged went out of his cuſtome houſe, forſakyng all that euer he hadde, and folowyng Jeſu, was more to be merueyled at, then the ſycke of the palſey when he whipte out of his bed, and went home vnto his houſe. The phariſey heareth Jeſus reaſoning or diſputing on many matiers, and ſeeth him worke ſundry miracles, and yet diſtruſteth, and murmureth agaynſt hym. The publycane who neuer heard ne ſawe ſuche thynges before, obeyed thonly worde of Jeſu. And beholde an other occaſion, wherby bothe the wickedneſſe of the phariſeis, and alſo the bounteous goodneſſe of Jeſu maye the better be ſet forthe and knowen. For Mathew being now the aſſured diſciple of Jeſu, to thentent he myght commend his maiſter to moe, and bryng ſuche as were his late companions, and felowes of the ſame ſtate and condicion that he was, to the lucre of the gholpell, was not afearde to deſyre the lorde that he woulde vouchſafe to be his geaſt at home in his houſe. Jeſus lightely condeſcended vnto his requeſt, becauſe that before he ſo wyllingly obeyed when he was called. Mathew ſuppoſyng that he had obteyned no ſmall thyng, prepared a right gorgious and a royall feaſte, whiche ſhoulde ſuffice a great many, that is to wete, certaine diſciples whom the lorde had now gathered, and beſydes them diuerſe other, which then folowed Jeſus and went with him as vnbidden geaſtes to this feaſte: and many publicans, yea and ſinners to, whom for olde familiaritie and acquayntaunce Mathew had bidden theruito, beyng nothing aſhamed what manoure of companions he once had, ſithe he was thē departed from them to an other felowſhyp. For he truſted it woulde cumme to paſſe, ỳ lyke as he was called of the lorde, ſo ſhould he thzoughe the lordes merciefull vocacion, haue many of them ſcholefelowes with him in learnyng the doctrine of the gholpell (whereby is geuen aboundaunce of heauenly treaſure) who were before his felowes in vicious lyuing, and getting of ſlaunderous gaines. He receiued this great confidence thzough the gracious goodnes ỳ he perceiued in Jeſu towardes all menne. Truly it was mete this ſhoulde be a great feaſte, which repreſented ỳ churche that ſhould be gathered together of the gentiles. For the feaſtes of the Jewes be ſmall, and receyuable but of fewe perſons, becauſe they onely folowe the fleſhe or litterall ſence of the lawe, where as the ſpirite and true meaning thereof, dilateth it ſelfe in moſt ample wyſe, and receiueth al ſortes of people. All menne loue libertie and haue neede of mercy: few haue rightuouſneſſe, and yet did the phariſeis chalēge the ſame notwithſtanding they lacked it, & were in very dede vnrightuous: who when they ſawe Jeſus feaſting with publicās and ſynners (whome they as menne of great perfection and holyneſſe would not vouchſafe ſo muche as to ſpeake vnto) went vnto his diſciples, being then but ſymple ignorant perſons, and ſuche as they thought might eaſely be plucked from theyr mayſter: and them dyd they hunt after and aſſaye to wynne with theyr venemous whiſperyng. Why (ỳ they) doeth your maiſter, whom you (John forſaken) folowe as the more holy and perfite manne, eate and drinke with ſynners, ſince that the communion of table is the greateſt token of familiaritie that maye be? hath not he red this ſcripture folowing: with the holy thou ſhalte be holy, and with the froward thou ſhalt be froward. Doth not he cōſider how that by reaſon he is thus familiar, & kepeth company with ſinners, he doeth encourage thē to cōtinewe ſtill in ſinne, whiche els peraduenture, yf menne woulde auoyde theyr

And it came to paſſe that when Jeſus &c.

And when the ſcribes and phariſeis ſawe hym eate with publicans. &c.

companye, woulde amende theyr lyues: When the disciples, who were as yet rawe in theyr profession, had no ready answere to make them, but onely with a symple plaine fayth hanged vpō theyr Lorde, then Jesus (vnto whom neyther the secrete wordes, nor yet the hid thoughtes of the phariseis were vnknowen) made answere for them in this wyse: O you phariseis, why do you grudge and murmour agaynst me, for that I rather feaste with thē whome you take for wycked and abominable persons, then with the priestes, scribes, and phariseis? The physicians are praysed who being themselues in good health go yet vnto ỹ sycke when they are sent for: And am I blamed for going vnto them who acknowledge the disease of theyr soule, and desyre a physycian to cure them? Suche as are in good health do not quarell with the physycian as saye: Why visytest thou suche, and suche, & not vs? For they that are whole haue no nede of a physycian. The facultie of phisycke muste alwayes be redy for those that be euyll at ease. These folkes which acknowledge theyr disease, are right glad that the physician is cum. For you sawe by that I did vnto the sicke of the palsey, howe I haue power geuen me to take away sinne. You that thinke your selues whole, & take vpon you to be right wisemen, haue no cause to quarell with the physiciā if he cum not vnto you. I was sent into ỹ worlde, to take awaye the sinne of the worlde. Whoso knowleageth his sickenesse, and desyreth the physycians helpe, him will not I fayle at his nede. Nowe he that thynketh hymselfe faultles, yf he be in a right beliefe, neadeth nothing that I can do. But if he be deceiued in his opiniō, or els knowe right wel his inwarde infirmitie, and yet dissembleth the same, then is he paste all hope of recouery.

Why Jesus hearde that he saieth. &c.

I cam not to call the right wise but sinners &c.

And for this cause the physyciā should but lose his labour, if he wēt vnto him. For who can heale a manne agaynst his wyll? Therfore the physyciā is vniustely reproued, yf he folow the rules of his facultie: but they are very vncurtuous, who when thēselues are in good healthe, haue great disdayne and enuy that the physyciā should be present with the sicke. And this my facte ought not to seme straunge and vncouth vnto you, whiche profesSe the knowledge of the lawe. For you reade therin as foloweth: I will mercy rather then sacrifice. God spake these wordes by his Prophete, sygnifying therby that the carnall iustice of the lawe, whiche standeth in abstayning from open offences and the obseruacion of ceremonies, shoulde be set asyde and abolyshed. He that neyther cōmitteth murther, theft, nor aduoutry, he that resteth on the Sabboth day, fasteth vpon dayes apointed, washeth, & maketh sacrifice, is righteous after the estimaciō of man: But god requireth another maner of righteousnes, which standeth in free beneficence or well doyng to our neyghbour, in forgeuyng thē that haue offended vs, in mekenesse and gentle demeanour. Now how farre are they from this prayse, which do not onely themselues not helpe their neighbour in his necessytie, but also haue great despite, and bable agaynst it, yf anye manne so do? God promised to sende you suche a Messias, not as should excell the Phariseis in sacrifices, phylacteries, fastinges, and long prayers, for thobseruaciō wherof they magnify & set out themselues vnto the people, but suche a one as shoulde be beneficiall to all men, a lanterne to them that be out of the way, a helper to oppressed persōs, a cōforter to suche as are in aduersity, a physiciā to all that are cōtrite in herte, and finally suche a one as should ioyne vnto god, those that semed to be farre frō God: & contrarywise, declare that suche

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as appered to be next God, and moste holiest, were verie far from true godlynesse. With these wordes the lorde Jesus bothe stopped the mouthes of the Phariseis, and also taught his disciples how charitably they should demeane themselues toward sinners. For this cause we are much bound to the wicked phariseis, who so oft prouoke the lord to expoune the doctrine of the gospell.

¶ And the disciples of Iohn and the Phariseis did fast: and they cum and say vnto hym: why doe the disciples of Iohn and of the phariseis fast: But thy disciples fast not. And Jesus sayed vnto them: can the chyldren of the weddyng fast whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not fast. But the dayes wyll cum when the brydegrome shalbe taken away from them, and then shall they fast in those dayes. The texte.

Behold there went also vnto Jesu certain of Johns disciples in cõpany with the false accusyng Phariseis. For they also were attached with a spiece of humain enuie, for that Jesus semed to defâce the great estimacion of their mayster John, notwithstandyng his life & rule appered to be strayter then Christes was, and that he had mo disciples then thother. Wherfore they went vnto Jesus, & moued vnto him this capcious question: why (qᵗ they) do Johns disciples, and the phariseis oft times fast, and thy disciples not fast at all? Vnto this question, because they assayled hym and not his disciples, the lord made a gentler aunswer, than he did a litle before, when he defended his disciples: teachyng vs hereby, that Christian charitie, whiche vseth all myldnesse in the cuyls and displeasures doen vnto herselfe priuately, is more diligent in defendyng other from the same. For the Christian bychop must be patiente, and meeke, in sufferyng all iniuries doen vnto his owne person: but yet ought he with diligent endeuour to helpe his flocke, whensoeuer it is in ieoperdie. Wherfore Jesus sayd: You that haue diligẽtly heard John Baptist preache, ought to call to remembraunce howe he preached that I was the bridgrome and he the brydegromes frende. It is mete that all heauinesse be away when the brydegrome is present.

Can the chyldren of the weddyng fast?

Moses is a seruaunt and no brydegrome, and therfore fastinges were conuenient for hym, because the same doe cause sadnesse, and abate myrthe. It is well doen that they fast, whiche continue in the Synagoge, beyng a seruaunt and not a bride. For suche haunt not the brydegromes chaumber. But the frebourne chyldren, who haunte the weddyng chaumber, can not fast, as long as they haue the brydegrome hymselfe present with them: because their myrthe is so great, that it wyll not suffer them to remembre heauy thynges. He that for dread of punyshment doeth his duetie, can in no wyse be meary. Now the chyldren who haue receyued the spirite of libertye, perceyuyng that they are dearly beloued, and cared for of the brydegrome, be neuer carefull leste they offende in these thynges whiche were commaunded for a tyme, to men of a seruile nature: as for an ensample, in washinges, in thobseruacion of the Sabbothe, in choyce of meates, in apparell, in holy dayes, in sacrifices. They put their confidence in the myght and goodnes of the brydegrome who is able without all these thynges, to geue them perfite righteousnesse. Spirituall bekfe taketh awaye fleshly carefulnes. Charitie that maketh all thinges pleasaunt, causeth gladnesse. The brydegrome hath his owne proper meate, from the whiche his companions can not abstayne.

The worde of God, and the flesh of the brydegrome, is the meat and foode of the soule, and his blood is the drink of the same. Suche as cleaue nygh

vnto

vnto me, are euer deſyrous to eat theyr fyll of this meat: and they that haunt the bride gromes weddyng chamber, doe alwayes couet to be dronken wyth this drinke. But lyke as corporall meate cauſeth not rightuouſneſſe, euen ſo faſtyng maketh not a man iuſte: yea it is oftentymes ſeen that he whiche eateth his meate, is more rightuous then the faſter. Suche faſtynges as are commaunded by the lawe, are full of beaunelſe, and therfore diſpleaſaunt to almightye God, who loueth a cherefull gyuer. He can in no wyſe be merye and chereful, that feareth and trembleth. But whoſo knoweth that he is ſet at lyberte in theſe thinges, eyther to doe them, or not to doe them, and yet mooued by charitie faſteth, the ſame vndoubtedly faſteth wyth great myrth and gladneſſe: not becauſe his faſting is ſo preſcribed by the lawe, but for that charitie moueth hym ſo to doe. Whan my diſciples are once cum to that ſtrengthe of mynde, that I nowe goe about by my teachyng and preachyng to bryng them vnto, than ſhall charitie cauſe them to doe more of theyr owne free wyll, than now doth the preſcripcion eyther of the law or els of Iohn get of you by compulſion. But as yet they are not cum to this ſtrength and perfection. They are yet tender and weake: for the preſence of my body letteth them to attain therto. The day ſhall once cum, when the corporall preſence of the bryde grome ſhalbe taken away from them, and then being made ſtronger by receiuyng the holy ghoſte from heauen, they ſhal not onely faſt, and that of theyr owne accorde, but alſo gladly and with right good wyll doe thynges, in the atchiuyng wherof, more ſtrengthe and conſtaunt courage of mynde ſhall be ſhewed, then in faſtyng. But foraſmuche as this doctrine is ſpirituall, it can not be receyued of them, who all theyr lyfe long haue enured themſelfes wyth Phariſaicall ceremonies. And for this cauſe I pyked out ſimple, and ignorant yong men to be my diſciples. For I ſhoulde but loſe my labour if I dyd commit ſpirituall and heauenly doctrine vnto theyr mindes, that are ſo ſuperſticious in keping of carnall ceremonies. Old thinges beſt agreeth with old, and newe thynges with newe, the whiche if a man myngle together, he dooeth not onely labour in vaine, but alſo maketh thoſe perſons worſe, whome he goeth about to reforme. For it is better for them ſtil to continue in theyr olde ſuperſticiouſneſſe, then whyles a man doeth his endeuour to bring them to the freedome of the ſpirite, to prouoke them (all feare of tranſgreſſion layed aſyde) to committe ſinne at libertie. For as it is more a doe to teache ſuche an one any crafte or occupacion, as hath conceyued a wrong opinion of hym ſelfe, thinkyng that he hath good ſkyll therin, and hath none at all, then hym who is altogether ignorant in the ſame: euen ſo is it the hardeſt thyng that maye be, to teache ſuche perſons the ryghtuouſneſſe of the ghoſpel, whiche for thobſeruacion of certain folyſh carnall ceremonies, beleue ſurely they haue attayned perfite ryghtuouſnes. And this doubtles is the cauſe that I fynde fiſhermen, publicans, ſinners, vnchaſt women & Ethnikes, more apt to learn this ſpirituall philoſophy, then the ſcribes, phariſeis & prieſtes, who ſuppoſe that perfit godlynes ſtandeth in thobſeruacion and kepyng of mans ceremonies. Iohn as a meane betwene the old law & the new, wēt about to myngle together two ſundry doctrines. For he durſt not commit this liuely philoſophy, pure and vnmengled as it was, vnto them that were weake of mynde. Nowe all is weake that is humayne & carnall. And contrarily that is full of lyfe, vertue, and ſtrength, whatſoeuer is godly, ſpirituall, and heauenly.

Wherfore

wherfore vnto my disciples (whome I chose rude and ignorannt, to the entent I myght the soner enstruct them in this strong and pithful Philosophy) I prescribe none of these thinges folowyng: Eate these meates, forbear these, now rest, now labor, vse suche apparel, touch not this thing, handle not that. And the cause is for feare lest they woulde alwayes contine we weake, if they once learned of me theyr maister to put any trust in suche corporall thynges. It is a thyng very vnprofitable to ioyne thynges together, whiche disagree one with an other.

¶ No man also sewyth a piece of newe clothe vnto an olde garment, els taketh he away the new piece therof from the olde, and so is the rent wurse. And no man poureth newe wyne into olde bottels, els the newe wyne doth burst the bottels, and the wyne runneth out, and the bottels are marred. But newe wyne must be put into newe bottels. The text.

For there is no man so farre from reason, that if he be disposed to amende an olde garment, will se we therunto a patche of newe clothe. And why so: certes for that he perceyueth yf he should so do, he shoulde bothe lose his new cloth, & also make the hole of the olde garment bigger then it was before. For beyng offended with the notable diuersytie betwene the piece of cloth sewed on, and the yll mended garmente, he strayght wayes plucketh of the piece that he sewed to, and so the hole of the same garment gapeth fowler then it dyd before. Neyther is there any man so folysh as to put newe wine in olde bottels. And why: because he seeth that he should sustain double losse therby. For the new wyne worketh so feruently through the behemencie of the fumes therein enclosed, that it breaketh ỹ bottels beyng weake by reason of age, all to pieces: and so are bothe bottels and wyne cleane lost, and spilt. Howe doeth he then prouide bothe for the safetie of the one and the other: Truly he putteth the newe wyne into newe bottels. Euen so they whose mindes haue of long time been accustomed to the naughtie wine of Pharisaicall superstition, can in no wyse away with the newe wine of heauenly & spirituall doctrine, but lothe and abhorre the same, stylle callyng after a taste of the wurse wine that hath been theyr accustomable drynke. And that Iesu spake the truthe herein, the Pharisees them selues many tymes declared by theyr deedes. And no man poureth new wyne into olde bottels.

¶ And it chaunced again that he went thorow the corn fieldes on the Sabboth dayes, and his disciples began by the way to plucke the eares of the corne. And the Pharisees sayd vnto hym: Beholde why do they on the Sabboth dayes that whiche is not lawfull? And he sayed vnto them, haue ye neuer read what Dauid dyd when he had nede, and was an hungred, both he and they that were with hym: howe he went into the house of God in the dayes of Abiathar the hye priest, and dyd eate the shewe bread, whiche is not lawfull to eate, but for the priestes onely, and gaue also to them whiche were with hym: And he sayed vnto them: the Sabboth was made for man, and not man for the Sabboth: therefore is the sonne of man Lorde also of the Sabboth. The text.

For as it chaunced on a certaine season that his disciples trauayled thorough a corne fyeld, and that vpon the Sabboth daye, on the whiche day it was a matter of conscience among the Iewes to doe any maner of worke, they went before, and Iesus theyr mayster folowed. And anon prouoked by hunger, they beganne to plucke the eares of the corne, and with the chafyng of theyr handes to rubbe out the corne, and eate it. Nowe heare howe the olde bottels were offended with the newe wyne of the libertie of the ghospell, calling after the olde wyne of kepyng the Sabboth, that hadde cleane lost his verdure. For the Pharisees, who as menne very righteouse in theyr owne conceyptes folowed Iesus, beholdyng what the disciples dyd, wrongfullye

fully blamed the Lorde in them. For lykeas the vertuousnesse of the scholers is a great commendacion to the mayster, euen so theyr mysbehaueoure, and lewde taches are reproched and layed vnto those that instructed them. They tolde the lorde, and poynted vnto his disciples, as thoughe they had dorne a grieuouse offence, for that they brake the Sabboth daye, to the ende that he shoulde cause them to leaue worke, and by that meanes approue the pharisaicall superstition: orels yf he woulde not so do, then myght they take some occasion to picke a quarell, or surmise some matter agaynst hym. The Lorde so defended his disciples, that he disproued the learned in the lawe of Moses, by the auctoritie of the lawe, and of his gentlenesse vouchesafed to teache them the true meaning therof, whiche in dede deserued shaperly to be rebuked.

And he said vnto them: haue ye neuer read, &c.

With what face (sayd he) do ye accuse my disciples, for that thorough constraint of hunger, they plucke a fewe eares of corne, beeyng by chaunce in their waye, for theyr releefe and sustenaunce? sithe there is expresse mencion in the very lawe it selfe (wherof you professe your selues to be teachers) howe Dauid when he was in lyke necessitie, dydde a thyng whiche soundeth muche more to the breache of the lawe then this. For he beyng almost famished, and in great daunger to perysh for lacke of foode, fled for succour vnto the house of God: and although he were a laye man, was not afrayed to desyre Abiathar, then chyef of the priestes, to geue him those moste holy loaues called the shewe bread, the whiche it was not lefull for any man to eate of, but the priestes onely: and that but duryng the litle whyle they were within the precinct of the Temple, occupied about makyng of sacrifice. Abiathar was not here ignoraunt what the lawe had commaunded, and yet feared not he to deliuer vnto Dauid, and his trayne, the sayed holy loaues, to be eaten in the holy place. If you knowe not that this is scripture, orels yf you haue it not in memory, howe thā for shame dare you professe the knowledge ỹ of law? If you know, and remembre it, why doe you in a lyke case quite Abiathar, and Dauid, yea and allowe theyr facte, and yet accuse my disciples as giltie of an heynous trespasse? If the rigorousnes of the lawe did then geue place vnto the necessitye of the neyghboure, when the lawe was of moste force & strengthe, howe muche more then standeth it nowe with reason that the ceremonies of the same lawe, geue place therunto, whensoeuer charitie moueth a man to help his euen Christene.

Moreouer it is lykewyse commaunded in the lawe, that euery man ought to loue his neyghbour with lyke affection as he loueth hymselfe. Nowe synce this is the moste principall and greatest of all the commaundementes in the whole lawe, why doe you then of an vnright iudgement breake that whiche is chiefest, and alwayes continueth, for the obseruacion of those thynges whiche are of lesse value, and shall not endure for euer? The tyme once hath been when the Sabboth was not holy daye. And the tyme shall cum when to all true and Godly men, euery day shal be lyke holy. But the tyme neuer was, nor neuer shall be, when it hath not or shall not be an holy dede for man to succour his neyghbour in his nede. The lawe forbiddeth murder. Truely he murthereth, whoso whenit lyeth in his power to saue a manne, doeth not succour hym at all. And this lawe is permanent, and shall continue for euermore. The same lawe forbiddeth also to worke vpon the Sabboth daye. Nowe what a wrong shapen holynesse is this, yf a man whiles he feareth to breake

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the Sabboth, ſuffer his brother to perysshe, when he wyll not sticke to plucke out his asse fallen by chaunce into a dyche vpon the same daye, without anye feare, or scruple of conscience to breake the seuenth, or Sabboth daye.

When Jesus had with these, and suche lyke manifeste reasons, declared how awkewardly deuout and holy they were, he added this generall sentence: The Sabboth day (sayde he) was instituted for mens cause, and not men made for the Sabboth daye. The sonne of manne came not to destroye men, but to saue them. And for that cause hath he power, yea, cleane to take awaye the Sabboth, so ofte as mans health so requireth. And that whiche I haue spoken of the Sabboth, is to be thought and demed of all like constitucions. They were all instituted for a season, to this ende, that the sturdye and disobediente people shoulde by little and little accustome themselfes to obey goddes commaundementes, to thintent that they might by corporal figures, be brought, and as it were ledde by the hande, to the vnderstanding of spirituall thynges. And he sayde vnto them: the Sabboth. &c.

He breaketh the Sabboth daye godlily, who nothyng troubled with euill lustes, breaketh it onely for the good zeale he hath to helpe his euen Christen. Fastyng is a godly thing, but the same is made vngodly, and detestable, if it beyng only instituted for mannes soule helth, be abused to the destruccion both of body and soule. Againe a vowe is a holy thing, but the same is made vnholy, yf a man by reason of a superstitious mynde he hath to perfourme it, bee withdrawen from the perfourmaunce of suche thinges, as nerer appertayne to true godlynesse. He doeth well, and lyke a good holy manne, whoso maketh his oblacion at the aulter. But agayne, that is an vnholy gift which a manne offereth, before his neighbour be made at one. So is it also well doen to passe litle vpon the coulour, and fashiō of apparell, so oft as it behoueth a man so to do, because man was not made for the garmentes sake, but the garment first inuented for the vse, and commoditie of man. In lyke manner, meate is ordained for mans cause, and not man made for meates sake. Wherfore it is lefull to eate all kyndes of meate when mans necessitie so requireth. For all these corporall thinges, wherin you put perfit righteousnesse, as your temple, sacrifices, meate, clothing, holy dayes, fastynges, vowes, and offered giftes, are vnholily obserued, yf for the obseruacion therof, the health of your euen christen be in any wise hurt or appaired. And againe they are well and holily kept, if charitie towardes your neighbour so requiring, you nothing regarde whatsoeuer is carnall, but truly perfourme in your hertes, that whiche suche corporall thinges be figures & significacions of. Of such manier of constitucions, Moyses was the minister, and not the auctour: the seruaunte, & not the maister. Suche as with a seruile minde cleue still vnto him, do very superstitiously keepe those thynges, that are compryſed in the letter of the lawe. But they that sticke vnto the sonne of man (who is Lord ouer the whole lawe, and teacheth howe all thinges whiche were figured by those corporall shadowes and figures ought to bee obserued after the spirituall sence and meanyng) are free, and cleane discharged in conscience, from any longer obseruing of suche Jewishe ceremonies.

The paraphrase of Erasmus vpon

The.iij. Chapter.

The texte. ¶ And he entred agayne into the Synagoge, and there was a man there, whiche had a withered hãde. And they watched him, whether he woulde heale him on the Sabboth day, that they myght accuse him. And he sayed vnto the man whiche had the withered hande. Aryse, and stande in the middes. And he sayth vnto them: whether is it lawfull to do good on the Sabboth dayes, or to do euill? to saue lyfe, or to kyll? But they helde their peace. And when he had looked rounde aboute on them with anger, mourning on the blindnesse of their hartes, he sayed to the man: stretche forth thy hand: and he stretched it out. And his hande was restored euen as whole as the other.

With suche wordes the lord Jesus as he walked on the way in the fielde, both disproued the false reprofe of the Pharisei-is, and also defended his innocẽt disciples. But to the intent we should plainly learne that none are more geuen to picke quarrelles, then suche as haue conceyued a wrong opinion of their owne holinesse, after Jesus was entred into the Synagoge, there to teache the people accordyng vnto his accustomed maner, occasion was eftsones ministred, bothe to hym to doo a good, and a charitable deede, and also to the Pharisei-is to surmyse sum matter agaynst him. For there was one there present among the people, who had (whiche was a pytifull syghte to beholde) a withered and a lame hande, and therfore carryed about with hym, a dead member that dyd hym no stede: and so muche the more miserable was he, because he was wonte with his hand labor, to fynde both himselfe and also all his poore houshold. But oh malicious and wicked Pharisei-is, quicke syghted to depraue, and finde faute with Christes benefites, but blynde to vnderstand the heauenly doctrine. By those thynges that they sawe with their corporall iyes, they knewe that he was a naturall man, and yet by his deedes and miracles that he wrought, they perceyued not his diuine power. They sawe howe the sely felowe was in a miserable case, & knewe ryght well that Jesus was mercifull, and straight waye gessed what would cum of it. And nowe are they about to seke a quarell, not agaynste the disciples, as they dyd before for pluckyng the eares of corne, but againste the Maister himselfe, who defended them. They marke whether he beeyng of nature ready to helpe all that are in distres and misery, dare in the presence and syght of the Synagoge, heale a man vpon the sabboth daye, because that yf he so do, they may accuse him of breakyng the Sabboth, for as muche as they shall haue the people to beare witnesse with them what is doẽ.

That pitifull creature desyred not Jesus to helpe hym, but yet to saye the trueth, it was a kynde of desyre for hym to cum in to the syght of mercyfull Jesu. The Lord, because he woulde haue them all to take good heede vnto the miracle that he entended to worke, called forth the man with the lame hande, and sayed: aryse, and stande in the myddes of the people. And with that he arose, and conceyued good hope that he should be made wholle. Then Jesus turned hym to the Pharisei-is, whose secrete thoughtes he was priuey vnto, and sayed vnto theym: What is your opinion whiche take vpon you to knowe the lawe? Howe, and with what thynges is the Sabboth

daye

daye broken: with doing of good deedes, or of euill: by preseruyng of a mans lyfe, or destroying thesame. They knewe right well for what purpose he moued this capcious question. If they had answered that it had been better for the reuerence and solemnitie of the Sabboth, to suffer their neighbour to perisshe, then without scruple of conscience to helpe him in perill and necessitie, the people coulde not haue suffered so vnreasonable an answere, cleane repugnaunt to the lawe of nature. Agayne yf they had sayed he might lawfully haue dooen it, then had they brought themselfes in case that they coulde not haue charged him with any false surmise as theyr entente and purpose was to do. Therfore they thought good to holde theyr peace, and saye neuer a worde. And yet whiles they so dyd, they plainely declared vnto the people, theyr malicious willines, for that beyng prouoked by this question to amendement of lyfe, they of an obstinate mynde were still desyrous to picke quarels.

Nowe to the intent that this question shoulde the earlier be assoyled and answered to, he put furth another lyke question, asking whether there were any among them that kept the sabboth daye so hygh and holy, that if a shepe of his chaunced to fall into a dyche on that daye, woulde suffre it to perysshe, and in no wyse be so hardye as to drawe it out. There was none so blynde in that assembly, but he knewe ryght well howe muche the helth of manne ought to be regarded, before the helth and preseruacion of a shepe. Truly he sinneth, whoso maye saue that thing whiche he suffereth to perysshe.

Wherfore after the Lorde had loked for an answere, and perceyued hawe all the Phariseis lyke confederates, not because they were ignorannte of the trueth, but of an obstinate malice helde theyr peace: he loked rounde about, and behelde them, shewyng outwardly with his countenaunce howe wrothe and sorye he was, for theyr vncurable wickednes, who when they toke vpon them to be gydes of the blynde, had themselues heartes so blynded with worldely lustes, that they willyngly refused to see the moste radiant, and cleare light of veritie. For there is no blindnes more vncurable, then when a manne is bothe wittingly, & willyngly blynde. They sawe that the dumme beast might lawfully be drawen out of the hole, lest it shoulde perysshe, without anye violacion or breache of the sabboth, and woulde in no wyse see, that it was lyke lawfull to prouyde for mannes helth vpon thesame daye. Therfore, the moste gracious Lorde to teache vs that we ought not to withdrawe our selfes from helping of our neyghboure, for the vncurable frowardnes of the euill (the Phariseis contemned) turned him to the manne with the withered hande, and in the audience of the people, who were desyrous to see the ende of this matter, sayd vnto him: Stretche out thy hande. That voyce was scarcely heard: But he stretched it out sodainly chaunged, and seruing him as well to do euery thing withall, as the other whiche was neuer lame. Whome would not these reasones haue conuerted, and brought from his errour. whom would not so euident a miracle haue moued to glorifie God. But the Phariseis infected with the leuen of enuie, were therby prouoked to imagine more mischiefe.

Certes, these are those same corrupt, and alwayes vnryght iudgementes of the Phariseis. They passe more vpon a dumme beaste, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then lyfe: more vpon the bodye, then the soule: more vpon worldly thinges, then heauenly thinges: more vpon the flesche, then the spirite: more vpon menne, then God. So

true is it that there is no greater mischiefe in the worlde, then is peruerse and auke warde holynes. Among men it is counted to cum of a wonderfull vertue, with worde onely to restore a mans lame hande, and make it whole agayne. But it is a much greater vertue, and benefite, to restore the dead, and lame powers of the soule. What a pitifull lame hande hath he: how dead: how voide of all pitie and compassion: who when he seeth his neyghbour in necessitie, doeth not geue him his almes: when he seeth him erre and stray out of the right waye, doeth not teache and reboume him: when he seeth him oppressed with iniuries, doeth not helpe hym: when he seeth him ydle, doeth not stirre hym to good woorkes.

Suche handes had the Phariseis, who woulde rather muy the Lord, then be restored by him, vnto the helth of theyr soules. Such feble, and weake persones hath the Synagoge. But the churche of Christ receiueth neither deafe, dumme, blynde, feble, halte, nor lame. Who so is diseased, and vexed with any euils, let him cum into the syght of Jesu, and he shalbe cured. He will inspire vs with his holy spirite, and that whiche was before lame and without lyfe, shal then be made quicke, and alyue agayne. They that with true faithe wholy committe themselues vnto the Lorde, do returne home cured of theyr diseases. Contrariwise, such as trust to theyr owne righteousnesse, are made worse by other mennes benefites and good deedes. They that are puffed vp with a Pharisaicall spirite, wylleth well to none, but to themselues. Agayne suche as haue receyued the spirite of Jesu, goe about nothing els but to doo good to all men.

Ly terte. ¶ And the Phariseis departed, and strayght waye gathered a counsell (with theym that belonged to Herode) agaynst him, that they myght destroye hym. But Jesus auoyded with his disciples to the sea. And a great multitude folowed him from Galile, and from Jewry and from Jerusalem, and Idumea, & from beyond Jordane, and they that dwelled about Tyre and Sydon, a great multitude of menne, whiche (when they had heard what thinges he dyd) came vnto him.

For alsone as the Phariseis were departed out of the temple, albeit in the presence of the people, they durst not speake one worde against Jesu, yet now after they had sent for suche as belonged to Herode, to the intente theyr conspiracy should be the stronger (for none knewe better the feate howe to worke mischiefe then the Herodians) they all layed theyr heades together, & secretly debated the matter betwene themselues, howe they myght destroye Jesus, whom as they sawe ferre to excell them in myghtie dedes, so they perceyued that it was not possible for them to disproue him with wordes. The Phariseis, and suche as were of Herodes retinue, were not louers and frendes together, and yet for to destroy the author of helth, they agreed all in one. O mischieuous conceyde. O blyndnes, muche in deede to be lamented. What shall the pyney traynes of worldly deceite preuayle against him, vnto whome nothyng is vnknowen. The Lorde teaching vs by his ensample, that we ought many tymes to gyue place for a season to the vncurable obstinacie of the euill, lest through farther prouocation they becum more mischieuous, conueyed hymselfe thence, and wente aside agayne vnto the sea. The goyng aside of Jesu, is no hinderaunce to the ghospell, but an encreasyng, and furtheraunce of the same: For yf so be that the Phariseis had not driuen hym awaye, he

would

woulde not haue cum to the multitude of the gentiles. Therfore after that Jesus had forsaken the enuious and narrowe synagoge, and was gone vnto the sea, there came vnto hym out of euery quarter a great numbre of people, not onely out of Galile but also out of Jewry, yea and from Jerusalem selfe, from Idumea, and all the countreys lying beyond Jordane, and moreouer from suche places as bordered on the cities of Tyre and Sydon. For here was made a forshewe of the churche, that shoulde be gathered together of the Gentiles, because the synagoge did through her vnbelieffe, repell ꝑ Gospel. Out of all these places there came a great multitude of people, whiche moued by the bruite that was spred abrode of the marueylouse doctrine, and mighty dedes of Jesu, drewe the selues together, & assembled at the sea syde. The lorde, who is bothe bounteous, and riche towardes all men, secluded no man, neyther from his doctrine, nor fro receyuing the benefite of healthe. The people were so eagre and hasty, by reason of the great desyre they had to be cured of theyr sycknesses: that one of them thruste another out of place, & by force preased in where Jesus was, to the intente they might at the leaste wayes but touche hym, because that by the onely touchyng of his garmente, diseases were also cured and put away. There was no difference neyther betwene disease, nor person, with this mightie and liberall physician.

For whosoeuer they were that were troubled with any maner of euils, or infirmities, the same were furthwith deliuered therof, yf it chaunced the to go to Jesu. And the selfsame thing wee se spiritually done, euen in these dayes. How many be there out of all the nacions of the whole worlde, & what detestable vices are they subdued vnto, whiche flye vnto him for succour, & by touche of fayth are healed. Furthermore the vncleane spirites after they had sene Jesus, coulde not abide his puissaunt vertue, but fell downe at his knees and cried out, saying: Thou art euen that selfsame sonne of God, whiche was promised to cum. Jesus, who in no wise woulde suffre the wicked spirites to disclose him, strayghtly cōmaunded them to kepe silence, and in no case to disery hym before the tyme were cum. His will was to be knowen vnto the worlde, by humble and poore persons, vnto whom he said: He that heareth you, heareth me. He willeth vs to geue no credence at all to wicked spirites, no not so muche as then, when they speake the trueth. For this busynes was not done at all auentures, but God by his high wisedom, ordered euery thing with certaine degrees, and proceedinges, for our saluacion.

¶ And Jesus cōmaunded his disciples that a ship should wayte on him, because of the people, lest they should throng him. For he had healed manye: in so muche that they preased vpon him for to touche hym, as manye as had plages: and whan the vncleane spirites sawe him, they fell downe before him, and cryed, saying: thou arte the sonne of God. And straytly charged them that they should not make him knowen. The texte.

Wherfore when Jesus was thrust with the prease of people, anon he commaunded his disciples to prepare hym a ship, because he woulde not be disquieted with the disordered, & clamorous multitude, which rather desyred bodely health, then the health of theyr soules, and thronged hym rather then touched hym. Suche as confessing theyr diseases, go to Jesu with a syncere fayth, do touche hym, and are made whole. Againe they whiche troubled as yet with worldly lustes and desyres, cum rushing in with noyse & hurly burly, do greue and greatlye disquiete hym: Therfore the disciples who were

wonte to be familiarly conuersaunt with the Lorde, prepared hym a ship of a more pure congregacion. Jesus is better pleased with a fewe cleane, and quiet persones, then with a great many that are troublesome and vnquiet. But yet he so gat him away, that he neuertheles taught the multitude out of the ship. When thou seest Jesus teaching oute of the shippe, vnderstand hereby a bishop, preaching to a multitude of all sortes, whiche contayneth christian nouices, and suche as haue not as yet the spirite cast out by baptisme, both of the Jewes and Gentiles. Happy and blessed are they that do spiritually touch Christ. None toucheth him so, but those whome he first toucheth. For whomsoeuer he toucheth, the same are healed of all theyr sinnes: and nowe being of vnquiet persons, made quiet, they shall be receyued into the ship of the Churche, there to haue the continuall fruicion of his companie, and alwayes to sit at his table. The shippe wherin Jesus preacheth, is very narrowe and roumles to vncleane and sinfull persons, and contrarily moste wide and large, vnto suche as are in cleane life, and purged of theyr sinnes. The Lord refused the publicacion of deuils, and auoyded the sinfull and vnquiet multitude of people. And yet these thinges euidently shewed that the kingdome of God was cum, into the whiche both worthy persons and vnworthy, were about violently to enter. Therfore he prepared himselfe certaine capitaines, whiche shoulde ayde hym in claymyng this heauenly kingdome: so many in numbre, as should be sufficient to teache so many nacions, as anon after shoulde come full and whole oute of all partes of the world, to professe the Philosophie and doctrine of the ghospell: So haue the princes of this worlde bene wont to chose them certaine head rulers and capitaines, to clayme, wynne, enlarge, gouerne and defend theyr empires & kingdomes by. It is requisite that the sayde rulers be ryghte trusty, wyse, polytique, and diligent, and in especiall that they knowe the king theyr maisters will and pleasure.

The texte. ¶ And he went vp into a mountayne, and called vnto hym whome he would, and they came vnto him. And he ordayned the twelue, that they should be with him, & that he might send them furthe to preache, and that they might haue power to heale sycknesses, and to cast out deuils And he gaue vnto Symon to name Peter. And he called James the sonne of zebede, and John James his brother, & gaue them to name Bonarges, whiche is to saye: the sonnes of thunder. And Andrewe, and Philip, and Bartholmewe, and Mathewe, and Thomas, and James the sonne of Alphe, and Thaddeus, and Symon, of Canaan, and Judas Iscariotb whiche also betrayed hym.

Therfore Jesus (who had oftimes before, because to allure manye vnto this doctrine, humbled himselfe, euen to the baseness of the common people, shewing therby that the teachers of the ghospell ought to do the lyke) Jesus, I say, now calling furth to the highnes of euangelike perfection, wente vp into a mountaine, and called vnto hym, not euery rascal of the multitude, but suche as it pleased hym, and those that he had specially chosen and sorted out before for this office and ministery. For he called not men of greate substaūce, head rulers & great estates, not priestes, Phariseis, or Scribes but poore men, vnlearned persons, & suche as were of lowe degree. For these were mete to folowe him, & to go vp to the mountayne, from whence whatsoeuer this presente worlde hathe in it worthy admiracion, is contemned: from whence as oute of a nighe place, the voyce of the father of heauen, is

heard

heard: and to be ſhort, from whence the glory of immortalitie, and euerlaſting lyfe is beholden. They that were called, obeyed, and came to Jeſus beyng on high. No man can mounte vp to this hill, except Jeſus call him. For himſelfe is the mountaine, vnto whome no man cummeth vnles he drawe hym. This that king of kynges, and Lord of rulers, did chooſe out twelue head officers and deputies, the whiche as loyall and faythfull garders of his perſonage, ſhoulde neuer depart from his perſon, to the intent, that when the affayres of the gholpell ſo required, he might ſende them out as legates for the body, to preache ſuche thinges, as they had learned of him their kyng, and publiſh abrode their princes commaundement throughout the whole worlde. Now for as muche as they were vyle fiſhers, vnlearned perſons, poore men, and ſuche as in outwarde apparaunce, ſhewed no poynte of kinglines, notwithſtanding they promyſed the kyngdome of God, our ſauiour, leſte their auethoritie ſhoulde haue ben nothing regarded, gaue them a power, that no princes of this world can geue their ambaſſaddures, the whiche power was, that they ſhoulde in the name of Jeſu, heale all maner of diſeaſes, and alſo put to flight vnclean ſpirites. The firſt of theſe legates or meſſingers was Simon, whoſe name he chaunged, and called him Cephas, the which worde implieth as muche as this latine name Petrus, that is to ſay a rocke or a ſtone, to the intent that we ſhould learne by the name ſelfe, how the chiefe groundwarke and foundacion of the doctrine of the gholpell, is an vnmouable ſtedfaſtnes of fayth. The ſecond was James the ſonne of Zebede, with his brother John. To theſe he gaue alſo newe names; and they bothe were called Boanarges, whiche is as muche to ſaye in the Syrian tongue, as the ſonnes of thunder: ſo that their name was a very prophecye to declare that they ſhoulde in tyme to cum, ſend out of that euangelike hill into all the worlde, the thunder of the preaching of the gholpell, whiche ſhoulde moue and ſtyre vp all mens myndes to the deſyre of heauenlye thinges. For lyke as thunder ſoundeth from an high: ſo the preacher of the gholpell ſoundeth, and preacheth nothing that is low and carnall, but all that he ſpeaketh, is high and heauenly. Be you penitent, the kingdome of heauen is at hande. This ſaying is a thunder clap. For allone as this worde is ſpoken, euery man feareth the daunger of lightninge: but there folowethe a ſhower, and that is: Beleue ye the gholpell, and you ſhalbe ſafe. The fourth legate and meſſinger was Andrew, brother vnto Peter, the fifth Philip, the ſixte Barthelmewe, the ſeuenthe Mathew, the eyght Thomas ſurnamed Didimus, the ninth James the ſonne of Alphe, the tenth Thaddeus, the eleuenth Symon of Canaan, the twelfth Judas Iſcarioth, the whiche betrayed the Lord. By theſe few baſely borne, vnlearned, and weake perſons, it pleaſed the Lorde to renewe the whole worlde, leſte that mannes wiſedome or power, ſhoulde chalenge any prayſe in this heauenly buſynes.

And he gaue vnto Symon to name Peter. &c.

¶ And they came into the houſe, and the people aſſembled thither agayne, ſo that they had no leaſure, ſo muche as to eate bread: and when they that belonged vnto him heard of it, they went out to laye handes vpon him, for they ſayde: he is mad. And the Scribes whiche came downe from Jeruſalem ſayed: he hath Beelzebub, and by the chiefe deuill caſteth he out deuils: and he called them vnto him, and ſayd vnto them in parables. The texte.

Theſe thinges thus doen in the mountayne, to monyſhe vs that in chooſyng the miniſtres of the gholpell we ought in no wiſe to be moued or led with low and priuate affections, Jeſus came downe with his elect head officers

and they all together came into a house, as nowe the familiar frendes, and of shoulde with God. This exaumple was shewed to teache vs howe the teachers of Gods worde should not grutche to descend from theyr highnes or perfection, and abase them selues euen to the lowues of the wrake, therby to winne very many to theyr Lorde. Let vs also folow Jesus into the house, for this intent, that we may perfectly know what they ought to hope after, and whereunto to prepare theyr mindes, who take vpon them syncerely to preach the heauenly gospell. The multitude went not vp to the mountayne. For that thing pertayneth to them only, whom the lorde hath chosen out for that purpose. But assone as Christ and his disciples were cum downe lower, al the whole rablement of people resorted vnto hym again, so importunately crying and calling vpon him, partly for to heare his doctrine, and partly to be deliuered of theyr diseases, that the Apostles had no leasure so muche as to eate theyr meate. There can beno pleasaunter syghte vnto the teachers of the ghospell, then when the people being desyrous to learne, do disquiet the priestes, then when a great multitude of christen nouices sytteth round about the churche doore, then when there is not roume ynough in the Churches to receyue all maner of folkes, that resorteth vnto the bishopes sermon. After that all these dedes were through the great bruite therof, brought to his kinsefolkes and cosens eares, who knew right well thinfirmitie of his flesche, whereas for grossenesse of vnderstanding they could not suppose any thyng of his godly might and power: after, I say, they heard tell how he wandred vp and downe with a sort of rascall slouens, and vile felowes folowing him at the heles, and heard say also howe he caused muche people to folowe him, taughte newe learninges, and suche as had not bene heard before, put away diseases, and caste out deuils, they ascribed all to fury and madnesse: because being offended with the weakenesse of his body they could in no wise referre these thinges vnto his godly power. They knew his father and mother, they knew his house, and all his family: they knewe that in all other thinges he differed nothyng from other, and perceyued also howe all that was reported of hym, farre exceded the compasse of mannes power.

And ỹ people assebled together agayne. &c.

Wherfore for asmuch as they were his kinsfolkes, they thought it accordyng to mannes lawe, to be theyr parte and duetie to binde hym with cheynes, as one distraughte of his wittes and possessed with sum euill spirite. For they sayde: he is becum furious or madde. Truely they whiche contemnyng all erthly thynges, yea and like it selfe, embrace with all theyr hartes the heuenly Philosophie and doctrine, do appeare to be beside themselues to those persons, vnto whome nothing sauoureth but that whiche is earthly, and transitory. He that spendeth his liuelode to helpe the poore at theyr nede, semeth mad vnto hym who hath reposed the ayde of this presente lyfe in worldlye ryches. He that willingly for the ghospels sake vpon hope to be rewarded with euerlasting blissfulnesse, bryngeth hymselfe to banishmente, pouertie, emprisonment, tormentes, and death, is starcke mad in his opinion, who beleueth not that there is a more blissfull lyfe after this presente lyfe, ordayned for those whiche are good liuers & vertuous persons. He that setteth naught by honours geuen of princes, and the people, to the end he may purchasse himselfe glory with god in heauen, semeth out of his witte vnto suche as be mad in very dede, whiles that by bribes gyuing, by craft and deceyte, by hoke or by croke, by right or by wrong, they desyre lordshyp, souraigne rule, and dig-

For they sayde: he is Mad. &c.

nities

nities: the whiche anon after, they muste nedes forgoe. And the Lorde suf-
fered his kinsfolke to haue this wicked opinion of him, leste that his disciples
should be offended if it chaunced them at any time afterward to heare lyke
wordes of theirs. Howbeit the wickednes of the Phariseis was more ma-
nifest, who were themselues witnesses of these so great myracles that he
wroughte. For his kinsfolkes erred rather of a certaine grossenesse of vnder-
standing, naturally giuen vnto the common sorte, then of any obstinate ma-
lice, and wickednesse. But the Phariseis whiche came from Ierusalem (who
because of the knowleage they had in the prophetes, oughte to haue kno-
wen by such dedes and miracles as they saw hym worke, that the thing was
already cum and present, whiche was promised of the same prophetes: and
also for the soueraignte of their religion, by reason wherof they highlye e-
steemed themselues, ought to haue honoured goddes power, whiche all men
proued helping and holsome) the Phariseis, I say, blasphemously spake a-
gainst Iesus, saying: These dedes that he doeth, be farre aboue mannes po-
wer: howbeit he doth them not by the vertue and power of god, but hath sum
mightie and notable diuell, by whose ayde he worketh the same. For he hath
vndoubtedlye the spirite of Beelzebub, the maister diuell of all, & through his
helpe, putteth other diuels to flight whiche are not so stong and mightie.
This shameleste and blind blasphemy because it was not onely spoken a-
gainste Iesus (whome they reckened to be nothing els but a man) but against
god hymselfe, whose glory they enuying at, ascribed the miracles that were
wrought by his diuine power, vnto the vncleane spirite the diuel, the Lorde
earnestly reproueth: and vseth also certaine parables, to thintent that all men
shoulde clearly perceiue the mattier.

¶ How can Sathan drive out Sathan? And if a Realme be deuyded agaynst it selfe, that Realme can not endure. And yf a house be deuided against it selfe, that house cannot continue. And yf Sathan make insurrection against himselfe, and be deuided, he cannot continue, but hath an ende. No man can enter into a strong mannes house and take awaye his goodes, except he firste binde the strong man and then spoyle his house. Verely I saye vnto you, all synnes shalbe forgeuen vnto mens children, and blasphemies, wherwith soeuer they haue blasphemed: But he that speaketh blasphemy againste the holy goste, hathe neuer forgeuenesse, but is in daunger of eternall damnation. For they layd he hath an vncleane spirite. The texte.

Sith that the whole kyngdome of diuels, saith he, is against the kyng-
dome of god, how maye it then be that Sathan casteth out Sathan? except
peraduenture the fiendes make battayle, and go together by the eares among
themselues: as though it were like to be true, that they whiche serue one prince
in his warres, do violently put one another out of his holde or fortresse. If
that among mortall men, that Realme whiche is deuided through sedition
and inward discorde very shortly cummeth to ruine, because like as vnitie and
concorde is the chiefe keper and patronesse of a Realme, euen so discorde bring-
eth anye thyng to destruction be it neuer so strong, and well fortified: How
then shall the kingdome of Beelzebub endure, yf one diuell cast out an other?
What speake I of a Realme? Wheras sedition raygneth, there euery thyng
is so vnstable, that not so muche as a priuate house can long prosper and
continewe, yf the inhabitauntes therof be at square, and one of them hate an
other. Wherfore if I cast oute diuels by the helpe of Beelzebub (as you
falsly report, and laye vnto my charge) then is it a sure proofe that his kyng-
dome shall shortely cum to ruyne and desolation: And the kyngdome of de-

And if a realme be deuided against it selfe: &c.

And yf Sathan make insurrection agaynst Sathan. &c.

uilles ons destroyed, what than remayneth but that it becumme goddes kingdome? But yf I (whiche thing is mooste true) doe chase awaye deuilles, enemies to God, and mankinde, by goddes vertue and power, then is it euident that the kingdome of God is presente, whose power the kindes are compelled maugry of theyr heades, to geue place vnto. For they geue not place willingly, or because they haue couenaunted so to do. There can be no leage or couenaunt betwene god and the deuils. They warre continually together, and can in no wyse be reconciled, as it fareth when there chaunceth battayle betwixt two very doutye, and courageous Capitaines, whiche be mortall enemies, and at vtter defiance one with another. Neyther of them suffereth himselfe to be taken of the other, vnlesse it be by strength, and when he is ouerthrowen in batayle. For what courageous and bolde Capitayne will suffer his enemy to enter forcibly into his house, being righte strong, and well fortified, vnlesse his sayde enemy win the same by violent assault, and then caste him, now ouercum and banquished, into prison. By this meanes shall he rifle his house, and carye awaye with hym the spoyle and praye. If ye see the deuils crye out, and make a greate noyse when they are caste out and expelled, yf you see also many forsake theyr synnes wherewith they serued the deuill, and cum to the fredome of innocencye, and good lyuyng, why do you then take all the glory from God the conquerour, and geue it vnto Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye of mankinde chaunge his olde condicions, and now prouide for the health and preseruacion of manne? is not this a manifeste blasphemye agaynste God? Be you righte well assured of this: there is no kinde of blasphemye, but it may be pardoned of God, because that in all other blasphemies eyther ignoraunce or els the weakenesse and frayltie of mans nature, leaueth a place for the obtaynyng of forgeuenesse. But he that blasphemously hath spoken agaynst the holy goste, shall neuer obtayne pardon. That man speaketh blasphemy agaynst the holy goste, who being hardened and obstinate through malice, ascribeth those workes vnto the spirite of Beelzebub, which he seeth plainlye cannot otherwyse be done, then by the spirite of God. Errour and ignoraunce are pardonable. But howe is it possible that a purpensed malice againste the goodnesse of almightye God prouokyng vs to saluacion, shall get anye pardon at all? The weakenesse of mans bodye shall excuse suche blasphemy as is committed against the sonne of man. But to ascribe goddes power (the whiche plainelye appeareth in my dedes, to the healthe and saluacion of mankinde,) vnto Beelzebub the enemy of God, is a kynde of blasphemye, for the whiche no amendes or satisfaccion can be made.

These wordes spake Jesus vnto them, defending the fathers glorie, and nothing in the meane whyle passyng vpon his owne. He meant that theyr offence myght be better excused and borne withall, whiche had an euill opinion of hym, as his kynnesfolkes and cosens had, who sayed: He is becum furious, and prepared cheynes to binde him withall: then the wickednesse of the Pharisees, who of a certaine vnresonable malyce ascribed those woorkes vnto the spirite of Beelzebub whiche they coulde in no wyse fynde faulte with, nor say but they were worthye to proceede of God.

They yet perceyued not the diuine nature that was in Christ. For he would not as yet haue it vttered and knowen. Certes God hath oftimes by ver-

tue

tue of his holy spirite, and the ministery of good liuers, wrought miracles, willing therfore to be glorifyed among men. Now yf any man not by reason of ignorannce, but of very malyce, do ascribe suche miracles vnto the spirite of Beelzebub, then is his peruerse and malicious naughtines past all hope of amendement. Wherfore they might haue bene excused yf they had sayde that Christe had bene nothing els but a man, or that he had bene no kyng, nor Messias. But in that they depraued and spake yll of his workes, they offended God and his holy spirite, in asmuche as the spirite of god can worke by whome soeuer it lusteth. Nowe when they sawe so many myracles meruyolously wrought, the people glorify God, so many holpen of theyr infirmities, so many delyuered of vncleane spirites, so many turne from vicyously lyuing, to a godly desyre, to lyue well and vertuously after the ghospell, and that by the preachyng of Christ: yet they obstinately sayde, he hath a deuill, and not the spirite of god.

For they sayed: he hath an vncleane spyrite.

¶ There came also his mother, and his brethren, and stode without, and sent vnto him to call hym out, and the people sate about hym, and sayed vnto him: Behold thy mother and thy brethren seke for the without. And he answered them saying: who is my mother and my brethren? and when he had loked roundc about on his disciples, whiche sate in compasse about him, he sayd: beholde my mother and my brethren. For whosoeuer doth the will of God, the same is my brother, and my sister, and mother.

The texte.

After the Lorde Jesus had with these, and many other workes defended the glory of the heauenly father against the wicked blasphemy of the Phariseis, and imbrayded the Jewes with theyr obstinate, and incorrigible wickednesse, which they persecuted in notwithstanding that thorow faith alonly all synnes are lewsed and forgeuen: in the meane time there befell occasion for him also to declare that in the high ministracion of the ghospel, there ought no regarde at all to be had to humayne affections, the whiche in other matters to be muche moued by, is counted a thing prayse worthie, and right commendable. For there came vnto hym his synnefolkes in companye with his mother, who because there was no way for them to entre in for preasse of people, stoode without: and theyr voyce passyng from man to man, came vnto them that sate aboute Jesus, who shewed him howe his mother and brethren were cum, and desyred to speake with hym. There were sum, euen among his nere kinsemen, whiche had an euill opinion of him, yea and many of them supposed he had bene out of his witte. yet they thought by reason of kinred, they might lawfully at any tyme when they would, call hym oute to speake with them. The Lorde, to teache vs that the busynesse of the gospell, whiche was done by the spirite of the father for mans saluacion, and goddes glory, ought not to be left of for any affections humayne, aunswered as though he had been angrye, and in a great fume saying: who is my mother, and who are my brethren, and kinsfolkes? In this busynesse whiche I haue now in hande, I knowe ledge no fleshlye kynred. The ghospell hath a spiritual kinred of it owne, the whiche ioyneth together mens mindes with streighter bondes then doth the other theyr bodyes. And when he had loked round about on his disciples, who sate in compasse nerre hym, as he was teaching, he sayde: Behold these are my brethren, and my mother. As the ghospell maketh a new birth, so doth it also a new kinred. For whoso beleueth the gospel, and therein obeyeth the will of my heauenly father, although he be not only farder from me, as touching kinred of stocke or familie, but also ye strangest

Who is my mother and my brother: &c.

alyaunte

allyaunte that is, to all oure nacion, the same is my brother, the same is my sister, the same is my mother. For this kynred is not estemed after the degrees of blood, but by degrees of ỹ spirite. I acknowledge none to be of my kinred, except he be borne afresh of the heauenly father through fayth, and then as a very naturall sonne, doe obeye his father when he calleth hym to euerlasting thinges. As euery man will in moste perfecte wise perfoureme this, so shall I take him for my nerest kinseman.

The. iiij. Chapter.

The texte. ¶ And he began againe to teache by the sea syde. And there gathered together vnto him, muche people: so greatly, that he entred into ship, and sate in the sea, and all the people was by the sea syde, on the shore.

THerefore Iesus forsoke the house which bare the figure of the Synagoge, wherin he was blaspheme of the Pharisees, and interrupted through the importunacie of his kinsfolkes: and eftsones went vnto the water, as one that desyred the large roume of the Gentiles. He is ofte times expelled of the Iewes: he maketh oftetimes a foresigne that the gospell shalbe translated from the Iewes vnto the Gentiles. For as longe as he was in the house, that is to saye, in Iewry, very fewe did sticke vnto hym, none but those onely whome he calleth his brethren, his systers and his mothers.

Many muttered agaynste hym, many rayled vpon hym, very many lay in wayte for him, & his nerest kinsfolkes of all interrupted him in his teachyng. Iesus loueth no suche houses. He loueth a multitude, not ỹ standeth in their owne conceyte, as the Pharisees did, not that vseth to backebite, and make yll report of their neyghbour, as did his kinsfolkes (who being grosse of capacitie through fleshly wisedom, interpreted his heauenly wisedom to be nothing els but fury and madnes) not that moued by worldly affections doe cause a man to leaue of any godly enterprise or busynesse as his mother, and kinsfolkes did. He loueth a multitude whiche is desyrous to heare ỹ ghospell, and word of God, & wholy hangeth vpon the relieke therof. Wherfore when the Lord Iesus was cum vnto the sea, and there taught as he did before, thither assembled again a great numbre of people, insomuch that he was constrayned through the noyse & hurly burly they made, thrusting one another out of place, to take a boate: out of the whiche, as it had bene out of a pulpet, he taught them sytting thicke together on the shore, as if it had bene in a round stage or place ordeyned for men to behold sightes & shewes in. Learne here thou that art a preacher & teacher of the gospell, what is meant by this figure. Auoyde thou so the rablement of clamorous, & vnquiet people, that yet thou cease not to do thy duetie in preachyng & teachyng of goddes word. When there is any ieopardy leste thou be thrust downe, and ouerwhelmed with ỹ trouble of worldly busynesse so that thou canst not now teache, get the into the ship of the gospell, whiche knoweth no maner of earthly ruffelyng, and out of that pulpit, thou shalte quietly teache the weake, and rude multitude. Go not farre from the shore: be nigh vnto the same, alwayes attẽperyng thy selfe as much as thou canst, vnto ỹ capacitie of the people. For they are not as

And there gathered together &c.

yet

yet able to folow the. Fyrst of all thou must attempre thy doctrine, according as theyr rude and ignorant myndes can awaye withall, tyll suche tyme that they haue well profited therin. For whom dyd Iesus teache out of the boate, but a rude and an vnlearned multitude of all sortes of people.

¶ And he taught them many thinges by parables, and sayed vnto them in his doctrine: Herken to, beyold there went out a sower to sow. And it fortuned as he sowed, that sum fell by the waye syde, and the fowles of the ayer came and deuoured it vp. Sum fell on stony ground, where it had not muche earth, and immediatly sprang vp because it had not depth of earth: but assone as the Sunne was vp, it caught heate, and because it had not rootynge, it widred awaye. And sum fell among thornes, and the thornes grewe vp, & choked it, and it gaue no fruite. And summe fell vpon good ground, and did yeld fruite that sprang vp, and grewe, and brought forth, sum thyrtie folde, and sum sixtie folde, and sum an hundred folde. And he sayed vnto them: he that hath eares to heare, let him heare. The texte.

He put furth vnto them parables, that is to saye, similitudes of thinges moste knowen to all menne. For this is the playnest manour of teachyng and moste conuenable for the rude, insomuche that it appeareth at the firste syght to the wyse of this worlde, a chyldishe thing, and to be laughed at.

But yet this manoure of teachyng, pleased the euerlastyng wisedome. The Philosophers made all thinges darke vnto theyr hearers, with argumentes fourmed by great arte and subtelte. The Rhethoricians enforced mennes myndes, with a meruaylous plentifulnesse of eloquent speache. The Pharisees gathered together certaine hyd misteryes, farre exceedyng the capacitie of the bulgar people. But the Lorde chose vnto hym this kynde of doctrine as plainest, and farre from all manour of playerlike ostentation, to the intent that all the glorie gotten by renewing of the worlde through the ghospell, shoulde wholy appertaine, and be ascribed to the might and power of God. Wherefore he moued them by many parables to receyue with sincere beliefe & cleane myndes, the doctrine of the ghospell: from whence the begynning of our saluation proceedeth. And because it behoued to haue this thing fast setled and printed in all theyr myndes, before he began to teache them, he commaunded them diligently to attende and heare what he would saye.

Harken (sayd he) yf anye haue eares to harken withall. It is a fable, and not a parable, except a man geue eare therunto. Neyther hath euerye manne eares to heare the parables of the ghospell, whiche are subtelly plaine, wyselye foolishe, and darkely manifest. For they hyde heauenly wisdome vnderneth a byle and folyshe couerynge. Neyther thought Iesu it sufficient yf they gaue diligent eare: he woulde also they shoulde beholde and see with theyr iyes those thinges that he purposed to saye. Blessed are they that haue both purged eares, and cleare iyes, when Iesus speaketh. Beholde, sayeth he, there went a out into the fielde a certaine sowier to sowe his sede, the whiche he had beyn pure, and good. And whiles that desyrous of plentifull increase, he caste it euery where, it chaunced that sum of it fell by the hye waye syde, whiche ioyned vnto the fyelde. And that sede, because it remained still abque grounde, by reason the way was harde and seere, the fowles that thither came anon after picked vp, and deuoured. Agayne an other portion therof, fell vpon a stonye grounde, whiche because there laye manye stones vnderneth, couered with a litle moulde or duste, sprang vp to tymely. For the warmenesse of the weather, brought it out of the grounde. And anon as the heate of the Sunne waxed once feruente, the corne that thus sprang vp before due season,

season, was hurte, and parched therwith. And because it coulde not for stones take rootyng but lacked rootes to drawe moysture out of the deapth of the earthe, therwith to nourishe, and defende it againste the heate of the sunne, it widdered awaye before it came to eating. Againe an other portion of this sede fell vpon a grounde, the whiche in dede was ranke and fertyle, but yet ouergrowen with thornes, & briers. Nowe when these thornes were once growen very thick in heigth and breadth, it came to passe that the yong corne, whiche sprang therof, was smothered before it appeared in syght, not for wãt of moysture, but for lacke of ayer. And for this cause neyther had the sowier any profit hereof at all. But yet for all this, the labour of the same sowier was not vtterly frustrate, and in vaine. For there was summe of the sede that light vpon a good grounde, and therof sprang grasse, the which grewe, and wared vntill it came to it full ripenesse. And of this sede there was not one vnfruitfull grayne, notwithstanding that al yelded not like increase: For there were many eares whiche of one grayne, yelded thirtie, summe other tyme sixe, and a great sorte and hundred.

And sum fell among thornes.

The texte. ¶ And when he was alone, they that were about him with the twelue, asked him of the parable, and he sayed vnto them: to you it is geuen to knowe the misteries of the kingdom of God. But vnto them that are without, all thinges happen by parables, that when they see, they may see, and not discerne, and when they heare, they maye heare, and not vnderstand, leste at any tyme they would tourne, & their synnes should be forgeuen them. And he sayd vnto the: knowe ye not this parable? And how then will ye know all other parables?

When the Lorde had spoken these wordes, then to the intent they should not be forgotten, but that euery man should searche out with himselfe the meaning of the parable, he sayed moreouer: He that hath eares to heare, let hym heare: declaring vndoubtedly hereby, that they all heard not that thing whiche they heard. Nowe when not those twelue specially chosen disciples themselues vnderstode well (by reason they were as yet raw and ignorannt) what this similitude meant: yet durst they not openlye aske hym any question. But after they had once gotten him alone, then were they bolde to desyre hym that he would vouchesafe the expounde them the misterie, and secrete meaning therof.

To you is it geuen to knowe the misteries of &c.

Then Jesus putting vs in remembraunce how all thinges are not to be disclosed to all persons, but that the doctrine of the ghospell ought to be dispensed according as time serueth, & the capacitie of the hearers can away withall, sayed vnto his disciples: The princes of this world make few priuie vnto their secretes, none but suche as are pycked felowes, & tryed persones, whome they maye safely make of their counsayle. If they haue any secrete thyng, that kepe they from the knowleage of the comminaltie. It is geuen vnto you (whom I sorted and piked out from among the commune people) to knowe the misterie or priuitie of the kyngdome of heauen, because you are familiarlye conuersaunt with me. But vnto the commune sorte, and suche as are not familiar companions of my courte, whether I doe, or speake anye thyng, all is in parables. For they neyther haue meete eares, nor meete eyes.

But vnto the that are without, al thinges. &c.

What they heare, they beleue not: what they see they depraue, and fynde faute with. And so is verified in them that the prophete sayed before shoulde cum to passe, that when they see best, yet see they not, and when they heare best, yet they heare not: because they vnderstand not. Truly he vnderstandeth not, whoso beleueth not. Nowe sinnes are not released, but to suche as beleue that sinnes are freely released by vertue of the gospell. Therfore through their vnbelefe,

vnbeleefe, it cummeth to paſſe that they are not turned to God, becauſe they tourne themſelfes away from God, nor are deliuered from theyr ſynnes, becauſe they refuſe the medicine wherewith all ſynnes are healed. By theſe wordes Jeſus ſignified thoſe perſons, whome a litle before he vnderſtoode by the grounde that for ſundrye cauſes is barrayne & vnfruitfull. And to make his diſciples more apt to receyue his doctrine, he chideth them a litle for theyr dulneſſe. Doe you not yet, ſayeth he, geſſe what is ment by this parable, ſith the ſence therof is eaſie to be coniectured? And howe then will you doubte out the true meaning of all the reſt, ſince that I neyther ſpeake, nor do any thyng that hath not in it a ſignificacion of ſum ſecrete matier? I wyll expounde vnto you this parable to the intente that you maye lykewyſe accuſtome your ſelfes to ſearche out the ſecrete meanyng that lyeth hydin other.

And he ſaid vnto them: knowe ye not this, &c.

¶ The ſowier ſoweth the worde, and they wherof ſum be rehereſed to be by the way ſyde, are thoſe where the woorde is ſowen: and when they heare, Sathan cummeth immediatly, and taketh awaye the worde that was ſowen in theyr hartes: and likewiſe the other that receiue ſede into the ſtony ground, are they, whiche when they heare the worde, at once receyue it with gladneſſe, yet haue no roote in themſelues, and ſo endure but a tyme. Anon when trouble, and perſecution ariſeth for the wordes ſake, they falle immediatly. There be other alſo that receyue ſede into thornes, and thoſe are ſuche as heare the worde: & the cares of this world, and the deceipefulneſſe of riches, and the luſtes of other thinges, enter in, and choke the worde: and it is made vnfruitefull. And other there be that haue receyued ſede into a good ground, they are ſuche that heare the worde, and receyue it, ſo that one corne doth bryng forth thirtie, ſum ſixtie, ſum a hundreth. The texte.

The fielde is the worlde, wherein are very many vnmete hearers of the doctrine of the goſpell. The ſowier is the ſonne of man, who came downe frō heauen into earth. The ſede is the woorde or doctrine of the ghoſpell, by the whiche the will of God is declared vnto the worlde. His will is this, that all men diſtruſting their owne ſtrength, do truſt with all their harte & minde the promiſes of the ghoſpell: that is to ſaye, that through fayth all mens ſinnes are forgeuen: if after the trueth once knowen they geue themſelfes to the ſtudie of true vertue, and godlineſſe. Therfore by the ſeede whiche, as I ſaied, fell by the hie way ſide, they are vnderſtand, & ſignified, who ſlightly, and as mē otherwiſe occupied, heare the ghoſpell, like as they woulde heare anye fable or phantaſie of mans inuencīō. And amōg all, none heareth goddes worde with leſſe profit, then they do. For anon as they haue heard it, cummeth Satan, and putteth other thoughtes, & imaginacions in their mindes, and by that meanes plucketh out the ſede before it haue gotten roote, & be faſtened therin, ſo ỳ they do not ſo muche as remembre what they haue hearde. Nowe the ſede that is receiued into a ſtony ground, betokeneth thoſe perſones who gredely ynough heare the ghoſpel, & gladly deuoure theſame, perceyuing it to be both true, and holſum: but becauſe they ley it not vp in theyr hartes by depe cogitacion, (for they are letted ſo to do by other affeccions, which wholy poſſeſſing theyr mindes, will in no wiſe geue place vnto ỳ worde of God) they continue not in that they feruently & courageouſly began: neyther do they bring forth any fruite of euangelike or chriſtian godlineſſe, but ſuche fruite alonely as laſteth but for a ſeaſon: and all is, becauſe they haue no rootes. And ſo cummeth it to paſſe, that in proſperitie they beleue the goſpell, & as graſſe newly ſprōg vp, cauſe men to haue a good opinion of theym, that they will proue well. But aſſone as anye aduerſitie or perſecucion for the profeſſion of goddes worde doeth ariſe, and aſſaulte And lyke wiſe the other that receiue ſede, &c.

assaulte them, by and by they offended therwith, do vtterly forsake their former purpose. The seede that fell vpon the thorny grounde, signifieth those that diligently heare, and beare in mynde the wordes of the ghospell: But the loue of deceitfull riches, and the inordinate desyres of other thinges whiche allure and tolle men vnto them, with a false apparaunce of vertue, do enter into their myndes, and there dayly (as theyr propertie is) encreasyng, at the length ouergrowe the seede, so that it can neuer spring vp, and cum to be corne. Finally the sede that light vpon a good ground, betokeneth those that geue good eare vnto the Doctrine of the ghospell, and beleue all that they heare, and conuey it into the moste inwarde corners of theyr hartes, vntill that it spring vp, & bryng forth the worthie fruites of the ghospell, not euery where a lyke, but diuersely, according to the diuersytie of the soyle, and disposicion of the heauenly spirite: so that this men bringeth forth fruite meanely, that man more plentifully, an other greatest aboundaunce therof: lyke as if one grayne bryng foorthe thirtie, an other three score, and the thirde an hundred. He that bringeth forth greate plentifulnesse of fruite hath cause to render thankes vnto God almightie: there is no cause why he should stande in his owne conceipt. He that bringeth forth meane store, hath no cause to repyne at him whiche is muche happier, and bringeth forth more aboundaunce then he. For God, who is bounde and debtour to no man, doeth of his most bounteous liberalitie, geue euerye man his giftes, as it liketh him. What encrease soeuer cummeth, thesame is due vnto hym that firste sowed the grounde, and by whome what fruite soeuer is brought foorth, dayle encreaseth. My desyre is to haue all the corne grounde of the whole worlde sowen when the tyme shall cum, with this sede: and that this doctrine, whiche I nowe secretely teache you a fewe persones, may thorough your diligēt ministerie, be enlarged and spredde abrode, asmuch as may be, to ỹ intent that you also may shewe your selues, like a good grou̇d, yf you distribute that you haue receiued of me, to as many as ye can possible. For there is no fruite where with God is better pleased. Ye must therfore bee well ware, that the sede sowen in your myndes, perysshe not through forgetfulnesse, or negligence. Ye ought diligently to laye it vp in memorie that it may spring vp in due season, and bring forth fruite moste plentifully.

There be other also that, &c.

¶ And he sayed vnto them: is the candell lighted to be put vnder a Bushell? or vnder the table? is it not lighted to be put on a candlesticke? for there is nothyng so priuye that shall not be opened: neyther hath it been so secrete, but that it shall cum abrode. If any manne haue eares to heare let him heare. And he sayed vnto them: take hede what ye heare. With what measure ye meate, with the same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For vnto him that hath, shall it bee geuen: and from him that hath not, shall be taken awaye euen that whiche he hath.

The texte.

And because this monicion should the depelier be printed in theyr myndes, he added a parable. Thinke you not, sayed he, ỹ I will haue this thing which I doe nowe secretely commit vnto you, alwayes kept secrete. Doth a manne light a candell because to hyde thesame when it is lighted, vndernеath a bushell, or vnder the table, or elles doth he rather light it to the intent it may bee set in a candlesticke, and geue light to all that be in the house? The ghospell is the sede, whiche is therfore committed vnto you, because it maye bryng forth fruite with great encrease. I haue light the candell in you, that through your ministerie, it maye put awaye the darkenesse of the whole worlde. At this present I hyde many thinges from the multitude, because they are not as yet apt

For there is nothyng priuie, &c.

to

to receiue them: and though they were, the tyme is not yet cum. But assone as the tyme shall once cum, there is nothyng so hid amongst vs that then must not be discouered, nor any thyng so secrete, that then muste not be openly preached to all men. For there must nothing keare you frō spreading abrode, or preachinge of the gospell: but all other thinges set apart, this thing onely muste you go about bothe day and night. For wo be to that man, who hath not multiplied ỹ good sede betaken vnto him: who hath hidden the light that was geuen hym. Therefore if any of you haue eares to heare, let hym heare these wordes: and when he hath hearde them, let hym beare them well in memorie. Againe lest the wordes that he spake, shoulde be forgoten, he said moreouer: Marke wel what thyng you heare, and take hede that you heare not in vaine. For you heare not vaine fables and phantasies of mans inuencion, but heauenly doctrine: whiche by your ministerie, muste be spread abrode throughout all the whole worlde. Preache you truelye the doctrine which you haue receyued, and teache nothing that is desagreable therunto. It shall auayle you muche to heare these thinges, if you retayne them well in memorie and diligently distribute to other what you heare of me. Again you heare thē to your greate perill, yf you stribē either with keare humaine, or els delited with the commodities and pleasures of this present worlde, do suppresse and kepe in, that you haue receiued. Be not ye niggish, and slouthful distributours of the doctrine that I giue you, but put it forth lauishly. For your liberalitie shal nothing diminiche, but rather encrease that, that you haue, and make it more. The treasure of gold and siluer is at the length wasted by liberalitie: but the more liberally you distribute this heauenly treasure, the greater shall the heape thereof be. Neither foloweth it that lyke as he is the poorer that giueth away his goodes vnto the neadie, so in like manour is he the wurse learned whiche distributeth the doctrine of the gospell to as manye as he can possible: but as he that carrieth light before manye, hath not therfore any whit the lesse light him selfe: euen so he that by preachynge the doctrine of the gospell, openethe a waye for all menne to cum to the knowleage of the trueth, doeth not onely not loose that light whiche he alreadye hath, but also hath a greate deale more gyuen him, to thentent he maye profite, and dooe good vnto mooe. The treasure that you haue, is none of youres, but his who gaue it you to distribute. And if you distribute it to other with large measure, he that gaue you the stocke and principall parte, will also with like measure geue you encrease therof. God loueth to haue his giftes prodigallye layed out: and here cleane contrarie to the manoure of worldlye ryches, he waxeth richest, whoso is lauichest in laying out.

And vnto you ỹ haue shall more be geue. &c.

For vnto hym ỹ hath &c.

For such is the beneficiall goodnesse of god, that he whyche gaue vs muche before, doeth in moste ample wise augmente his giftes, because he righte well perceiueth that whatsoeuer was geuen, the same is distributed and bestowed to the great vtilitie of manye. Therfore let hym whiche hath the gifte, bountuouslye distribute it, to thentente that he maye haue aboundaunce. No manne doeth well to geue goodes to hym that aboundeth with riches: but suche as be liberall in very dede, are wonte to geue vnto the poore, and neadie. Here it is cleane contrarye. For vnto hym that hathe, and hathe not that thynge whyche he hath to his owne vse and commoditie alone, but liberallye departeth therwith to other, to hym, I saye, as to a trustie distributour, shall more be gyuen: because he maye abounde, and haue muche plentye. He that

hath not (suche a one is he that hydeth his treasure, and kepeth it to himselfe) the same shal not alonely be neuer a whit the richer therfore, but also that thing whiche he thought he had for his owne vse, and no mans els, shall be quite taken from him. Neither let this make you euer the slacker or worse wyllynge to distribute the gyftes of faythe, yf the people be vnkynde, and not answerable to your diligent endeuour. Your wages shall be safe for you wyth God, who the more that euery one of you hath trauayled in settyng forth the ghospell, the more bountiously will he rewarde hym in the worlde to cumme. Albeit neither shall you in the meane tyme be vtterly defeated of your rewarde, whiche are daylye more and more enriched with the riches of the ghospell.

The texte. ¶ And he sayde: so is the kyngdome of God, euen as yf a man shoulde sowe sede in the grounde, and shoulde sleape, and rise vp night and daye, and the sede should spring and growe vp while he is not aware. For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the full corne in the eare. But when the fruite is brought forth anon he thrusteth in the sickle, because the harueste is cumme.

Moreouer the Lorde added another parable, whereby he taughte his disciples that they should care for nothing els, but onely go about with al that they might, to haue the gospell spred abrode and preached thorowe out all the whole worlde, tellyng them that harueste time shoulde once cum, whe it should please the Lorde. The kingdome of the gospel, sayeth he, is after this manour, as yf a manne shoulde sowe his sede, and caste it vpon the grounde in the daye tyme. Anon after that the sede is putte into the earth, he that sowed it, slepeth carelesse, and taketh his reste. And in the meane whilste that he is thus a slepe, the sede groweth neuertheleste both nyghte and daye, with secrete encreasynges without mennes laboure, and nowe springeth ỹ corne, and shooteth vp, hastyng vndoubtedlie of the owne accorde, and by a certaine priuie operacion of nature to bring forth fruite.

Certes nature hath her degrees, the whiche she alwayes after the sede be once sowen, kepeth of course without the husbandmannes laboure. For firste of all the sede, after it is putrified in the grou̅d, springethe vp into grasse. That is the firste hope of encrease. Then when the blade is shot vp, therunto groweth an eare, but suche a one as hathe as yet no corne in it. At the lengthe the huskes of the eare are fylled full of wheat cornes. And these thinges are so secretely wrought by the procurement of nature, that a man can not perceiue when they growe, and yet sen̅ublye perceiue that they haue growen and encreased.

Therefore when the corne is ripe, he that sowed the sede, thrusteth in his sickell to reape that is come vp, because he knowethe that harueste tyme is already come. By this darke parable, the Lorde couertly taught his disciples the begynnyng, goyng forwarde, and consummacion or perfit ende of al the whole gospell: of the whiche three partes, himselfe woulde openlye performe bothe ỹ firste, and the laste, with his visible bodie: and the other, that is to saye, the goyng forwarde, order with the inuisible grace of the holy ghoste. For that same prince sowed abrode the sede of the gospell, thorowe out all Jewry. Anon as he had so done, he slepte, firste dyinge, and then afterwarde risinge againe into euerlasting quietnesse. And thus farre foorthe springeth the sede of the gospell, whiles he that firste sowed it, is as it were a slepe: & secretly encreasethe bothe daye and night, that is to saye, both in prosperitie, and in aduersitie, what occasion

casion soeuer be ministred eyther on theyr behalfe that promote and aduaunce it or els of suche as resiste the same.

For it can not be chosen but that seede muste nedes cumme vp, whiche he sowed, whose will no man resisteth. Moreouer, where as there is nothinge in this worlde vnknowen vnto hym, yet in that he suffreth the worlde to make businesse agaynste the ghospell, and his apostles to be persecuted, and slayne, he semethe vnto the faythlesse not to knowe what is here done, and to be in maner astepe, whereas in very dede, he doeth euen now by the inuisible power of his holy spirite, more effectually worke all thinges in all. He will not in visible forme retourne into the worlde, vntyll the tyme that (the ghospell beynge firste so muche enlarged, and spreade abrode, as he hath determined before, and onelye knowethe it shalbe) all men shall see hym cum agayne vnder the selfe same forme and lykenes, that he had when he ascended vp into heauen: to deuide the godly and good people from the wicked: and to laye vp the godly as good corne in the barne of euerlastyng quietnesse. Nowe howe small begynnynges the kyngdome of the gospell is spronge of, yf a manne esteme the thynge as it appereth vnto the worlde. This was, as a manne woulde saye, the grasse that sprange of the sede of the gospell, whiche the Pharisees, Scribes, Priestes, Elders, Rulers, Princes, Kynges, and Philosophiers, dyd what they coulde to oppresse and kepe vnder, that it should neuer cum vp. But whiles they stroue agaynste the streame, this sede began to be sowen in all partes of the worlde, and will not cease to growe before the worldes ende, vntill the corne be all ripe. Then the sickell of iudgemente that can not be auoyded, shall be thruste in, to the entente that when all are cut downe, it maie deliuer the tochel vnto the fire, and safely lay vp the pure wheate.

This parable although it do specially pertayne vnto Iesu, the auctour, promotour, and finisher of the kyngdome of the gospell, yet doeth it also touche both his Apostles, and their successoures, whom he willeth wholy to bende themselues hereunto, that Goddes worde maye be sowen a brode, and preached as muche as maye be. For this sede tyme lasteth euen tyl the worldes ende: and they also as helpers of Iesu Christe, be sowers, saue alonelye that they sowe not their owne sede, but suche as Christe deliuered vnto them. And because that sede is celestiall, it can in no wyse be ouerlayed or oppressed. The Pharisees also, and Philosophiers had sede of their owne, but those sedes coulde by no meanes (no not when the world fauoured them) growe and prosper, where as the seede of the heauenly doctrine, wareth euery daye more stronger then other, euen when the worlde with all the puissaunce and aydes that it hathe, assaulteth it. Therefore the Apostles do lykewyse sowe after their fashion, and for that purpose they are sente out, who by oft remouing from place to place, go about nothing els, but to haue the gospell as muche dilated and spred abrode as is possyble to be. God geueth the encrease when they be asleape. That forelayde sede hath in euerye one, euen of the Christians, his grasse, his eare, and his harnell. In hym that is a Christian nouice, the corne is yet vnperfite, & lacketh his naturall shape. In them that be lately borne agayne in Christe through baptisme, the sede is sprongen into grasse, whiche by ỹ greenes of innocencie, putteth euery manne in a hopefull hope that it wyll proue well, and come to good. Nowe when they are growen vp higher, by goyng forwarde in Christian vertue and godlynesse, then be they eared.

And when eche of them is rype after his manoure, then is he cutte downe with the sickle. This sickle is deathe, after whiche the wheate neyther waxeth more ne lesse: neyther is made worse, nor better. The barne signifieth the life celestiall.

The texte. ¶ And he sayde: whereunto shall we lyken the kyngdome of God? or with what comparison shall we compare it? It is lyke a graynе of mustarde seede, whiche when it is sowen in the earthe, is lesse than all seedes that be in the earth. When it is sowen, it groweth vp, and is greater than all herbes, and beareth greater braunches, so that the fowles of the ayre may make their nestes vnder the shadowe of it. And with many suche parables spake he the worde vnto them, after as they might heare it. but without parables spake he nothing vnto them. But when they were alone, he expounded all thinges to his disciples. And the same daye, when euen was comme, he sayed vnto them: let vs passe ouer vnto the other syde. And they lefte the people, and toke hym euen as he was in the shyp. And there were also with hym other shippes.

Furthermore, the Lorde Jesus shewed them by another parable, a figure of the successe and prosperous going forwarde of the Gospell, to the entente that they, who as then vnderstoode not his sayinges, shoulde afterwarde knowe by the ende and proofe of the matter that these thynges were not doone at all aduentures, nor by worldlye policie, but by the prouidence of Goddes wysedome. And because he woulde make his hearers to take better hede vnto his wordes, he lettynge as thoughe he had stande in doubte vnto what thynge he myght beste compare the kyngdome of heauen, sayed: Vnto what thinge shall we saye that the kyngdome of heauen is lyke? or what comparison shall I vse, whereby I maye expresse the nature and vertue therof, vnto thē that perceiue not thynge saue alonely what they see with their eyes? It is lyke (saieth he) a graine, or corne of mustarde seede, whiche (when it is sowen) is lesse then all other seedes of herbes that are sowen in the earthe: in so muche that yf a man marke the quantitie or fourme therof, he loketh not that any greate thynge shoulde come of it. But as soone as the same is once spronge vp, and gotten out of the grounde, then draweth it to the nature of a tree, waxyng harde from the stemme or stalke, and spreadyng abrode his braunches beyonde the quantitie and measure of al other herbes, in so muche that it geueth shadowe vnto the fowles, and also conuenient places for them to buylde and make their nestes in. With these and many other like parables, the Lorde Jesus shewed the rude and grosse people, a figure of the successe that the Gospell shoulde haue, attemperynge his wordes vnto their capacities. He spake nothyng vnto them at that tyme but in darke parables, because they were not as then receyueable of playne communication. For yf he had sayed, that he shoulde shortely haue beene slayne of the Jewes, but woulde anon after reliue, and spreade abrode his glorye throughoute all the worlde, so that he, who then seemed lowest, and most abiecte of all persons, shoulde be right well knowen to be the souerayne gouernoure of the whole worlde, and that no manne, were he neuer so hyghe in dignitie, shoulde fynde any quietnesse, or sure harborowe, vnlesse he fledde for succoure vnder nethe hys boughes or braunches: yf he had, I saye, spoken thus plainelye vnto them, not one of them all woulde haue abydē hys woordes, nor geuen anye credence thereunto. And yet was it verye expedient for them, as it were by a dreame, to remember these thynges: because afterwarde the thynge selfe shoulde teache them what was meante by the same parables. He shewed them in secrete communication, the secrete vnderstandynge of euerye parable

Ye is lyke a graine of mustarde seede.

And vi many suche parables. &c.

that

that he spake vnto them. Thus was that daye spente. When it was nowe almoste nyghte, he commaunded his disciples to rowe hym ouer to the other syde of the water.

Bycause faythe towardes Christe, and by Christe to Godwarde, is the originall cause of the encrease of the gospell: the Lorde perceiuing that his disciples (who were as yet but rude, and weaklynges,) dyd geue no credence vnto his doctrine, attempted many wayes to bryngе forth in them, and stablishe this fayth. Whensoeuer nyght, that is to saye, the storme of worldlye trouble, or aduersities cummethe vpon vs, then haue we chiefelye nede of a stronge and stedfaste faith towardes Christe. Therefore the disciples obeyed his commaundemente, and so after the people, (who coulde not folowe him) were sente awaye, they, accompanyed with certayne other boates, beganne to rowe hym ouer to the farther syde, in the same shippe that he then taughte and preached in. The Apostles carye ouer Jesus, whensoeuer they goe from place to place, to sette forthe and preache the Ghospell. He knewe righte well that against suche as so do, and be ministers of Goddes worde, there shoulde in tyme to cum be much sore businesse and trowble stirred vp, by them that loue better the vanities of this worlde, thē those thynges that appertayne to euerlastinge saluacion.

But when they were alone. &c.

The texte.

And there arose a greate storme of wynde, and the waues dashed into the shyp, so that it was now full, and he was in the sterne a slepe on a pillowe, and they awaked hym, and said vnto hym: master, carest thou not that we perishe? and he rose vp, and rebuked the wynde, and sayde vnto the sea: peace, be still: and the wind ceased, and there folowed a great calme. And he sayde vnto them: why are ye so fearefull? how happenethe it that ye haue no fayth? And they feared exceadyngly, and sayde one to another, who is this? For bothe wynde, and sea obey hym.

Wherfore to harten, and strengthen his disciples agaynste suche persecutours, and to teache them also, that no power, be it neuer so cruel and terrible, oughte to be feared of those that with full harte and mynde put theyr affiaūce in the lorde Jesu, he suffered them to be in daunger, euen to desperacion. For after they had sayled farre from the shore, there sodainely arose a greate storme of wyndes, whiche set the water in suche a rage, that the waues enforced by the violence of the tempeste, dashed into the shyppe, so that they were then in great daunger, leste the shyppe already filled with the great sourges of the sea, woulde haue soncken. In the meane whyle Jesus layed his heade vpon a pillowe, and slept in the shyp. This was no fayned slepe: he slepte in verye dede, beyng wearyed with trauayle, and watchynges, as one that had a very naturall bodye of man, subiecte to all suche passions as oures are subiect vnto. But he was not ignorant what would betyde. He wyste well there would a tempest arise. He knewe that the Apostles would be sore afrayed, and waken him out of his slepe. He could not more effectuallye teache them, that nothyng is to be dread of those that stedfastly beleue in him. The disciples therefore pinched hym as he slepte, and when they had awakened hym, sayde: Maister slepeste thou so soundely whyle we perishe? and thynkest thou that it maketh no matter to the, yf we be drowned? It was an argumente of faythe, that when they were in daunger of death, they fled vnto Jesu for succour: But of an vnperfite faythe, for as muche as they beleued that they were not in sufficiente safegarde, as long as the Lord was aslepe. When Jesus was wakened, bicause

he woulde by dede declare that he was the Lorde of all the elementes. he rebuked the wyndes, and commaunded them to cease. Then he saide vnto the sea: peace, be still. These two elementes whiche are obediente to no mortall man, knewe the voyce of theyr maker. And by and by the wynde alayed, the waues and fourges of the water left their ragyng, and fell downe, and there folowed a greate calme. Then the Lorde tourned hym vnto hys disciples, and rebuked them for their vnbeleefe. Why (q he) are ye so afrayed? haue you not yet, after ỳ you haue sene me worke so many miracles, confydence in me? Nowe when the disciples, and the other that were wyth hym in the shyppe, sawe thys straunge wonder, how the sea beyng a dumme, and an vnruly element, and the wynde likewyse a violente elemente, forthwith as he had rebuked thē, ceased from further ragyng, and were still: perceiuyng that it was a thinge passyng the state, and condicion of manne, sayde one of them to another. Who is this whose cōmaundementes not onely diseases, and the diuils, but also the dumme elementis obey vnto.

He that was ỳ sone of man (as touchyng the naturall appetites of man) had not in this worlde where to reste his head. For euē dying on the crosse whē he hadde nothynge to laye his head on, he caste it downe, and so yelded vp the Ghoste: But here in the shyp he dyd not onelye take his reste, but also layed a pilowe vnder nethe his heade, and slepte theron: and anon a storme arose, because we shoulde knowe what great daunger hangethe ouer the churche, so oft as Christ sleapeth in vs. He slepethe verily, when the shepeheardes & pastours of Christes flocke, delited wyth the cōmodities, and pleasures of this worlde, are in a sounde slepe, so that yf a man pynche them, or crye vpon them neuer so muche, yet can they not be wakened. Howe fast aslepe are those Bysshops, who beynge altogether geuen vnto sensualitie, dronken wyth an vnlefull desyre to rule and playe the lordes, and wholy set to heape vp money, neyther take anye care for the flocke to them committed, nor haue anye remembraunce of theyr owne soule health, nor yet are moued any whit at all with the cōmon perill, to awake out of theyr slepe, and thinke thus with themselues. What do I mad man that I am? The Lordes flocke is cōmitted vnto me to be fed: and shortely muste I come to ỳ iudgyng seate of ỳ euerlasting iudge, who shed his precious bloud for these shepe, whiche he put me in truste withall. What answere shall I than make hym? I shoulde with ensample of good liuyng haue caryed lighte before them to euerlastynge saluacion: and by my naughtye sinnefull lyfe, I haue bene theyr guyde to hell, and damnacion. I shoulde haue fedde them with the doctrine of ỳ gospel, and dyd not feede them a whit, but plucked of their woolle by the rootes: but spoyled them of that they hadde, but slewe them. In stede of a father, I behaued my selfe lyke a tirauat, for a Bysshope, I was a woolfe and a robber. And in the meane whyle the tempest disordereth all thynges, and maketh a greate confusion. Jesus, who is the true heardman of the churches and congregacions, slepethe dissemblynge the matter, and sufferyng the storme to aryse: but he slepeth so, that he streighte wayes awakethe at the crye, and calling of his. The shyppe that Christe (as pertainynge to the body) is caried in, is one: but she hath mo accompanyinge her. There is one catholike or vniuersall churche, and agayne there be manye churches. Christ is lykewyse in them all: And as manye as do cleaue vnto the same heade, be one

congre-

congregacion. No shyp is drowned that foloweth Christe: Be they neuer so muche tossed with ỹ waues of the water, neuer so much in ieopardie of drowning, yet haue they at the length good arriuall, and cum safe vnto the hauen. But all this while, the tempeste and nyghte do plainly teache vs that we can haue no maner of ayde and succour of our owne strengthe, and that all hope of saluacion is in Christ onely, if a man with full hart and minde put his trust in him. The deuel causeth oftetymes suche tempestes priuately to aryse in euery mannes soule. For after that the nighte doth once darken our myndes wyth errours: after the light of faith doth faile, and the strength of the euangelike spirite, be (as ye would saye) a slepe, & laid to rest in vs: then do the windes of naughtye lustes arise, and greatly disturbe the calme of the mynde. The soule selfe is now in great hasarde: there is no helpe, neyther in rowing nor in sayles. There is no remedie, but it muste nedes perishe and go to wracke, yf Christe be not wakened out of his slepe by feruente and importune prayers. If he heare not streight waies when he is called on, yet cease thou not, but pricke, and pinche hym tyll he be awake. By him onely the calme and quietnes of the mind, shall in continent be restored.

¶ The. v. Chapter.

¶ And they came ouer to the other side of the sea, into the countrey of the Gadarenites: and when he was cum out of the shyppe, immediatly there mette hym out of the graues a man possessed of an vncleane spirite, whiche had his abidyng amõg ỹ graues, & no man coulde bynde hym: no not with chaines, because that when he was often bounde with fetters, and chaynes, he plucked the chaynes asunder, and brake the fetters in pieces, neyther coulde any man tame hym. And alwayes nyght and daye he was in the mountaynes and in the graues, crying, and beating hymself with stones. But when he had spyed Jesus a far of, he ranne and worshypped hym, and cryed with a loude voyce, and sayed: what haue I to do with the Jesus thou sonne of the moste hyghest God? I require the in the name of God, that thou tourmente me not. For he sayed vnto hym: come oute of the man thou foule spirite. And he asked hym, what is thy name? And he aunswered, and sayed vnto hym: my name is Legion, for we are many. And he prayed hym instauntlye that he woulde not sende them awaye oute of the countrey. The texte.

So this tẽpest hath taughte vs that all trouble and businesse whatsoeuer the worlde woulde stirre vp agaynst the gospell, oughte by the ayde of Christe to be suffered with constãt courage of mynde: and that such trouble should at one tyme or another, be turned into greatest tranquillitie and quietnes: So folowed there in cõtinent a figure, whereby was signified ỹ there should be in summe partes of the worlde so vplandishe and cruell people, that they woulde at the fyrste bruute by reason of their naturall crueltie, refuse and abhorre the doctrine of the gospell: and yet should it cum to passe in processe of tyme, that they also shoulde waxe ientle or cyuille, and louingly receiue the swete yoke of the lorde after they once knewe it. Wherefore assone as this storme was alayed, whyche fygured the storme of persecucion that princes should stirre vp raging againste the gospell, Jesus, and suche as accompanied hym, arriued on the other side of the water.

That countrey was called the countrey of the Gerasites of a famous towne of Arabie, named Gerasa, ioynynge vnto mounte Galaad, in the tribe of Ma-

nasse, not farre fro the lacke or sea of Tiberias. For nowe the Lorde Jesus maketh a forshewe of the brutishe, and cruell barbarousnesse of certayne nacions, of whome it maye be doubted, whether they deserue to haue the name of men, or no: yet is there none so fierse and saluage crueltie that we ought to despaire of. Wherfore after that Jesus was cummen out of the shyppe, and entred into this countrey, by and by he sawe a sight, whiche playnly declared the maners, and naturall disposicion of that nacion. For when he was hearde cummyng, there starte out a certayne felowe, vexed with a spirite of passinge vncleannesse, and crueltie. This wretched creature wolde not come where as any resorte of people was, but liued in solitarye places, lurkynge, and hydynge hymselfe in dead mennes tumbes that were by the highe waye syde. Neyther was there any that assayed any more to bynde hym, because he had bene ofte tymes bounde before, and alwayes plucked the cheines asunder, and brake the fetters in pieces.

And when he was cum oute of the ship. &c.

Neyther was there anye violence that could so reclaime hym, but that he beyng in case not able to rule himselfe, would gad abrode at libertie, whithersoeuer the wicked finde enforced him to go. For this cause he was vnbound, and wandered vp and downe both night and daye among dead mens tumbes, and in wylde mountaynes, cryyng and beatyng himself with stones. Nowe yf anye reken this to be (as it is in verye dede) a miserable, and a terrible sighte, lette him consider with hymselfe, howe muche more miserable a sighte in the iyes of almighty god, is he that hath nothyng els of a man, but the name onely: He, I say, that is marde and caste awaye through riottous liuinge, woode vpon harlottes, madde vpon the dise, and beside himselfe by reason of dronkennes, a brauler, a robber or praye taker, a breaker of the peace, a violent felowe, suche a one as can neyther be restrayned by Goddes lawe, ne mannes: neyther let, and brideled from his sensuall wilfulnes by any shame, reuerence, or feare: bolde to doo what hym lyketh: who for small wages is hired to go to what warfare soeuer it be, to slay and murder suche as he knowethe not and neuer dyd hym harme, to burne villages and good townes, to rifle churches, and fynallye to destroye all that euer holy is, or not holy. Put hereunto periuries, blasphemyes, and incestes, with the whiche vices suche leude ruffians as are of this sorte, be well acquainted. Put hereto treasons and poysonynges, with the practise of arte Magike or Sorcerye, and then shalte thou euidently perceiue howe muche lesse was the furye of the man thus vexed with the deuill, then of this wretched and vnthriftie caytife. But what? Ought we to despayre of suche a one? No truely, yf it maye chaunce him at anye tyme to see Jesu. He is sene by faith. For when the same wretched felowe at the noyse that the straungers made, was come out of his denn, violently to assault them according vnto his accustomed maner, anon as he had afarre of espyed Jesu, he drawen with an heauenly power, and sodaynly chaunged, ranne vnto hym, and worshypped him. And straight wayes the fiende began to cry with a loude voyce by the mannes mouth, and saye: What hast thou to do with me Jesu the sonne of the highest God? I require thee by the name of God, that thou tourmente me not. For Jesus voyce was vnto that deuill, a tourmente, because he sayde: Thou foule spirite departe out of the man. So greate was the malice of the deuill, that it was the greatest tourmente to him that might be, if he nowe wolde no lenger be suffered to vexe and tourment the sely wretche. He felt Jesus

For he fled vnto hym &c.

sus boyce effectuall, and almyghty, the whyche he was constrayned to obeye vnto, whether he would or no.

Nowe I reporte me to you, whether there be not lyke affection of mynde in suche as be extremely malicious persones, who haue a great delyght to do other menne harme, yea, thoughe it be to their owne displeasure. And yf they be restrayned from theyr wilfull desyre, so that they can not be suffered to doo what mischiefe they woulde, then are they sore vexed in mynde. Jesus demaunded of the foule spirite what was his name. The spirite made answere: my name is Legion, because we be manye. Thou knowest (good reader) that thys worde Legion, is a worde or terme of warre, whiche implyeth a foule rablement of ruffions confedered together, to destroye mē. But no power of a multitude preuayleth agaynst the might of Jesus. He as easelye puttethe a Legion to flight, as one man. Then that capitayne deuill who spake for all the reste, greatly besought Jesus, whome he acknowledged to be his conquerour, that he woulde not cleane exile hym out of that countreye. O peruerse malice of the deuil. He desyreth not forgeuenes, nor any other benefite, whereby he maye be in better case. He counteth it a pleasure and benefite, if he maye be suffered there to continewe, whereas moste occasion is for hym to do harme: Euen as thoughe a sorte of snaphaunses set all on mischiefe, enforced by a greater power of the prince, and commaunded to breake garison, or forsake theyr hold and fortresse, would make this petition: We desire no wages, but only that your grace will suffer vs to raunge abrode in the countrey, and robbe and reaue at our owne peryll.

But ther was there nigh vnto the mountaynes, a great heard of swyne feedyng. and al the deuilles besought hym, saying: Sende vs into the beardes of swyne, that we maye enter into them. And anon Jesu gaue them leaue, and the vncleane spirites went out, and entred into the swyne. And the beard was caryed headling into the sea. They were almoste two. M. and were drowned in the sea. And the swineheardes fled, and tolde it in the cite, and in the fieldes. And they wente out for to see what had happened and came to Jesus, and sawe him that was vexed with the fynd, and had the Legion, sit both clothed and in his right mynde and they were afraped: and they that sawe it told them howe it happened to hym that was possessed with the deuill, and also of the swine. And they began to praye hym that he would depart out of theyr coast. The text.

When that vnto this requeste and petition of the deuill, Jesus made no answere, there was not farre of a great heard of swine, nighe vnto the mountayne feedynge in the fieldes. Thou knowest here good reader, the beaste that was abhorred of all the righte Jewes, and wherewith the Gentiles, a people geuen to Idolatrye, were chefly delyted. Therefore the deuils desyred that they myghte be suffred at the leaste wyse to enter into the swyne: And yf we maye not (saye they) destroy the man whom thou delyuerest from vs, yet geue vs leaue sumwhat to wreake oure malice by destroyinge of the vncleane beastes. That Jesus graunted them without any stycking, who cared not for the safegard and preseruacion of swyne, but of men: teaching vs hereby that for to saue euen but one man, we ought not to passe vpon the losse of other worldly thynges, be it neuer so greate. The Legion of the vncleane spirites, forsoke the man, who remayned to be purified with the spirite of Christe, and went into the heard of swyne, whiche were forthwith caryed headlong with greate violence, doune the stepe hill into the lake or sea, and there drowned. The swyne were almoste twoe thousande in number. Lette menne beware that they bee

not

not founde like vnto swyne. For into suche soules the diuels are ryght glad to enter. Nowe the swyneheardes after they had sene this wonderfull facte, dyd not helpe theyr swyne, but fled awaye for feare into the nexte citie, and into the countrey there aboute, and shewed euery body what they had sene. That good shepeheard helpethe hys flocke being in ieopardye. But when the pastoures or shepeheardes are themselues as bad as theyr naughty flocke that is paste all grace and goodnes, then both the flocke goeth to wrecke and vtterly perisheth and the shepeheardes do nothyng els but flye awaye for feare. Assone as this thynge was noysed abrode, the people came runnyng thicke and threfolde oute of the toune and countrey, desyrous to see with theyr iyes, what they had heard before with theyr eares. For all semed vnto them incredible that the swyneheardes had tolde them. Wherfore they came themselues vnto Jesu, and sawe the manne whome they all knewe, before vexed with a spirite of exceding cruelnes, and wont by reason of his great fury and madnes, to braste al his chaynes and fetters in pieces, to rent and teare a soundre his clothes, to beate hymselfe with stones, violentlye to assaulte those that passed by, and to make all the places there aboute to ryng with his furious crying, and roring: sawe him, I say, then sit quietly at Jesus feete both clothed, and in his right mynde. Nowe they whiche were presente, and sawe what was doue, recounted to suche as came thyther, the whole history of all that befel, euen from the beginning, both howe the Legion of diuels was caste out of the man, and also how the hogges were drowned in the water. Wherfore when they (the mattier now diligently examined and tried out) were throughlye persuaded that all was of truthe which had bene tolde them of the swyne heardes, then were they afraied, and beganne to desyre Jesu to departe out of theyr quarters. This wicked, and grosse nacion, knew not Jesu throughly. They perceyued his power, but they marked not his goodnes, manifestlye declared in that he restored this man to his ryght mynde: and they were a greate deale more moued in theyr myndes for the losse of theyr swyne, then glad of the mannes health and recouery. They feared their Oxen, theyr Asses, and theyr hogges, and toke great care for the bely, and none at al for the soule. And yet for al that, it is a certayne begynnyng of saluacion, sum what to stande in dreade of Gods power.

The texte. And when he was come into the shyp, he that had the deuyll, prayed hym that he might be with hym, howbeit Jesus would not suffer him, but sayde vnto hym: go to thyne owne howse and to thy frendes, and shewe them howe greate thynges the lorde hathe done for the and how he hath compassion on the. And he departed, and beganne to publishe in the .x. Cyties, howe great thynges Jesus had done for him, and all men dyd meruayle.

The Lorde, teachyng vs by dede, that the roses of Goddes worde and the gospell oughte not in anye wyse to be caste vnto hogges, reculed vnto the water syde and toke shyppe. In the meane whyle the felowe whyche was deliuered from the deuil, perceiuing the authour of his health to departe, beganne to desyre hym that he might be one of his trayne. The Lordes pleasure was that he shoulde rather be a publisher of his mercie, and goodnes, then one that should accompany him in his iourneys, because it was expediente for the soule health of many that he should so be. Get the hence rather (q he) vnto thy house and to thy kynsfolkes and acquayntaunce, and shewe them howe muche god hathe done for the, and howe he toke compassion vpon the when all menne pitied the, but yet demed the paste all remedye. That countreye conteyned in it ten

cyties,

cities, and therfore was called in the Greke language, Decapolis. The man obeying the commaundemente of Jesu, departed, and tolde in all those cities bothe what case he was once in, and in what case he was nowe made againe throughe the benefite of Jesus. Euery man beleued that his wordes were true, by reason very many of the same countrey knewe hym before, and also because he shewed by his outwarde behauiour, that he was by the power of Jesu, perfitely restored vnto his ryght minde. He was not ashamed to speake of his olde calamities, whyles he wente aboute to set furth Gods glory.

Heare these thinges thou worshypper of Idols, thou whoremongery thou dyser, thou ryotous folowe, thou waster, thou extorcioner, thou robber, thou house burner, thou warryer, thou poysoner, thou murtherer: dispayre not: onlye runne vnto Jesus. Consider not the multitude & greuousnes of thine offences: only regarde that Jesus is he that came to saue all men, and is able to dooe all thynges with a becke. When the legion of deuiles hathe forsaken the, when thou arte restored to thy ryght mynde againe, then blase, especially amonge thy frendes, and acquaintaunce, the great mercy of God towardes the. Be not ashamed to confesse thy former lyfe. For this also shall make greately for the aduaūcyng and settyng furth of the mercy of Jesu, if it be knowen to as many as maye be possible, howe abominably thou lyuedest before. knowledge and confesse what thou haste bene: And where as thou arte nowe sodainly chaunged and become another manne, ascribe it not vnto thyne owne deseruinges, but vnto the free mercye of God: who taketh mercy and compassion vpon whomsoeuer it pleaseth hym, for as muche as he is debtour and bounde to no manne.

¶ And when Jesus was cum ouer agayne by shyppe vnto the other syde, muche people gathered vnto him, and he was nighe vnto the sea: and beholde there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe hym, he fell doune at his fete, and besought hym greatly, saying: my daughter lieth at poincte of deathe. I praye the cum and laye thy hande on her, that she maye be safe, and liue. And he wente with him, and muche people folowed hym, and thronged him. The text.

When this seede (as a man maye call it) was sowen among the Gerasites, ỳ Lord Jesus passed eftsones ỳ water. That he so oftetimes chaūgeth place maketh for the aduauncyng of the gospell: and the varietie of miracles monisheth vs how the teacher of the gospell ought busyly to do his deuoure whēsoeuer occasion serueth, to bryng whōsoeuer he can to saluacion. Nowe when he was brought ouer to ỳ other side, thither resorted afreshe, a great multitude of people. For like as the lodestone draweth vnto it yron, so dothe benefycence & well doing allure all men vnto her. Whiles the Lorde was by the water side, there came vnto hym one of ỳ rulers of ỳ Synagoge, called Jairus. This Jairus moued by the fame of Jesu, came thither wt the reste of the multitude. For there was a thing which greued his heart very sore, wherein he muche desyred ỳ presence of Jesu. Therefore whēne sawe ỳ Jesus was brought againe vnto ỳ shore, & set alād, he was right ioyous, & (as they are euer lowly & crouchinge whiche greatly desyre any thyng) although he were a ruler of the Synagoge, that is, a primate among stately felowes, yet fell he downe at the fete of Jesu, and besought hym saying: Lorde, my daughter a mayden of twelue yere olde, in whome I repose the chiefeste solace of myne olde age, is in as greate perill of lyfe as may be, & lyeth nowe at the mercy of God: cumme, and laye thy hāde vpon

My daughter lieth at poincte of dethe.

vpon her, that thorough thy touchyng the maye be safe, and lyue. Jesus per-
And he wist with hym. ceyuing well by his wordes how weake his fayth was as yet, in asmuch as he made mencion of the extreme ieoperdye that she was in, as thoughe he had not bene able to relieue her, if she had bene deade in deede: and in that he required his presence, and also the touching of his hande, as thoughe he couldenot beeynge absente, yea, and wyth a becke make whole whomsoeuer hym liste: Jesus, I saye, promised hym to come, and so folowed hym goynge homewarde a good pace: geuynge thereby an ensample howe readye the pastour of Christes flocke oughte to be in procurynge soule health to al men, bothe to Grekes, and to barbarous nacions, to them whiche are descended of noble parentage, and of base linage, to riche, and to poore, to learned and to vnlearned. And as he wente, there was occasion geuen him whereby to reforme the vnperfite faithe of the sayde ruler of the synagoge, & that by the ensample of a woman, whiche the lesse that she knewe Christe by the lawe, the more was she to be borne with all, and excused of her vnbeleefe. There folowed Jesus as he wente to the ruler of the synagoges house, a meruelious greate multitude of people, partlye bicause it was not possible to disseuer them from him, and partly to behold the miracle whiche shoulde be wrought. The nobilitie of the supter made them more desirous to beholde. Wherefore as eche of them preased to be nexte Jesu, so was he payned with the throngyng of the people.

The texte. ¶ And there was a certayne woman whiche had bene diseased of an yssue of blonde, xii. yeares, and had suffered many thynges of many physicians, and had spente all that she had, and felte none amendement at all, but rather was worse and worse. When she had hearde of Jesus, she came in the prease behynde hym and touched his garmente. For she sayde: if I maye but touche his clothes, I shalbe whole. And strayght way the fountayne of her blond was dried vp, & she felte in her body that she was healed of that plage.

In this prease was there a woman that had a fylthy, a shamefull, and also an vncurable disease, and had bene sycke thereof, the space of .xii. yere (for it was the bluddye flyxe) whiche was in so muche the worse takynge, because whyles she put great hope of recouery in Physycians, that made her manye faire promises, & whyles, disapoynted of one, she wente vnto another for boote that put her in more assuraunce of healthe, and from hym agayne to another, beyng continually fed with good hope, and comfortable wordes, she spente all that euer she had vpon them: and yet for all this so lytle was she holpen by Physike, that she was in muche worse case then she shoulde haue bene if it had not chaunced her to medle with the Phisicians at all, who whyles they made manye large promises, and payned the poore wretche with their serviceable diligence, bothe encreased her olde griefe, and also added thereunto a newe, that is to saye, vnto her bloudy flyxe, pouertie. Suche vndoubtedly are the commune sorte of those that profesle humaine medicine. But it is oft tymes seene that healthe is gotten by vtter despairing of healthe. After she began once to distruste the Physicians, and they perceiuinge that she had nothynge lefte to geue them, had now at the length geuen sentence that there was no hope of her recouery, than began she to bee rerer vnto health, then she was before. For God helpethe none more wyllyngly then suche a one as is cleane destitute and forsaken of all worldly succours. This woman hearde but tell of Jesu, and furthwith she conceyued a wonderful greate confydence of hym, and preased in among the thyckest of the multitude. The bashefulnes of womanhode, and

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the kylthynes of her diſeaſe, woulde not ſuffer her to dooe as the ruler of the ſynagoge dyd, but ſhe came behynde Jeſu, and at the lengthe when ſhe had wyth muche a do wounde her ſelfe out of the preaſe of people, whiche thruſte, and thronged one another, then touched ſhe hys garmente. For ſhe had ſuche confydence in hym, that ſhe ſayde ſecretelye to her ſelfe in this wiſe.

If I maye touche but the onelye hemme of hys garmente, I ſhalbe deliuered of my diſeaſe. When all the Phiſicians whiche toke muche money to put her to payne had geuen her ouer, ſhe happened to mete with another Phyſician, who ſodaynelye reſtored her to perfit health, and that for naughte. She was not deceyued in her truſte. For aſſone as ſhe touched the Lordes garmente, the yſſue of bloude ſtaunched, the humor beeynge ſodaynlye corrected, whyche was wonte to yſſue, and well out, as it hadde bene out of a quicke ſpringe. Moreouer ſhe felte nowe agayne the ſelfe ſame ſtrengthe and luſtines in all her bodye, that ſhe was wonte to haue before, or euer ſhe began to be ſycke of this diſeaſe.

Lette ſuche as be effeminate perſones, and made womanly be throughe eaſe, and worldely delicacies or pleaſures, haue recourſe no whitherels for ſuccoure, ſaue vnto Jeſu. If they truſte to Philoſophiers, lawyers, arte Magike, or Phariſaicall ceremonies, then ſhall they, after bothe tyme and wyttes conſumed herein, dode nothynge els but encreaſe theyr diſeaſe, and wynne pouertie: except peraduenture ſuche pouertie be leſſe grieuous vnto them by reaſon that age is nowe ſpente, and wytte cleane decayed and gone.

The woman highly reioyced when ſhe had, as it were, ſtollen this benefite of Chriſte, whom ſhe thoughte mighte (as a man) be deceyued, and kepte from the knowledge of the thynge that was done: or els yf he could not ſo be, then truſted ſhe verelye that he woulde of his goodnes, pardon the chamefaſtnes of womanhood.

¶ And Jeſus immediatly feleyng in hymſelfe that vertue proceded from hym, turned hym aboute in the preaſe, and ſayed: who touched my clothes? And his diſciples ſayde vnto hym: thou ſeeſt the people thruſte the, and aſkeſt thou, who dyd touche me? And he loked rounde about for to ſee her that had doen this thynge: but the woman fearing, and trembling (knowynge what was done within her) came, and fell downe before hym, and gaue hym all the truthe, and he ſayed vnto her: doughter thy faith hathe ſaued the, go in peace, and be whole of thy plage. The text.

The Lorde hauyng more regarde to Gods glory, and the healthe of a greate manye, than to the chamefaſtnes of one woman, knowynge righte well that he was touched, and that the woman had receyued the benefite of health therby, turned hym to the multitude preſſynge behynde hym, and ſayed: who touched my clothes? The diſciples thynkynge nothyng vpon this that befell, anſwerede the lorde agayne, and ſayde: Thou ſeeſt a greate preaſe of people thruſting and thongyng the on euery ſyde, and yet aſkeſt thou what touched the? They that reade the goſpell do touche Chriſte. Suche as do conſecrate or receyue hys holy bodye do the ſame: but al are not healed whiche do touche hym. The woman alone that touched hym with a ſtronge faythe was healed. Jeſus requited no other reward for his benefite, but onelye a confeſſion of the diſeaſe, and a knowledge of Gods mercy. Therfore when the woman conſtrayned by chamefaſtnes, helde her peace, truſtynge that ſhe mighte ſtyl haue bene vnknowen, he loked rounde aboute on the people, as thoughe he had bene deſirous to knowe her that had touched hym. This lokyng about of Jeſus, was a geſture of hym that

courteouſlye

courteously requyred a confession of the benefite receiued. He woulde not bet-
ter her by name, leste he shoulde haue semed to haue hit her in the teethe, wyth
the good turne he dyd her. The woman, of a womanlye shamefastenesse, and not
of any vnthankfullnesse, helde her peace. Then was there a prycke or prouoca-
cion geuen, to make her to put awaye that vnprofitable shamefastenes, and
to wrynge out of her an holsome confession. For what is not the loke
of Jesu able to doo? In this wyse he beheld Peter, and furth with he came vn-
to hymselfe agayne. The woman knowyng in what case she came vnto Jesu,
and what greate benefite she had receyued of hym, durste not dissemble the mat-
ter, but all womanlye bashefulnes layde aparte, came fearynge, and tremblinge
before hym. For she stode in greate dreade, leste he woulde haue rebuked her for
her lewdnes.

Then fell she downe at his knees, and in the audience of them all, shewed the
whole matter as it was in euery poynte without anye dissimulacion or colour-
yng: howe longe the disease had hanged vpon her, howe physicke had bene prac-
tysed in vayne, howe she touched his garmente priuily, and what a greate truste
she had conceyued of him. The lorde Jesus loueth suche a confession as causethe
the synner to knowe himselfe, and to geue all the glorye vnto God for the resti-
tucion of his healthe, and synally that maketh him to prouoke many mo to haue
like fayth: puttyng vs in remembraunce, that of him onelye cummeth free healthe
and saluacion, and that it makethe no matter howe manye, and howe abomi-
nable mannes enormities be, but howe muche confidence one hath, either in the
power, or els in the goodnes of almightie God. If the disease of thy mynde
be secrete and vnknowen, yet confesse it vnto Jesu, who neyther vttereth it a-
gayne, nor imbraydeth ỹ therwith, but maketh the whole. If thou haue openly
offended, then make thou open confession, that like as thou haste entised manye
by thy naughtye ensample, to vice and synfull lyuynge, so contrarye wyse be yng
turned from synne, thou mayste prouoke many to amende theyr liues. That
shamefastnes is vtterly to be putte awaye, which bothe muyeth God hys glorye,
and our neyghboure hys soule healthe. Assuredly thou shalt be well apayed that
thou art rid therof, when thou once feleste thy selfe more quiet in cõscience through
thy confession, then thou waste before, as though thou haddeste heard the
selfe same wordes of the Lord Jesu that the woman heard. What heard
she? Daughter, thy fayth thou haddeste in me, hathe restored the vnto healthe,
whiche physike was not able to geue the. Departe wyth a joyfull, and a quiete
mynde. I wyll that thou enioye this my benefite continually. O thou ruler
of the synagoge, seeste thou not? Heareste thou not these wordes? For all this
was done to instructe the, and suche as thou art. The woman was sicke of an
vncurable disease, she waxed dayelye worse and worse, and yet for the notable
fayth she had in Jesu, she was healed by the onelye touchynge of his garmente.
And thou callest, as one woulde saye, the Physician home to thy house: thou
commaundeste hym to laye hys hande vpon the paciente, and requirest haste.

The texte. ¶ While he yet spake, there came from the ruler of the Synagoges house, certayne whiche
sayde, thy doughter is deade: why disease thou the maister any further? And assone as
Jesus heard the worde that was spoken, he sayde vnto the ruler of the Synagoge: Be not
afrayde, onely beleue. And he suffered no man to folowe him saue Peter, and James, and
John the brother of James, and he came vnto the house of the ruler of the Synagoge, and
sawe

ſawe the wundring, and them that wept, and wayled greatly, and went in, and ſayde vnto them: why make ye this a do, and wepe? The damoſell is not dead but ſlepeth: and they laughed him to ſcorne. But he put them all out, and taketh the father and the mother of the damoſell, and them that were with him, and entreth in where the damoſell laye, and taketh the damoſell by the hande, and ſayth vnto her. Tabitha cumi, which is (if one do enterprete it) damoſell, I ſaye vnto the, ariſe. And ſtraight waye the damoſell aroſe, and walked. For ſhe was of the age of twelue yeres. And they were aſtoned out of meaſure, and he charged them ſtraightly that no man ſhoulde knowe of it, and commaunded to geue her meate.

Whyles Jeſus was aunſwerynge the woman, there came meſſengers from the ruler of the Synagoges houſe, which ſaide vnto him: Thy doughter is deade. Why doeſt thou put the mayſter to further paynes in vayne? Theſe wordes ſpoken, the ruler of the Synagoge, who had before a doubtfull hope mengled with muche feare, beeyng nowe as a manne in deſpayre, durſt make no farther ſuite vnto the Lorde. The meſſangers put hym in deſpaire, ſayinge: She is deade. So manye are wonte to ſpeake by thoſe perſons whiche haue fallen to the committing of ſome haynous enormitie: as for an enſample, of aduoutrie, inceſte, theefte, or manſlaughter, ſayinge: He is at a poynte: he is paſte all goodneſſe. Surely Jeſus ſuffereth none to fall into deſperacion, but ſuche a one as refuſeth to beleue in hym. It is the propertie of Jewes to deſpaire. The good Chriſtian who knoweth the goodneſſe of the Lorde to bee ryll with his power, neuer deſpaireth. Chriſte therefore holpe and lyfted vp the fayntyng hope of the ruler of the Synagoge, with ſwete and conforteable wordes, ſayinge: be not afrayed although it be ſo that thy doughter be deade indede. Onelye haue beleefe. It ſkylleth not in howe euell caſe ſhe be, but howe ſtronge and ſtedfaſte is thy fayth. When he had thus ſpoken, he came vnto the ruler of the Synagoges houſe, and entred in, but leauyng all the rablemente of people without dores, ſufferyng not ſo muche as his diſciples, to goe in with hym, ſaue alonely Simon Peter, James, and John, who was James his brother. Theſe folowyng hym, he entred into the ruler of the Synagoges houſe. there founde he all thinges ryght gorgiouſlly, and with greate pompe prepared for the buryall of the mayden, and beſyde this manye of her kynſmen, and kynſwomen lamentably bewaylyng her ouertymely deathe. For the common ſorte are wounte to take the death of young folkes much grenouſlyer then of olde, wher as in dede nothing is more to be deſyred of god, then in that age to dye, when it is moſte pleaſure to lyue, or euer the ſoule be blemiſhed with the manifolde euyls of this preſent lyfe. For it litle forceth howe longe a man liue, but howe well, and vertuouſly.

Jeſus therfore teaching vs that we oughte not to bewayle the deade with vayne funerall ſonges, cauſed the mourners to ceaſe theyr noyſe. Why, ſayth he, make you ſuch a clamoure and noyſe in the houſe with your wepynge, and waylynge? The mayde is not deade, but a ſlepe. Truly vnto hym ſhe dyd but ſlepe, who could much eaſyer wake, & relyue her with a worde of his mouthe then one of vs can wake another oute of his ſlepe. And ſlepe is in euery point a reſemblaunce and meditacion of death. For it bryngeth to reſte the powers of the ſowle, and taketh away ſence, ſo that if it were continuall, it were verye deathe in dede. But ſuche as ſtode by when ſhe died, not perceyuing what Jeſus meante by theſe wordes, laughed hym to ſcorne becauſe he beleued ſhe was yet aliue, ſithe it euidently appeared that ſhe was deade. Jeſus droue all theſe folkes out a dores, whiche fylled the houſe full of noyſe and dynne with

theyr

theyr vayne wepyng, and waylyng, and dyd not onelye nothyng at all profyte the deade bodye therwith, but also encreaced the woefullnesse of her parentes, and laughed hym, the aucthour of healthe, to skorne. There nedethe not the presence of suche people, where the soule beeyng dead throughe synne, is to bee called agayne to the lyfe of innocencie, and vertuous lyuyng.

This thyng dyd Jesus then in a nother mannes seuerall house. What woulde he nowe doe, yf he sawe the great pompe that some vse in funerals euen to very madnesse? There are certayne persones hiered to fayne mourninge and weping, to crye out, to teare the heare that manye tymes is none of theyrs, to knocke themselues on the breste, to scratche theyr faces, to caste out wordes that no frantycke manne woulde speake the lyke, full of distruste and vnbeleefe. They set mylke by the deade karkes, therewyth to allure the soule, straynge and wandryng abrode, into the body agayne. They oftetymes crye and call vpon the dead body by name: Phylip cum againe: Come agayne to vs good Phylip. They chyde and braule with him saying: Why hast thou forsakē thy frendes? Why wouldes thou kyll vs with mourning? Thou lackeddest nothyng to liue all at pleasure, neyther ryches, nobilitie, honorable aduaunceme̅tes, beautie, nor age. O thou cruel felowe: O wretches that we be. &c.

Nowe put me hereunto trumpettes that sounde vnto the deafe, the syngyng menne that syng vayne funerall songes vnto the deade bodie, whiche heare the them not: and dooe not thereby take awaye the sorowe of the lyuinge, but encrease it. Furthermore, put hereto the long rowes of torchbearers, and the raye of those that are clad all in blacke, and mournyng apparell: Yea, there be summe also whiche cause horses trapped in blacke to bee brought into this pompous shewe, to cary the deade mānes flagge and coote armoure, and with theyr downe lokyng, (for theyr neckes are fast bounde vnto theyr legges) to make as though they sought for their maister that is descended and gone downe to hell. What shall I rehearse the great feastes, and solemne bāketes that they are wonte to make? The magnificke, and costlye buildynges of tombes, as thoughe there were litle pompes, and superfluite vsed in life, excepte dead folkes dyd also declare themselues to be attached wyth these vices. Nowe sythēs euen those that are of the wyfest sorte of the heathen, suppose these to be mad and fonde customes: howe muche more then oughte they not to be had in vse amonge christen menne, whiche dooe all slepe rather then dye, and shal awake agayne the last daye at the sownyng of the Aungels trumpet. Therefore, to retourne to the order, and procesſe of thystorye, when Jesu had put all these folkes out a doores, he toke the parentes of the mayden, and wente into the secrete chambre whereas the coarse laye.

For his pleasure was that they shoulde be witnesses of the miracle whiche he entended to worke. Here the Lord toke the mayden by the hand, and as though he woulde haue wakened her out of her slepe, sayde vnto her: Tabitha cumy, the whiche in the Syrian language is as muche to saye, as howe mayden, aryse. Suche as are in a depe or sounde slepe cannot many tymes be wakened, althoughe a manne call them ofte tymes with a loude voyce, and pinche them neuer so muche: and when they be called vp, yet doe they not byandby awake, but beeyng a good while halfe a slepe or drousy, gape, stretch theyr armes, nod with theyr heades, that many tymes the chynne stryketh the breste: and if a man call not styll vpon them, they fall aslepe agayne. This deade mayden arose

rose furthwith, and walked at the voyce of Jesu, beyng not only relyued, but also very mery, and iocunde. For the soule which throughe thenforcement of disease had forsaken the bodye, knewe the voyce of his maker, and without delaye retourned againe into the house that it went out of.

And they were astonied out of measure, &c

The more sorowfull that her death was by reason of her yong age, (for she was but twelue yeare olde) the greater was the myrthe and ioye which was made for her relyuyng. Her father and mother were greatly amased with this straunge, & wonderfull syght. Jesus who neyther required reward or mede of them nor yet thankes for his laboure, onely commaunded them to geue her meate, bycause it myght thereby more certainely appeare how she was restored to life. For eatyng is not onely a sure token of lyfe, but also of welfare, and good healthe. He lykewyse charged them that they shoulde not blase this thyng abrode whiche was priuely done, and in the presence of a few persons, eyther because he would haue it rather published by suche as he putte out a doores, then by the ruler of the Synagoge (who should haue bene more enuyed, but lesse beleued if he had bene the publisher hereof) eyther because, in that he commaunded them to kepe the thyng secrete, whiche he knew ryght well they would not do, his will was to teache vs how that in all the good dedes we dooe, we ought vtterlye to eschewe all vayne glory, and worldly prayse. If a man wade deper herein, and serche what secret learning lyeth hid in this miracle, (for euen the very doinges of Jesu be parables) it shall appeare that this dead mayden of twelue yeare olde, and scarcely yet mariable, signifieth a man, whiche by frayeltye of nature hathe fyrste fallen to the committing of some priuie cryme or synne, and therfore, because he is not yet past regarde of honestye, nor by long custome rooted in synne, maye with the medicine of shame, easlye be holpen, and cured therof. When any suche offendeth, it becōmeth the Curates and pastours to folow the gentle demeanour of Jesu, who without makyng any great a doe, raysed the mayden at home in the presence of a fewe witnesses. It shall be sufficient to rebuke suche as haue thus offended and done amisse, secretly: leste theyr faulte beyng once disclosed, they eyther sette all shame aparte, or els pyne awaye throughe ouermuche sorowe and heauinesse.

The fyrst offence if it happen throughe frayltie and weaknesse, is very sone amended. It is muche harder to cure hym whose wickednesse is once cum to the knowledge of the people: and hardest of all to heale suche a one as is hardened and rooted in synne by long custome of synnyng. And therfore he rayseth the mayden by vertue of his bare worde in her fathers seuerall house, suffering fewe to be present thereat. But he maketh more a doe when the young syngalte, whiche was borne out vpon mennes shoulders to be buryed, is restored to lyfe agayne. His mother and all the people that go with her, make great mone and lamentacion. The yong man is had out to burying, and fyrst his mother heareth Christ saye: wepe not. Then Christ toucheth the coffin, and causeth the porters to staye. Anon he calleth the dead man, with a loude voyce, saying: How, I say to the, aryse. Then fyrst he rayseth himselfe, and sitteth in the coffin: afterward he begynneth to speake, at the length he whippeth out of the coffyn, and is deliuered vnto his mother.

But Christ commaundeth Lazarus graue to be shewed hym, as thoughe he knew not where it were: he weepeth once, or twyse. He is troubled, and groeth

nethin spirite. He commaũdeth the graue stone to be remoued and calleth out Lazarus with a loude voyce. The dead man cummeth out, but bounde: At the length he is vnbound, and falleth to his meate.

It was no more maisterie for Christ to rayse vp the karkas whiche had layne fower daies deade, then the bodie newly deade, who at the daye of doome, will by the voyce of thaungell, rayse and call to lyfe agayne, all mennes bodies that haue bene buryed in so many thousand yeares before: but by thys figure his wyll was to shewe vs howe muche a doe it is for them to turne from sinful lyuing, who of long tyme haue bene accustomed to vices, not to the ende that we should despayre of suche persons, but because we should endeuoure to amende oure lyues in season, and more earnestly goe about to bryng all that are in suche case to amendement. Moreouer I thynke it also here worthye to be noted, that where as Jesus woulde haue hys benefyte publyshed of the Gerasyte possessed of the deuyll, yet commaunded he the ruler of the Synagoge to kepe sylence. For the enuyous Synagoge went aboute by al meanes, to ouerwhelme and oppresse the glorye of the Lorde Jesu, the whiche Synagoge did also afterward beate the Apostles, and charged thẽ that they should not be so hardy as once to speake of his name. But theyr enuye preuayled nothyng at all. The more they went aboute to oppresse his holsome name, the more was it preached amonge the Gentyles. The priestes holden theyr peace: The Phariseis crye out, and speake agaynst him: The Scribes rayle vpon him: Herod laugheth him to skorne: but wurshyppers of Idolles, theues, extorcioners, and such as are attached with the vyces of incest and aduoutry, sodainly delyuered by the grace of the ghospell from theyr olde synnes as from most fell and cruell dyuels, doe magnifye and prayse hym.

The. vj. Chapter.

The texte. ¶ And he departed thence, and came into his owne countrey, and his disciples folowed him: and when the Sabboth day was cum he begã to teache in the synagoge. And many that heard him were astonied, and sayde: From whence hath he these thinges? And what wisdõ is this that is geuen vnto hym, and suche vertues as are wrought by his handes? Is not this the carpenter, Maries sonne, the brother of James, and Jokes, and of Juda, and Symon? and are not his systers here with vs? And they were offended with hym. Jesus sayed vnto them: a Prophet is not despised but in his owne countrey, and among his owne kinne, and in his owne housholde. And he could there shewe no miracle, but layde his handes vpon a fewe sycke folke, and healed them, and mercyed because of theyr vnbeliefe.

Whatocasyon soeuer Christ haue to goe any whyther, he is alwayes after one fashyon, and lyke hymselfe: that is, he euer bryngeth healthe, to teache his disciples that accompany hym, how we christians ought neuer to cease to doe the busynesse of the ghospell, but still to goe aboute whensoeuer occasion serueth thereunto, to make of euell men good, and of good better, whether it happen vs to continew and leade our lyues at home in our owne houses, or els in foreyne and straunge countreys: in publyke place, or in pryuate. Moreouer he that is vnfaynedly indewed with suche vertue and goodnesse as belongeth to christian profession,

whether

whether it chaunce hym to be in chyppe, or in wagan, or to haue familiar talke and communicacion, or els to be present at feaste or at banket, yea, to make shorte tale, euen when he bourdeth to, or maketh any game or pastyme, he so demeaneth hymselfe, that euer some depart awaye from hym, muche amended in theyr maners and conuersacion, by reason of his companye.

Therfore Jesus, whoe attempted to go vnto the Gerasytes, forsoke the places nighe vnto the water side, and returned backe into his owne countrey, leste he shoulde haue semed readyer to doo straungers and forayners good, then his owne countrey men. For Nazareth deserued to haue this honorable name to be called his countrey, because he was fostred and continued there a long season. There went with hym his disciples, the whiche then folowed him euery where continually. Now when the sabboth was cum, vpon the whiche day the Jewes were wonte according to an auncyent, and right laudable custome they had, to assemble together, not because they woulde passe the holye time, that is to saye, loseit, with the beholdyng of folyshe syghtes, tellyng of vayne and vnfruitfull tales, vsyng of vnholy pastyme, or syngyng of ydell balades and songes: but by holy communicacion eyther to learne goddes law themselues, or els to teach the same to other: Jesus entred into the Synagoge in lyke maner as other dyd, to gyue an ensample to his, wherby all men should perceyue what a great shame and dishonestie it shoulde be for vs christian menne, sithens the Jewes so earnestly laboured throughly to learne and know a carnall lawe, which neyther was perfite ne shoulde continewe for euer, and was written but of Moyses a mortal man, yf we woulde not with semblable or rather more diligence, study to knowe the Philosophye and doctrine of the ghospell, whiche the very sonne of god his owne selfe taught and set forth vnto the worlde. Wherefore, when Jesus was teaching in the temple, his authoritie was theleste estemed of many, because he was ryght well knowen vnto them, as pertayning vnto the flesche. They knewe his poore parentes, and the symple and homely house that he came out of. But they neuer supposed any thyng at all of his heauenly father, a euerlastyng house, from whence he came downe for our cause. They knew his fathers occupacion, wherwith Joseph mayntayned and founde his house, the whiche science hymselfe also practysed in his fyrst yeares. He was a carpentoure, a conuenient occupacion for hym, by whom the heauenly father once made this whole worlde. By a carpentour mākynde was created and made, and by a carpentour mete it was that man should be repayred. Therfore when those that knew Jesus (who vntil he was almoste thyrtye yeares olde, lyued among his frendes, and neuer appeared to haue any knowleage in the Phariseis learning) heard hym teache with great authoritie, suche thynges as they neuer had heard before, of the excellently well learned Phariseis, they wondered greatly, saying one to another: how is this felow so sodainly chaunged, and becum another man: from whence hath he all these thynges: and what newekynde of wisdome is this that is geuen hym: from whence hath he this mighty and effectuall power to worke miracles, so great as we neuer heard the like to haue bene in any of the prophetes: Sythe he hath bene from vs but a shorte whyle, how cummeth it to passe that he is cum againe sodainly altred, and cleane chaunged: Is not this the selfe same Jesus the carpētour, the sonne of Joseph the wryght, and Mary a poore

And when the sabboth daye was come.

And many that heard hym were astonied.

symple woman. Did not we knowe hym, and all his kynred, and progenye. Do not the next of his kyn, that is to saye, his brethren and sisters, dwell here among vs? And so they had halfe disdayn at Jesu, that he, who not longe before was taken for an vnderlyng and a persone of no reputacion, was now sodainly exalted to highe estimacio, and authoritie. For they were offended w thimbecillitie, & weaknes of his flesh, wherof they had ouer much knowleage:

Jesus said vnto them. a prophete is not despysed. &c.

When the lorde Jesus perceyued this, he sayed vnto them: A prophete is no where more despysed then in his owne, countrey among his aliance, kinnesmen, and familiares. Ghostly busynesse yll agreeth with fleshlye affeccions, neither is it in anye wyse besemyng that a true prophete or preacher of ỹ ghospell, who teacheth vs to set nought by this worlde, who promyseth the ioyes of heauen, who teacheth that we muste be newly borne throughe baptysme in Christ Jesu, who teacheth also that we ought to mortify our membres which we haue vpon earthe, to thentent we maye lyue ghostlye in heauen: it is not besemyng, I saye, that suche a one here knowe either countrey, house, acquaintaunce, kynred or frendes. Neyther is it any maruayle yf earthly citizens knowe not hym agayne, synce he is nowe made denisen of an other countrey.

And he could there shewe no myracle. &c.

Wherfore Jesus, thoughe he were almyghtye, and desyrous to saue as many as myght be, yet could he not there among his countreimen worke many myracles, for that he was letted so to dooe by the vnbeleefe of his acquayntaunce and kynfolkes. For where as being among alyauntes, he had easely cured very many of all kyndes of diseases, caste out dyuels, and healed leapers, here in his owne countrey, he onely healeth a fewe sicke folkes, and that with the laying of his handes vpon them.

The texte. ¶ And he went about by the townes that lye on euery syde, teaching: and he called the twelue, and began to sende them furth, two and two, and gaue them power agaynste vncleane spirites. And commaunded them that they shoulde take nothyng in their iourney, saue a rod only, no scrippe, no bread, no monye in their purse; but should be shooed with sandales: And that they should not put on two coates.

For this cause he as one meruey lyng at so great vnbeleefe of his countreymen, departed from thence, and trauayled throughout all the townes and borowes there about, sowyng euery where as he went, the sede of the ghospell. Hereby were the disciples couertly monyshed, that in thynges concerning the preachyng and settyng forthe of the ghospell, they shoulde in no wyse truste vnto worldly affeccions (for the selfe same thing whiche then chaunced vnto Jesu in his countrey, shoulde afterwardes betyde them in Jewrye) but goe where soeuer they sawe any hope, and lykelyhode of plentyfull encrease. There the preaching of the ghospell bryngeth forth fruite most aboundantly where soeuer the hearers are enclined to beleue. Suche inclinacion to beleue, is there neyther among kynred, Phariseis, nor kynges. Kynred despiseth, the Phariseis haue disdayne and enuye, and kynges laughe to skorne the folysh nesse of the crosse. Nowe was it hyghe time that the Apostles whiche were by Christ apoynted to the ministracion of the ghospell, and had already a good whyle folowed hym continually, shoulde as it were, make a flourishe before their office and ministerie, and geue their captayne a saye of their diligence, and loyaltye. Wherefore he called vnto hym those twelue, whome as moste worthye persons, he specially chose and pycked out to take this charge vpon them

them: and beyng assembled before hym, he enstructed them all with one sermō or lesson, to thentent that they sent of one maister, and hauyng like commaundementes gyuen them, should not in any wyse disagree in theyr preachyng one from another. And because they should the more profite and edifie, he sent them out by two and two, puttyng vs in remembraunce by this couplyng of them together, of brotherly charitie, without which there cummeth no profit of the gholpell. He lymited vnto euery couple, as it had bene to certaine deputies, or lieutenauntes, theyr prouince. For this was verye expedient to be done, for the enlargyng of the kyngdome of the gholpell. He sent them out weaponlesse, leste that mans aydes shoulde chalenge any thing in this heauenly busynesse. Further leste theyr authoritie should haue been litle estemed, for as muche as they were but fishers, vnderlinges, simple folkes, and vnlettered, he gaue thē that power, wiche worldlye princes are not able to geue to theyr ambassadours, and deputies. For he gaue them power to deliuer men of diseases, and to caste out diuels. What like thing can ỹ Emperour geue? He can geue aboūdaunce of golde, and syluer, hoostes of men, battayle axes, and all manoure of artyllarye, & engynes belongyng to warre, whereof he hath great stoze & plētie. But there is no heade officer, or deputie of his, who hathe so great vertue, that he can by calling vpon the emperous name, heale so much as mennes iyes when they be bleared. And he gaue this power vnto his disciples vnder condicion that they should therewith, freely and without rewarde takyng, helpe all those that neded the same. & gaue the power agaynst. &c.

Now to thentent they should be the better prepared to take in hande, and execute that office, whiche requireth suche a ministre as is quicke and spedy, and not a luskyshe loyterer or sluggerde, he charged them to carry no manour of baggage, vitaile, or weapō with them in this iourneye, saue a rodde only, not a scrippe to put theyr vitayles in, not somuche as breade whiche maye be carryed about without a scrip, nor gyrdels laden with money, neyther weare any bootes vpon theyr legges, but only be shod with sādals, to kepe the soles of theyr feete, that neyther the stones shoulde hurte, nor thornes pricke them: and fynally to content themselues euery manne with one garment. The entēte of Jesu who gaue these enstruccions was nothing els, but after a grosse manour, to inculke and beate into the heades of his disciples (who were as yet rawe and ignorannt) howe suche a one as taketh on hym the ministration of the gospell, ought to be disburdened, and free from all care of corporall thynges, leste any sodaine chaunce befall, that maye hyndre the encrease and procedyng of the heauenly doctrine. As this busynesse was farre diuerse from worldly affayres: euen so was this kynde of ambassade or legacion new, and suche a one as had not bene vsed before. They receyued a fourme of doctrine, leste they shoulde presume to teache any thyng whiche theyr maister had not taught them before. And this thyng held they commune with the legacions of manne, where it is death to passe the limites of the commaundementes, or commission. They are sent all of one lorde with lyke power, leste any disdaine or priuye malice shoulde aryse among them.

They are sent by two and two together because they shoulde remember brotherly charitie and one brother ayde another. They are sent to sundry places and countreyes, to thende that mo should take profite of the gospell.

They haue power geuen them to heale diseases, but in the name of Jesu:

because that lyke as they receyued another mannes lerning to dispence and teache faithfully, and not theyr owne, so should they knowe that it was goddes power, and not theyrs, wherwith they cured diseases.

He forbad them to carry about eyther scrippe, bread, money, or two coates, because they should with full affiaunce hang vpon the promise of theyr maister, and haue sure confidence to be safe from all the force and violence of theyr enemyes through his helpe: and perfitlye knowe that by his prouidence they shoulde want nothyng pertayning to the temporall necessitie of the bodye. For where as nothyng is able to suffice sensualite and pleasure, so the leaste thyng that maye be, sufficeth the necessitie of nature. Neyther dyd the Lorde speake these wordes meaning therby as thoughe it shoulde neuer be lefull for those that be ministers and preachers of the ghospell to carry about with thē any necessary litle fardell, or money, since the Apostles, and byshops are not in our tyme afrayed so to do: (yea paraduenture it is moreprayse worthy yf a man woulde on his owne propre coste and charge, teache the ghospell) but by suche manoure of figuratiue speakynges called of the Grekes hyperbole, his entente was to plucke oute of his disciples myndes (who were as yet grosse and rude) all carefulnesse for those thynges that are wont to be an hinderaūce or let vnto the minde, whē it goeth about any heauenlye enterprise: els wist he well that they would not forget to speake as foloweth: Thou sendest vs out to countreyes that we know not, and makest vs, who are naked and weaponlesse, to be many wayes in ieopardye of our liues. But who shall fede vs if hunger cum vpon vs? who shall defende vs if anye violence be vsed againste vs? who shall clothe vs if it chaunce to be colde weather? Thou wylt haue vs to teache frely. Thou wylt we curemen for naught. But he that liueth in a straunge countrey needeth many thynges.

This pensyue and filthie carefulnesse, because for the moste parte, it springeth of distruste, he earnestly went about to wede out of theyr myndes, as a thyng not besemyng the greatnesse and weyghte of suche a busynesse as they were deputed vnto. Furthermore the figuratiue manour of speakyng that he vseth, serueth hereunto, that suche thinges as he teacheth them, maie the depelier be fastened in theyr rude and ignorant myndes. For the teacher of the ghospell shoulde nothyng offende yf he ware shoes, or had two coates, being amōgest the barbarous people called Getæ, or els yf he dyd take victayle, and a good summe of money with him, beyng in gate to the sandes of Affrike, or to summe nacion where as there is no iemle entertaynement, and receyuing of straūgers. But what thyng so euer hyndreth the procedyng of the gospell, the same is vtterlye to be renounced. Nowe considre me, with how great a burthen they goe charged to the ministracion of the ghospell, who carrie aboute with them princely ryches, dignities, promocions, worldly pleasures, and a gredie desyre to be auenged yf any thyng happen to their grieke, and displeasure.

This fardell that Christ speaketh of here is rather in the mynde, then in carrying about of scrippes, and superfluous clothing. Who so wyll not cast awaye all these fardelles (I meane of mynde) the same is not meete to be the messenger and ambassadour of Jesu Christ. Likewyse there is a figuratiue speakyng in the thinges whiche he licenceth them to vse. For he geueth them leaue to vse eche one a wande, and a payre of sandals. The lightest manoure

of

of shoe that is, is the sandall: and it so sauyth the feete from takyng anye harme, that it letteth not a man to make quicke spede in his iourney. Therfore it is but one thyng that he monisheth, whiche permitteth them to vse sandals, and forbiddeth to weare shoes. For he forbiddeth nothyng els, but slacknesse in doyng of theyr dutie, and exhorteth them to vse spedinesse therin.

Agayne it is but one thyng that he warneth them of, whiche geueth them leaue to carie a wande, and taketh awaye from them the vse of staues. For a wande socoureth and stayeth the walkyng manne, and nothyng hyndreth him in his iourneye, but rather causeth him to make quicker spede. Nowe the staffe as it burtheneth a manne to beare it: so is it wont to be caried againste violence. Therfore he that permitteth them to vse no other weapon but a wãde only, and forbiddeth them to carye a staffe, willeth vndoubtedlye that the preacher of the gospell be by no other ayde safely fensed agaynst the assaultes of yuell menne, then by the onelye helpe of Chriſte. A wande is meete for a wayfairing man, and a staffe for a fighter. Moreouer he that hath the hãdelyng of the gospell, must alwayes goe forwarde to thinges of higher perfection, and be farder from desyre of reuengement.

¶ And he sayde vnto them: whereſoeuer ye enter into an house, there abyde styll tyll ye departe thence. And whosoeuer shall not receyue you, nor heare you, when ye departe thence shake of the dust, that is vnder your feete, for a wytnes vnto the. Verely I saye vnto you: it shall be easier for Sodome and Gomor in the daye of iudgement, then for that citie. And they went out and preached that men should repent, and they caste out many deuils, and annoynted many that were syche with oyle, and healed them. The texte.

After that Chriſte hadde plucked this carefulnesse oute of the myndes of his Apostles, then went he about to shewe them a waye, howe it shoulde cum to passe that they shoulde neuer nede to be carefull for suche thynges. Take ye no thought, sayth he, neither for harborough, ne sustenaunce: but after ye once be entred into village, or citie, whereſoeuer it be your chaunce to be receyued, be the house neuer so poore and homely, there abyde you till suche tyme as you thynke it meete for you to departe sum whither els, moued through desyre to set forthe and aduaũce the ghospell. And beyng but fewe in number, and contented with a litle, you shall not be chargeable geastes to anye man. It is in manoure impossible that there be any where any good towne or citie so farre past all grace and goodnesse, wherin there can not one manne be founde who wyll be glad to receiue suche geastes as ye are, synce there are manye whiche will not sticke to wage a phisicia with a large salarie, and send for him a great waye of. yf you chaunce to cum to any so vnkynde a citie, or house, that the inhabitauntes therof wyll not receyue you, notwithstandyng you bryng them of your owne accorde an heauenly gyft or present, wherwith both bodies and soules are healed, yet cease you not for a fewe harde harted persones, to do the businesse you haue taken in hande: but yet departe you out of that citie for a season, to other cities: and or ere you go awaye, embrayde suche persons as would not receiue you, with theyr great folye, and madnesse. Gette you out into the stretes, and shake of the dust stycking on youre feete, that they maye call to remembraunce howe there came summe vnto them, who freely offered them health and sauetie, & brought them the ioyfullest message that coulde be: and maye further perceyue that lyke as so excellente a good thyng cannot by

And whosoeuer shall not receiue you, nor heare you. &c.

any manoure of rewarde be worthilye recompensed: euen so suche precious ware and marchandise oughte not to be thruste to anye whiche lotheth the same, and is not wyllyng to receiue it: and this do you to thintent they maye blame themselues for theyr owne damnacion, because they wouldē rather perishe, when they might haue been saued: and also know perfectlye howe you soughte for nothyng els among them, but onely the healthe and saluacion of your neyghbours, insomuche that you would not endamage them as muche as with the losse of a litle quantitie of dust. It becommeth well yioughe my ambassadours to vse such manour of proude demeanure against frowarde, and disdaynfull persons. At your departure speake vnto them this one thyng folowyng, although they be not wyllyng to heare it: knowe you that whether you receyue vs, or receyue vs not, the kyngdome of God is cumme. If you receyue vs, it is cum to your greate wealth and commoditie. But yf you receyue vs not, yet shall the same cumme to your great euyll, and confusion. When Christes messengers were furnished with these necessaries for their iourneye, they toke their leaue of theyr maister, and as it was geuen them in commaundement, they moued and exhorted all men to be repentaunte for theyr former lyfe, shewyng them howe the kyngdome of God was already present, whiche through fayth of the gospell would bring vnto all men perfite ryghteousnesse. For the chiefe and principall parte of preachyng of the gospell, is for a man to geue faith vnto the doctrine that he heareth, and to beleue the promyses. Whē the lorde Iesus had with these, and many other lyke lessons, diligentlye enstructed his disciples, then the same twelue headmen of the kyngdome of heauen toke theyr iourney, and the matter went forward, and had good successe. They preached vnto all menne that they shoulde be penitent for their former sinnes, and that no man should truste vnto his owne dedes and merites, but onely haue sure beleefe in the promises of the gohspell. And they founde sum that lystened and gaue diligent eare vnto theyr preachyng. There lacked not here a ready power to worke miracles, whiche made theyr wordes to be beleued, thoughe themselues were neuer so symple persons, and vnknowen. They anoynted the sycke people with oyle, and the same were healed. They commaunded the hurtfull spirites to go out in the name of Iesu, and they went out.

That oyle was not a medicine (for who healeth all manoure of diseases with one medicine) but a sacrament. The skynne was outwardly anoynted with visible oyle, and the body was made whole. But theyr soules whiche anon after shoulde be delyuered from the diseases of vice and synne, were to be anoynted with the oyle of grace inuisible, by our anoynted Iesus Christe. Wherfore it was not by vertue of suche prayers, and enchauntmētes as witches or magicians vse, that they cast out dyuels, but by wordes pithy and effectuall through an euangelike fayth.

This was vndoubtedly the very power of the kyngdom of heauen. What was more abiect, vile, and lesse regarded then the Apostles were? But the lesse that theyr power was the more manifestlye did it appeare that all that euer was done, came to passe by the might and power of God. They neyther had riches, learning, office, garde to defende them, nobilitie, fame nor authoritie. To be shorte, they had nothyng els but a plaine and a symple fayth in Iesu, whome they as yet knewe not perfectlye.

And

¶ And kyng Herode heard of him (for his name was ſpread abrode) & he ſayd: Iohn Baptiſt is riſen agayne from the dead, and therfore myracles are wrought by hym: other ſayde, it is Helias, ſome ſayed it is a prophet, as one of the prophetes. But when Herode heard of hym, he ſayd: It is Iohn, whome I beheaded, he is ryſen from death agayne. For Herode hymſelfe had ſent forth men of warre, and layed handes vpon Iohn, and bounde hym, and caſte hym into pryſon for Herodias ſake, his brothers wyfe (becauſe he had maried her.) For Iohn ſayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layed wayte for hym, and would haue killed hym, but ſhe could not. For Herode feared Iohn, knowyng that he was a iuſt man, and an holy: and gaue hym reuerence. And when he heard hym, he dyd many thynges: and heard hym gladlye. The texte.

By theſe thynges, Ieſu waxed euery daye more famous then other, ſo that his name was nowe knowen euen vnto kyng Herode. For it is very late ere kynges knowe Ieſu, whome it behoueth firſte and chiefly to knowe hym: neyther are there any that know him worſe, and leſſe for theyr ſoule healthe, then they do. After that Ieſu had wrought ſo many, and ſo euident miracles that no man could cauill, and ſaye they were fayned thynges: and the ſame myracles had done ſo many menne good, that no manne coulde ſclaunderouſly reporte and ſay they were done by the power and operacion of euill ſpirites: And after diuerſe menne had diuerſly ſpoken theyr myndes, and conceites what they thoughte of hym, at the length Herode ſhewed alſo his opinion. Iohn, ſayth he, is ryſen from death: and therfore now hath he power to worke myracles.

Agayne, other there were who taking coniecture of the prophecy of Malachy, ſayed howe Ieſu was Helye, whiche is prompted in ſcripture to ryſe againe before the great, and terrible daye of the lorde. There were other ſum, whiche denied hym to be Hely, who was of greateſt authoritie among the Iewes, auouchyng him to be one of the meane ſorte of prophetes reſtored, and ryſen agayne. When Herode had heard all theyr opinions, yet ſtacke he ſtyll vnto his owne, and ſayd: Yea, this is the ſelfeſame Iohn, whoſe heade I cauſed to be ſtriken of. He is alyue agayne, and beyng nowe made a ſaynete, worketh ſuche thynges as paſſeth mannes power. There was none of all thoſe whiche beleued not that the bodies ſhall reſtore. And yet are there manye at this daye who beleue not that Chriſte roſe agayne from death to lyfe. And to thentent thou mayeſt here perceyue how vnright are the iudgementes of the wicked, they beleued that Iohn, who neuer hadde any name for worckyng of miracles, was alyue agayne: and moſte ſtifly denyed the reſurrection of Ieſu, whoſe godly power was ſo many wayes declared. Conſydre alſo the fondneſſe of wicked kinges: Herode affirmeth Iohn to be alyue agayne, and cõfeſſeth he hath now greater power then he had, when he was firſte alyue: and yet for all that he in a manour maketh his vaunt howe he cauſed hym to be putte to death, redy to ſlea hym afreſhe yf it laye in his power.

Here it is expedient to heare what occaſion Herode hadde to committe ſo haynous a dede. For at the prouocacion of an vnchaſte woman, he commaunded Iohn to be taken, and layed in pryons, not for anye offence committed on his behalfe: but to gratifie Herodias the daughter of kyng Areta, the whiche Herodias, notwithſtanding ſhe was maried before vnto Philippe one of the lower rulers of the countreyes of Iturea and Trachonitis, the kyng her father, by reaſon of a certayne debate that befell betwixt them, toke awaye from his ſonne in lawe Philippe (by whom ſhe had then a daughter) and ma-

ried her to this Herode brother vnto the sayde Philippe, but yet his enemie. Iohn, to thentent he might the better resemble Helye, who verye frankely rebuked Achab and Iezabela, could not abyde this vnchaste and filthye matrimonie, but sayde vnto kyng Herode: It is not lawfull for the to kepe still in house with the thy brothers wyfe, synce he is not barrayne, and is yet alyue.

It is not lawfull. &c. Herodias, who was then diuorced from her former husbande, fearyng leste she should by Iohns procurement be lykewyse diuorced from this, wet aboute to entrappe him, and sought occasion to make him awaye, but all that euer she went about, came to none effecte. For albeit Herode loued not Iohn hartely, yet did he feare hym. True vertue is of suche force, that kynges, and mightie princes feare it. Herode knewe right well he was a iuste manne, and an holy liuer, and therfore had hym in awe and reuerence, and folowed his counsayle in manye thynges, and gladlye heard him speake.

These thynges letted the wicked womanne to destroye hym according as she purposed to do. She entended mischiefe, but occasion woulde not serue therunto, whiche is the thing, that onely lacketh vnto yuell folkes to do harme.

The texte. ¶ And when a conuenient daye was come, that Herode on his byrthe daye made a supper to the lordes, high capitaines, and chiefe estates of Galile, and when the daughter of the same Herodias came in, & daunced, and pleased Herode, and the that sate at boorde also, the kyng sayde vnto the damsell: Aske of me what thou wylte, and I will geue it the, and he sware vnto her: Whatsoeuer thou shalte aske of me I wyll geue it the, euen to the one halfe of my kyngdome. And she went forth, and saide vnto her mother, what shall I aske the sayed, Iohn Baptistes heade. And she came in streyghtwaye with haste vnto the kyng, and asked, saying: I will that thou geue me by and by in a charger, the head of Iohn Baptiste, and the kyng was sorye: howbeit for his othe sake, and for theyr sakes whiche sate at supper also, he would not caste her of. And immediatly the kyng sent the hangman, and commaunded his head to be brought in: and he went and beheaded him in the prison, & brought his heade in a charger, and gaue it to the damsell, and the damsell gaue it to her mother. And when his disciples heard of it, they came and toke vp his body, and layed it in a graue.

Nowe was Herodes byrthe daye come, a tyme verye propise, and meete to worke this vngracious dede in. It was beseemyng that the natyue daye of a wicked kyng, shoulde be polluted with the death of a man of moste holye liuyng and godly conuersation: and that the meddes of the excessiue banketting and courtlye delicacies, shoulde be distayned with the cruell murtheryng of an innocent, and giltlesse person. Wherfore when that in the honoure of his byrth daye, he made a souper of gorgious, and excessiue furniture, to the princes, capitaines, and great estates of Galile, because there shoulde be the moo present to beare witnesse of his crueltie, there came into the place where they feasted, a young damsell, daughter vnto Herodias and Philippe, to make the geastes myrth and pastime with her vncumly, and wāton daunceing. And the more vngoodly she daunced, the more she delited the geastes, and the kyng specially, who was now twise mad, because, besydes that he was in amours with the vnchaste womanne Herodias, he was also distempred, and set in a furye with wyne.

Wherfore he sayed vnto the damsell ryghte magnifycentlye as became a kyng. Aske of me whatsoeuer thou wylt, thou shalte haue no denyall therof.

And

And to make her the bolder to desyre what she woulde, he bounde his dronken promyse with an othe. Whatsoeuer (sayeth he) thou shalte desyre of me, though it be thone halfe of my realme, I wyll geue it the. Aske of me whatsoeuer wylt. &c.

Oh fonde and folysche saing, worthy to cum oute of so folisshe, and dronken a kynges mouthe. But the young damsell, as she began to playe this parte at the prouocacion and setting on of her mother (whiche diligently awayted the daye, place, and howre, and trymmed her daughter of purpose to daunce) so durste she not by and by tell the kyng what she woulde demaunde, but departed out of the feasting chaumber, and asked her mother counsayle, saying: The kyng my father in lawe hath bounde it with an othe, that he wyll geue me whatsoeuer I wyll desyre of hym. What shall I therfore aske? Here was undoubtedlye a iuste occasion to doubte, and take good deliberacion, leste so great an opportunitie should haue been loste. But the unchaste woman her mother, unto whome nothyng was so deare, as the death of the moste holye and innocent man, without further deliberacō takyng, answered: Desyre of him John Baptistes heade. Oh wicked daughter, soone taught, & ready to obey for a mischiefe. She returned strayghtwayes into the kynges priuie chamber (for her mother priuily aduertised her to make haste, and speake with Herode before that great heate of his Princely courage were coole d againe.) And then went she unto the kynges presence, and desyred a rewarde for her wanton and lasciuious dauncyng, saying: I desyre but one messe alonely, I wyll thou geue me withoute farther delaye, John Baptistes heade in a charger.

Here marke me well the auke warde conscience of the wicked kyng. Where as there is nothyng that suche kynges are oftener wont to do, then to breake all bondes of leages, couenauntes, and religion: yet here he thinketh hymselfe bound in conscience (which was a thyng agaynst all conscience) to performe his moste foolysche othe, especiallye syth it was made in the audyence of so many witnesses. Wherfore leste menne would haue thought hym to haue been a manne of no credence, yf he had refused to perfourme what he promised by an othe to do, swearyng perchaunce eyther by his diademe, the spirite which had the gouernaunce of his body, or the heade of the damsel that daunced before hym: or els leste he shoulde haue seemed vncurteous, and voyde of all good maners, yf he had eyther let the mayde departe from hym all heauy and sad, or with some cloude of heauinesse abated the myrthe and solace of the gestes, whom she had pleased with her pastyme. (O worshypfull fayth, and conscience: O good maner & curtesie worthye to be put in Chronicles) leste I saye, these thynges should haue chaunced, the hangman was forthwith sente out, and the holy head of the moste innocente person broughte unto the kyng, as it had been a messe of meate in a charger. The kyng toke it unto the damsell, and she to her mother, unto whom it was a derer present, then thone halfe of Herodes kyngdome. And immediatlye the kyng sent ye hangmā &c.

With this deadly syght this folysche dotyng and mad kyng, dyd gratify the unchaste woman, and celebrate or worshyp his natiue daye. The kyng caused hym to be slayne, the hangman brought the head to the kyng, the damsell obtained it, and in conclusion the same deadly rewarde was geuen to her mother the worker, and well of all this mischiefe. Oh worthy geastes all this while, and mete for suche a feaste maker. And gaue it to the damsell. &c.

There

There was none of them al so frendely to the king, that would go about tolet hym to do this mischieuous dede. And shall we hereafter maruaile yf kynges otherwhiles be not a feard to commit outragious enormities, yf they be of disposicion lyke vnto Herode, that is to saye, enflamed with vnchaste loue, and geuen to riot and sensualitie, and ouer this, haue suche dayly companions, as be eyther fearfull persons, or els fauourers of theyr crueltie.

And whan his disciples heard of it. ℣.

When the bruite of this haynouse dede was cum to the eares of Johns disciples, they toke awaye the carkas, and buried it honorablye. Howbeit in these thynges lyeth hyd some mystery and secret meanyng. John although he bare the figure of the lawe, and sygnified the same, yet in as muche as he was a forecurrour of the Gospell, he was rewarded with the rewarde therof, that is, with a glorious death, but yet farre diuerse from the death of Christe. For Johns head was priuily striken of after he hadde layne a whyle fast gyued in prison. Christ was openly lyfted vp vpon the crosse. The darkenes of the prison agreeth well with the shadowes and sygures of the lawe. It was mete they shoulde geue place vnto the lyght of the gospell, whiche beganne to appeare and shyne abrode. It was conueniente that carnall ceremonies shoulde be diminished, to the entent that spirituall freedome should be encreased. And it was lykewyse nedeful that all, whiche proceded of feare, should be bounde, because the fayth and charitie of the gospell, should the farther be spred abrode and extended. Finally it was mete that mannes heade shoulde be striken of, least the churche shoulde acknowledge any other head saue alonely Jesus. And so the lawe beyng in a maner slayne, and honourably buried, gaue place vnto the Lorde Jesu, when he began to preache his spirituall philosophie and doctrine. For in that we do beleue the ghospell we are muche bounden vnto the olde Testament, whiche so many yeares agoe drewe out Jesus Christ vnto vs, with shadowes, and figures, and promysed and described him with the prophecies, and darke sayinges of the Prophetes.

The texte. ¶ And the apostles gathered themselues together vnto Jesus, and told hym all thynges bothe what they had done, and what they had taught. And he sayde vnto them: cũ ye alone out of the waye into the wyldernesse, and rest a while. For there were manye cummers and goers, and they had no leysure, so muche as to eate. And he went by ship out of the waye into a desert place, and the people spied them when they departed, and many knewe him, and ranne a foote thither out of all cities, and came thither before them, and came together vnto hym. And Jesus went out, and sawe muche people, and had compassion on them, because they were like shepe, not hauyng a shepeherde, and he began to teache them many thinges.

While these thinges were done, the Apostles after they had finished their message, drewe themselfes together, and returned to Jesus the heade of the whole busynesse. All thynges proceede from him, and to hym all thynges must be referred. From hym, after they had receyued their commission, they departed al of one mynde and accorde, to thentẽt that whatsoeuer it should fortune them to doe, they should likewise do it in his name: and to hym they returned with semblable concord of myndes, desyrous to haue all that they had done, by him approued. And so at their retourning they recoũted vnto him ỹ whole history and processe of theyr legacion, seuerally rehearsyng euery thyng that they hadde taught and done with greate ioye and gladnes, and the wing also howe the matter had successe euen as themselfes desyred. The Lorde after he had alowed theyr syncere fayth, but yet restrayned them from glorying or re-

And he said vnto the. ℣.

ioycing

ioyeing in their actes, toke them awaye with hym into a solitary place, which was the wildernesse of the towne of Bethsaida, to thentent that after theyr great trauaile and labour, they should there reste a whyle, and sumwhat refresh themselfes. This goyng aparte into wyldernes was not for recreacion and pastyme, but because they should quicken and renewe the strength of the spirite by secrete contemplacion, and prayer, ỹ they myghte bee the more able to sustayne suche trauayles and paynes as they should soone after be put vnto afreshe. For the teacher of the gospell must very little care for the body. Moreouer for as muche as he that exerciseth the office of an apostle or preacher of goddes worde, is compelled to haue to do both with weake & strong, with learned and vnlearned, with good and bad, it can not be chosen but he muste other whiles be greatly wrasted from that perfite quietnesse, and tranquillitie of mynde. And whensoeuer it so chaunceth, then must he seuer his mynde from worldly matters, and wholly geue hymselfe to secrete and most deuout prayers, and to purest contemplacion of heauenly thynges, that beyng made stronger in spirite therby, he maye soone after returne from this his godlye meditacion, to the helpe and comforte of his euen Christen. For vnto the place where as at that season they found the lorde Jesu, there resorted an vnnumerable multitude of people, so that it semed as it had bene an ebbing and flowyng of cummers and goers, the whiche would suffer the Apostles being then weary by reason of theyr iourney, to take no reste: no not so much eas to eate their meat. Wherfore after the people were sent away, they toke shippe, and sayled to the syde nighe to Bethsaida, & from thence went with the Lorde into a solitary place. But neyther chaunced it them here long to kepe themselfes close and secrete. For the light of the vangelike veritie can in no wyse be hydde. This going aparte did nothing els but make the people more gredy to folowe them. Some there were who diligently marked whyther they wēt, that is, howe they toke their gate to the wyldernesse marchyng on the citie of Bethsaida: and byanby as it was noysed abrode that Christe woulde make hys abode there, a great multitude of all sortes of people resorted thyther a foote out of all the tounes there aboutes, who made so good spede in their iourney, that many of them came thyther soner a foote, then Christ and his disciples, whiche had the vauntage of the water. A manne would haue sayde that the tyme had bene alredy present, when the people woulde goe about forcibly to enter into the kyngdome of heauen. When Jesu perceyued howe an vnnumerable multitude of people was assembled together, whiche had with very muche payne and difficultie trauayled thyther a foote, so true is it that he gate him not out of the waye, nor commaunded them to departe for theyr importunacie, that he came out of the secrete place, where he was, in manoure to meete them, goyng about to teache his disciples by sundrye wayes and meanes, howe they should at all tymes be willing & ready to set forth the gospell. And so when the moste gracious Lorde Jesus came forth, & sawe a very great, but a confuse rablement of all sortes of people (for there were men, women, & children) he was moued with compassion, and shewed with iyes, countenaunce, & as we commonly say, euen with the very forehead, an vnfayned sorowe of mynde, fashionyng thaffection that ought to be in him, who is a teacher of the gospell. The people thirsted after holsome doctrine. And that was plainlye declared both by the quicke spede they

And he wēt by shippe out of the waye. &c.

made

made, and alſo by the paynes they tokein their iourney. Loue made theim ſwifte of foote: But they were as it had been a ſort of ſhepe wandring hither and thither, for lacke of a good ſhepheard. For the Prieſtes, Phariſeis, and Scribes, nothing regarding theyr flocke, fed their owne belyes. Therfore Jeſus takyng compaſſion on theſe ſimple, and diſordered people, began to exerciſe thoffice of a faythfull ſhepheard. Firſte of al he refreſhed theyr myndes with great aboundaunce of the meate of holye doctrine, and then immediatly healed the ſycke folkes, whom they brought with them.

The texte.

¶ And when the day was nowe far ſpente, his diſciples came vnto him, ſaying: this is a deſerte place, and now the tyme is farre paſſed, let them departe, that they maye goe into the countreye round about, and into the townes, and bye them bread, for they haue nothing to eate: he answered, and ſayd vnto them: geue ye them to eate: And they ſayd vnto hym: ſhall we go and bye two hundreth peny worth of bread, and geue them to eate? He ſayd vnto the: howe manye loaues haue ye? go and loke. And whē they had ſearched, they ſayd: fiue, and two fyſches. And he commaūded them to make them all ſitte doune by companies vpō the grene graſſe. And they ſate doune here a rowe, and there a rowe by hundredes, and by fyftyes. And when he had taken the fiue loaues and the two fiſches, and loked vpto heauen, he bleſſed, and brake the loaues, and gaue them to his diſciples, to ſet before them: and the two fiſches deuided he among them all. And they all dyd eate, and were ſatisfyed, and they toke vp twelue baſkettes full therof, and of the fyſches. And they that dyd eate, were about fyue thouſand men.

After that muche tyme was ſpent herein, and now the thing it ſelfe gaue a watche worde that the multitude had lykewiſe nede to be fedde with corporall foode, the diſciples folowing the mercy and pitifulneſſe of their Maiſter, aduertiſed him therof, ſaying: Lorde thou ſeeſt how a very great number of people is cum thus far without any vitayles and purueyance. And this is a deſerte place, and meale tyme is paſt. They deſyrous to heare thy doctrine, forget themſelues, and can in no wiſe be ſeuered from the. Wherfore let them depart, to thentent they maye repayre into the countrey, and villages nexte here about, to by them eates to eate. Then Jeſus teachyng his diſciples how a multitude ſhould be fedde, made anſwere: yea do yerather who ſhalbe ſhepheardes in tyme to cum, now accuſtome your ſelfes to play the ſhepheardes: geue them of your owne vitayles to eate. The diſciples not perceyuing for what purpoſe he ſpake theſe wordes, anſwered agayne accordyng vnto their rude capacities, ſaying: Thou commaundeſt vs to do a thing vnpoſſible. For thou knoweſt right well, how ſlenderly we be prouided of vitayles neceſſary for our iourney. Shal we goe, and bye two hundred penyworth of breade for this multitude, the which will not be ynough to ſuffice them, inſomuche that euery man ſhall ſcarcely haue a lyttle morſell to ſauour his mouth? Then Jeſus preparyng theyr myndes by little and little vnto the myracle, ſayed: Howe many loaues haue you in ſtore? and becauſe they had not their anſwere ready: Go ye (ſayed he) and loke howe well ye be prouided of vitailes. They loked, & ſhewed hym ꝑ there were fiue loaues, & two fyſches. It was not vnknowen vnto ꝑ Lord what they had: but his will was, to haue ꝑ Apoſtles perfectly to know, how ſmal ſtoore of vitayles ther was, to thentēt they might ꝑ more acknowleage Goddes power in ꝑ miracle. And becauſe they myght the better diſcerne what a great multitude and compaignie ther was, he commaunded them to bydde all the people to ſitte doune vpon the grene graſſe, ſo deuyded into compaignies, that in euery cōpaignie

And he cōmaunded. &c.

ſhould

ſhould ſitte an hundred perſons, or els fiftie together. The apoſtles did as the Lord bad them, and lyke wyſe the people were obedient vnto the Apoſtles: ſo greate was the confidence they had in theyr guyde, and ſhepeheard Jeſu. Then toke he the fiue loaues, and two fyſhes, and lifting vp his iyes, accordyng vnto his accuſtomed manour to heauen, gaue thankes vnto the father, thorough whoſe beneficiall goodneſſe, the buſyneſſe of the Goſpell dyd ſo well goe forward. That done, he brake the loaues, and gaue thē vnto his diſciples that they ſhoulde ſette them before the multitude. In like maner deuided he the fiſhes into ſundrye portions, and gaue them vnto his ſayd diſciples, to be likewyſe diſtributed among all the people. All were refreſhed, and dyd eate theyr fyll: none of them all lacked, inſo muche that after the feaſt was done, the Apoſtles, by the Lordes commaundement, gathered together the reuerſion, and therwith fylled twelue baſkettes. Furthermore the number of the people (whiche myght eaſely be knowen, by reaſon they were thus deuyded into compaignies, and ſatte in rowes) was fyue thouſand men, beſydes children, and wemen. By thys myracle Jeſus bothe preſcribed vnto his diſciples a fourme or rule howe to feede a multitude with the foode of the Goſpell, & alſo pulled oute of theyr myndes all penſyue carefulneſſe to prouide for corporall ſuſtenaunce. Therfore whoſoeuer thou be that arte a Biſhop, Curate, or paſtour of Chriſtes flocke, thynke not thus with thy ſelfe: I am a Doctoure of diuinitie: I am an excellent cunnyng expounder of holye ſcripture: I haue great ſtore of learning wherwith to inſtruct the people, and may take inough out of my riche ſtore houſe ſtuffed with cunning, to feede them with al, be they neuer ſo hungry. Yea rather loke, and acknowledge how ſmall ſtore of vitayles thou haſt at home, for the whiche, whatſoeuer it be, thou arte a debtoure vnto the Lorde. But bryng ſuche ſtore as thou haſte vnto the handes of Jeſu. Deſyre hym to vouchſafe to handell, and breake it. That done, what he hath deliuered thee, the ſame doo thou, euen as he toke it the, miniſter vnto the people as ỹ Lordes meate, and not thine: and miniſter it not miſtruſting, not puttyng difference betwyxt this meat & that, not truſting to thine own ſtrength: and ſo in concluſion ſhall it be a very euangelyke banket, and the mindes of the faithfull ſhalbe more refreſhed, and fylled with this holſome foode, thus miniſtred by a ſimple perſon, then if the ſuperſticiouſe Phariſey, the arrogant Philoſophier, or eloquent Rhethorician, would for the aduaunceyng and fettyng forthe of them ſelfes make vnto the people an artificiall oracion or ſermon, whiche they had diligently ſtudied, and long tyme prouided for afore hand.

And they that did eate.35.

Now for as much as he cōmaūded his diſciples before to cum vnto the miniſtery of the goſpell, without any prouiſion of corporall foode, here hath he declared by very dede, howe thoſe ſhall wante nothing, who whiles their myndes be wholly ſet vpon the kyngdome of God, and the righteouſnes therof, do not paſſe vpon theſe temporall thinges, for the which the common ſorte of people taketh great thought and care, yf ſo be there lacke not in them a ſyncere, and true faith in the Lorde Jeſu.

¶ And ſtrayght way he cauſed his diſciples to go into the ſhip and to go ouer the Sea before vnto Bethſaida, while he ſent away the people. And as ſoone as he had ſent them away he departed into a mountain to praye. And when euen was cum, the ſhippe was in the middeſt of the Sea, and he alone on the lande, and he ſaw them troubled in rowing, for the winde was contraye vnto them. And about the fourth watche of the night he came vnto them walking vpon the Sea and would haue paſſed by them. But when they ſawe him walkyng vpon the Sea, they ſuppoſed it had bene a ſpirite, and cried out, for they all ſawe

The texte.

sawe hym, and were afraide. And anon he talked with them, and sayed vnto them: Be of good cheare, it is I: be not afrayed. And he wēt vp vnto them into the shippe, and the winde ceassed, and they were sore amased in themselues beyond measure, and marueyled, for they remembred not the loaues because theyr hartes were blinded.

It was but a small benefite that he filled their hungry belies, in respecte of those benefites whiche they daylye receiued of his most bounteous goodnesse. It procedeth of a greater liberalitie to fede the mynde or soule, then the bellie. And yet for all this the grosse common sorte of people are wonte (such is their vnright, and aukeward iudgement) to set most store of all by that whiche is of leaste price and value. Therfore Jesus knowyng it would cumme to passe that they would nowe after their bellyes were fylled, imagine howe to make him a kyng, compelled his disciples (for it was muche a do to sunder them from so liuely, and amiable a Lorde) to take ship, and go ouer the water before him vnto Bethsaida, whiles he in the meane whyle sent awaye the people, whō beyng dismissed, he conueyed himselfe priuily to a mountayne there to pray alone, and make petition vnto the father, that lyke as the affaires of the ghospell had begun well, and properously, so might they with lyke successe go forward. In the meane time the night approched, and the disciples sayled in the myddes of the sea without their maister: and as they were sayling there arose a tempest. How can it be chosen but there must nedes be night, where that Sunne and light of the world Jesu, is not present? How can it be chosen but that ship must nedes be in ieopardie, wherin Christ lacketh? How can it be chosen but the Apostles must nedes be troubled, when the comforter of all men, Jesus is awaye? how can it be chosen but contrary wyndes must nedes staye and hynder the successe of mans diligence, if Jesus helpe not forward? He is many times awaye: but yet doeth he not forsake sucke as be his vnto thende. He semeth sumtymes to forsake them for a season, because to exercise them in aduersyties, and to learne theym to haue sure beliefe and cōfidence in hym. For now was he cum doune from the mountayne: now stode he on the sea banke, but alone without any company.

He departed into a mountayne to praye &c.

The disciples sawe hym not: neuertheless he sawe them. Wherfore we muste not despayre, what trouble or distresse soeuer we be in: but in oure hartes conceyue this stedfaste beleke that the Lorde (although he no where appeare, and shewe hymselfe bysyblye) wyll not fayle to helpe hys when tyme requireth. Nowe standeth he on the shore, and seeth what labour and payne they take in rowing. For the wynde was against them. When therfore they had thus striuen a pretye whyle with the waues and bousteous wyndes of this worlde, and were at the next doore to desperacion, about the fourth watche of the nyght, that is, a litle before the daunyng of the daye, Jesus came vnto theim, not in a shippe, but quietlye walkyng on the water (for the element knewe it maker) and made semblaunt as thoughe he woulde haue passed by them. For so doeth he other whiles suffer his to continue in aduersytie and tribulacion, as thoughe he passed not vpon theim at all, whereas in dede he neuer stynteth to care for them.

He came vnto theym walking on the sea. &c.

The Apostles after they had spyed him in the darke walking vpon the water, forgetting so many miracles as they had sene hym worke before, and beleuing it to be vnpossible for the liquid element to beare the massy bodye of a man, supposed he had been sum spirite or ghost, whiche had deceyued theyr

theyr eye sight with a vayne and phantasticall illusion. Wherefore they were sore afrayed, and for feare cried oute. For they all sawe the verye shape and likenes of Jesu, and yet beleued not it was he. The Lord is euer terrible vnto those that beleue he is an auenger, and knowe him not to be a sauiour. Neyther is it possible for him to be knowen in the great darkenes of this worlde, vnlesse he bringe himselfe into our knowledge. Wherefore he suffered not his disciples to be any lenger dismaide with feare, but straigth waies spake vnto them with the voyce whyche they knewe right well, and sayed: Be of good chere, it is I, feare ye not. And then came he vnto them into the shippe, and furthwith the tempest ceased. Nowe after their feare was past and gone, then beganne they to marueyle howe a mannes body might walke vpon the water. They were so dull, so rude, and forgetfull, that they remembred not so muche as the miracle whyche they sawe hym worke a litle before, when he filled so manye thousand folkes belies with fiue loaues, and two fishes. And theyr hartes were so blynded, that they thought it a thyng muche to bee wondred at, to see Jesus walke vpon the water: whereas in deede it was a muche more wonderfull facte, to suffice so muche people with so litle meate. The Lord suffered this brutishe dulnesse to continue in his disciples, to the entent they also should enure themselues to beare with the dulnes, and simplicitie of weaklynges, till they were cum to more perfection. And anon he talked. &c.

¶ And when they were ouer the water, they came into the land of Genazareth, & drew vp into the hauen. And assone as they were cum out of the ship, straight waye they knewe him, and ranne furth throughout all the region rounde aboute, and began to cary aboute in beddes, those that were sicke, when they heard that he was there, and whither soeuer he entred, into townes, cities, or villages, they layed the sicke folkes in the streates, and prayed him that they myght touche and it were but the hemme of his vesture: and as manye as touched hym, were safe. The texte.

In the daunyng of the daye, they came vnto the shore, and arriued at the hauen where they appointed to arriue, in the lande called Genazareth. Jesus was scarcely entred the lande, but thither were cum diuers of the inhabitaunts that knew him. For now was the sunne disclosed, & the night gone, whiche had darkened the myndes of the disciples: and manye there were who marked him, whithersoeuer he went. Beside this he was now knowen vnto very many, euen by the phisnamye: but a great mayny mo knewe hym by the fame of his doctrine, and miracles. Now those that sawe him, and knew who he was, byanby as though they had cum as spyes, departed awaye from hym, and wente throughe all the region, and shewed howe Jesus was landed. As sone as this rumour was once noysed abrode, very many beganne to cary aboute sicke folkes in beddes. And began to carye about i beddes. &c.

And whithersoeuer Jesus went, whether it wer to the countrey, townes, or cities, there was euer present a greate number of importune and vnquiet people, more carefull to be delyuered of theyr bodily diseases, then to be cured of the diseases and maladies of theyr soules: whiche layed out in the streetes pitifull sightes of sicke folkes, diseased with diuerse sicknesses: and besoughte Jesus as he passed by, that they might touche euen but the hem of his garmente. For there was suche a busines, and hurly burly amonge them, that harde and scarce any one could be suffred so to do. It came not of any daungerousnes, or difficultie on his behalfe, that they coulde not touche him, who grutched not to touche, and handle the Leper: but the ensample of theyr fayth highly plea-

sed him, the whiche his pleasure was to haue set forth and commended to all men: and good cause why it should so be. As manye as touched him were healed, what diseases soeuer they were payned withall. They with perfite beliefe touched the hemme of his garment, whiche afterward those persons chaūced to haue, who crucified him, and put him to death: and by touching therof, were rid of theyr corp or all diseases. How muche more then ought all men to endenour themselues to touche Jesus himselfe with harte and minde, to the intent they maye be healed of the infirmities of their soules? Touchynge auayleth nothing without faith. The cruell Jewes that bufeted him, that bound him, that scourged him, that nayled him on the crosse, touched his bare bodye: but that they so touched him did nothing profite any of them at all. Thou readeste the ghospell, and in so doynge thou toucheste Jesu: but thou readeste it to this ende, to dispproue it, or els thou readest it negligentlye, and takest no heede thereunto, and therefore thou touchest Jesus in vayne. Reade it with a pure and a syncere fayth, and then shalt thou anon be healed. But thou must sue vnto Jesus by prayer and peticion, that thou maiest touche him. That maiis neuer the better for touchyng hym, whome he hath not foretouched. If thou be not able to attayne that secrete wysdome, whiche S. Paul speaketh of amonge such as are perfite, then the hem of his garment touched, so that thy fayth be perfite wall, shall restore the to health. The hemmes of the Phariseis garmentes, be they neuer so brode, are not of power and vertue to do the lyke. There is nothyng so lowe in the Lorde Jesu, that through fayth geueth not healthe.

¶ The. vii. Chapiter.

THus went the ghospell forward among the simple and lightly beleuyng people. But it had not lyke successe amonge the Scribes, and Phariseis, who thought in theyr owne conceiptes, that they had in theyr keapynge the castle of all pure religion, and true doctrine: and scantly esteined the vnlearned, and ignorannt sorte of the commō people, for men. For of the prieistes there is scarcely any where any mencio made, but when Jesus should be put to deathe. Therefore lyke as in Comedies or playes there are diuerse scenes, and pageauntes, to the intent that by the comparing together of sundry persons and matters, euery thing maye the playnlyer appeare: so in thys euangelyke busines, the Lorde Jesus so ordred all thynges that were doen from tyme to tyme, that it shoulde playnlye appeare to all men, after they sawe howe ready the simple people, and Gentyles were to beleue, howe vncurable was theyr froward obstinacy, who of congruence, ought to haue reformed other, if they had been hard of beliefe. To the vnlearned and common sorte it was sufficient for the recoueryng of theyr health, that they touched but the hem of Christes garment. But the Phariseis were neuer the better, neyther for that they vnderstode the prophecies and forespayinges of the Prophetes, neither because they had so ofte tymes heard Jesu preache vnto them the heauenly doctryne, nor for so many miracles, as they had seene him worke before.

The texte. ¶ And the Phariseis came together vnto him, & diuers of the Scribes, whiche came from Jerusalem. And when they sawe certayne of his disciples eate bread with cōmon, that is to say

to saye with vnwashen, handes they complayned. For the Pharisees, and all the Iewes, except they washe their handes ofte, eate not: obseruing the traditions of the elders. And when they cum from the market, except they washe, they eate not. And manie other thinges there be, whiche they haue taken vpon them to obserue, as the washyng of cuppes, and crules, and brasen vessels, and of the tables.

Nowe after all this was doen, thither came certayne of the Pharisees and Scribes in companye together, forsoth a worshypfull sorte of gentilmen, and worthy to be had in greate reuerence: and the more a greate deale because they came from Ierusalem, where they bare men in hande that the well of godlynes and holy doctrine was: whereas in deede there was the verye well springe and head of all ambicion, all hypocrisie, and all vngodlynes. These felowes, because they thought themselues ryghteous men, and well learned, came not hither to learne any thing of Christ, neither to be healed, but to picke quarels. And loe, byanby was there a ready occasion for them so to doe. This occasion (beyng much desirous therof) they toke of the superstitious obseruacion of ceremonies, whereof rysen almost all quarelinges, and wrongfull accusacions amonge christian men. The Iewes call that common whiche is vncleane and vnholy, abhorryng all impuritie, and endeuouryng in no wyse to seme to haue any where any maner of vncleane or filthye thyng. And this cleanesse they measured, not by puritie of mynde (the whiche is the onely, and true puritie before God) but by corporall ceremonies. And of these ceremonies a fewe were commaunded by Moyses lawe, not to this ende that they shoulde be earnestly obserued for euer, but partly to the entent the ignorannte, and disobediente people should by this meanes accustome themselues to obey Gods commaundementes, and partely because they should by suche mauer (as a manne would say) of shadowes, and rudimentes, be by litle and litle enstructed to those thinges that belong vnto true godlynes, which is in the soule of man. Nowe sum of them not contented with the ceremonies commaunded by the lawe, added thereunto constitucions of their owne makyng, out of numbre, whiche the Pharisees more rigorously compelled the people to kepe, then suche thynges as were commaunded by God, alwayes, and euery where to be obserued. And for suche foolishe trifles, they chalenged the prayse of holines, and brought the people in a fonde beleefe, that they were made holy therby, and finally (the whiche was a muche wickeder deede) they wente aboute to forge a matter of vngodlines, or heresy against their neighbour, for the breache of suche ceremonies, tho obseruacion wherof conduced nothing at all vnto true godlynes.

And when they sawe certayne of his disciples eate meate with vnwashed handes, that is, as they vse to speake, with commune, and vncleane handes, they rebuked them as wicked persons, and their maister too, who had naughtely instructed them. They condemned not this facte because it was either of it owne proper nature vicious, or els forbidden by almightye God, but because it disagreed with their vse and custome. Assuredly the wurst rule that can be to iudge by, is to disalow any thyng, because thou vsest not to do the same.

For it chaunceth many tymes that the foolishest thinges of all, grow to a commune custome, whiche ought not in any wyse to be made the rule of godlines, in asmuche as puritie is to be estemed, not by custome, but by those thynges whiche are true, and commaunded by God. But the Scribes, Pharisees, yea, and almoste all the whole packe of the Iewes, most folishely iudgeing puritie of mynde to stande in corporall thynges, dyd contrarie to this, superstitiously

obserue the maner taught them, not of God, but of theyr forefathers, and elders, in suche wyse, that yf they had been in daunger to sterue for hunger, they woulde haue eaten no meate, vnlesse they had first washed theyr handes. And yf they be compelled to take theyr repaste ofte tymes a daye, then washe they ofte tymes, and therfore suppose that they commune cleane vnto the table. Further, if they retourne home from the market, then do they (as though they had gathered sum filthe by touching of the people) washe theyr whole bodies afreshe before they eate any meate: whereas all this while hauyng theyr soules moste polluted with hatred, enuy, ambicion, couetousnes, hypocrisye, and manye other detestable vyces, they neuer haue anye mynde of washyng at all. These, and suche other like traditions, were taught them of theyr forefathers, besydes the constitucions of the law, whereas the law expresly forbedeth that anye thynge be eyther added, or taken awaye from Gods commaundementes. Neyther thought they it sufficient ofte tymes to washe theyr bodies, therby to appere the cleaner: They washed also theyr cruses, theyr brasen vessels, and their tables.

The texte. Then asked hym the Pharisees and Scribes: why walke not thy disciples according to the custome ordeyned by the elders, but eate bread with vnwashen handes? He answered, and sayed vnto them: well prophecied Esay of you hypocrites, as it is written: This people honoreth me with theyr lyppes, but theyr harte is far from me. Howbeit, in vayne do they serue me, teaching the doctrines, and commaundementes of men: for ye laye the commaundement of God apart, and obserue the constitucions of men, as the washing of cruses, and of cuppes, and many other suche lyke thinges ye do.

Nowe coulde they no lenger kepe in this foule scabbe of false reprouyng, yet quarelled not they with the disciples, but assayled the maister himself, as though he had committed sum haynous enormitie. Why, say they, do not thy disciples who folowe the, and hang vpon thyne instruccion and teachyng, kepe the custome begon of our elders, but eate their meate with vnwashen and vncleane handes? Jesus intending to teache vs that there is no more noysom or mischeuous kinde of quarrelling, then when a man vnder pretence of godlynes, kyndeth faute with the well doynges of his neyghboure, sharpely reproueth theyr malice, and coloured righteousnes: By your deedes, sayeth he, you playnely declare, that the Prophete Esay prophecied of you hypocrites, full well, and worthely, whyche make an outwarde shewe of holynes, whereas inwardly ye are replenished with all sinne & wickednes. In this Prophete, God complaynethe in this wyse: This people honorethe me with theyr lyppes, but theyr heart is far from me. And as thēselues do liue, so do they instructe other. I passe nothing vpon this cleanes of theyr bodies, and houshold stuffe, but require of them inward puritie & cleanes of soule. They serue me in vayne wyth this coloured kynde of godlynes, auauntyng and magnifying it, as thoughe it were a thyng of great worthynes, and wherein perfite godlynes did stande, teaching mans tradicions, whiche make no man commendable, and prayse worthy before God: and of a superstitious mynde they haue to obserue the same tradicions, nothynge passynge vpon Gods commaundementes. Loke howe muche difference there is betwene God and manne, so muche difference oughte there to be betwene mens constitucions, and Gods commaundementes. God is a spirite, and that whiche is spirituall and ghostly continueth for euer, and oughte neuer to bee neglected. Agayne, what thynge soeuer is corporall, the same lasteth but for a season. If it be lawfull to passe litle vpon the

He answered & sayed vnto them. &c.

ceremo-

ceremonies whiche god himselfe hathe commaunded to be kepte, whensoeuer charitie towardes the neyghboure exhorteth so to doe: howe muche lesse then is it meete to breake the commaundementes of God, for kepyng of mans tradicions? It is a wrong shapen godlines, and an vnholy holines, to bee superstitious in kepyng of suche ceremonies as your forefathers instituted and taught you of theyr owne mynde, and in the meane while litle to regard those thinges which God himselfe hath commaunded you to obserue. Ye thinke it to be one of the chiefeste pointes of godlines to washe your handes, your cuppes, your cruces, and to obserue manye other lyke thinges, the whiche your doinges, by reason they haue a certayne counterfayte apparaunce or visure of holines, doe highly set you furth and make you seeme prayse worthy vnto the worlde: and this prayse so gotten by coloured holynes, you set more by then by Goddes auctoritie. For you loue your selues: and neyther seke Goddes glorye, nor the soule health of the people, whose guydes, and teachers you profesle your selfes to be.

¶ And he sayed vnto them: wel, ye cast aside the commaundement of god, to mayntayne your owne constitucions. For Moyses sayd: Honour thy father and thy mother, and whoso curseth father or mother, let him dye the death. But ye saye, a man shall say to father or mother, Corban: which is, what gifte soeuer cummeth from me, shalbe for thy profite. And so ye suffer him no more to do ought for his father or his mother, and make the worde of God of none effect through your owne constitucion, whiche ye haue ordayned, and manye such thinges daye. The texte.

Therfore it is no maruayle yf ye disanull, and cleane take awaye that God hath commaunded to be obserued of all men for euer, to thentent that mannes tradicions, whiche procure you great gaynes, and authoritie, may stil continue. Doth not all the worlde see that you thus do? Did not god geue this lawe by Moyses: Honour thy father, and mother: And he that curseth his father or mother, shall dye the death. This God commaundeth not in one place, but doth oft times repete it, and put euerye man in remembraunce thereof, because that children shoulde to theyr power, helpe theyr parentes when they be olde, impotent, or fallen into pouertie, or otherwise, so ofte as they are oppressed with any maner of necessitie, and by this meanes paye them home agayne, the benefyte of theyr nourishing. The same thyng the lawe of nature commaundethe, whiche is likewise emplanted in manye brute beastes, as in Storkes: But you hauinge an eye to your owne peculiar vauntage, doe with your fayned doctrine, make Gods commaundemente of none effect: and require that this lawe (whiche God woulde so fayne haue euery body to kepe) shoulde geue place vnto your fayned coloured doctrine. God himselfe crye the: honour thy father and thy mother: & ye are bolde to saye the contrary: Honour not thy father and thy mother. You crye not so with wordes, but you do it in very dede. So muche the more detestable is your wickednes, because you doke the same with an ymage or colour of godlynes. For to the intente your treasury (wherewith all your exceslle and pride is mayntayned) maye be filled, you craftely allure whomsoeuer you can, to bringe very many gifftes vnto the temple, by defeatinge euen of theyr owne parentes, whom they shoulde accordinge to Gods commaundemēt, succour at theyr nede: perswading them that by this meanes the commaundement is fulfilled, as thoughe the thynge whiche is dedicated vnto the temple, were geuen to God, and that God were the very naturall father of all menne. Wherfore vnto him who hath caste anye money into the treasurye, you saye, that he nowe nedethe not to geue anye thynge But ye saye a man shall say to father, &c.

to the relefe of his poore parentes, because the commaundemente is other-
wyse fulfilled: and in the meane while you so feare the parentes with vayne
superstition, that they dare not require of theyr children anye thinge, which
semethe once dedicated vnto God, leste in so doynge they shoulde bringe
themselues in daunger to be accused of sacrilege. Doubtles God hath no nede
of your moneye, neyther is the same employed to his glorie, but turned to your
owne priuate commoditie: and thoughe it were bestowed vpon the buildynge
of the temple, yet with God there is no temple so holy that for the mayntey-
naunce therof, he would haue the children forsake theyr parentes at theyr nede.
Do not you, when that by suche fayned doctrines, ye both so deceyue the chil-
dren, that they refuse to helpe theyr parentes, and also so feare the parentes
that they dare not touche anye thynge once consecrated vnto the temple: doe
not you, I saye, whiles you thus stablische and vpholde your owne comman-
dementes, dysanull and put out of place goddes commaundementes. This
thinge haue I broughte you for the for an ensample, whiche ye cannot denye.
But you offend not herein alonely. For in many other thynges you doe the
lyke, as in that you nowe doe. Goddes commaundemente is: thou shalte love
thy neighbour as thy selfe. And you for trifling vaine thinges taughte you of men,
goe a boute to surmyse matters bothe agaynst me, and my disciples, nothyng
regardyng goddes commaundement in thys behalfe.

The texte. And when he had called all the people vnto him, he sayde vnto them: Herken vnto me
euery one of you, and vnderstande: there is nothyng without a man that can defile hym
when it entreth into hym: but the thinges which procede out of a man, those are they that
defile the man. If any man haue eares to heare, let him heare. And when he came into the
house away from the people, hys disciples asked his of the similitude. And he sayd vnto
them: are ye also so greatly without vnderstandyng? Doe ye not yet perceyue that what-
soeuer thyng from without entreth into a man, it cannot defyle him, because it entreth not
into his hart, but into the belly, and goeth out into the draught, purginge out all meates.

After the Phariseis were with theyse wordes vnto them priuately spoken,
rather put to sylence then cured of theyr malicyousnesse, he eftsones called
all ỹ people vnto him. For his pleasure was to haue them all monished of the
premisses, leste they shoulde at anye time after warde, haue bene by Pharisai-
call traditiõs, withdrawen from the puritie of the gospell. Heare you all (saith
he) and vnderstande my wordes. You sawe howe I was accused of heresie
or vngodlynesse, for that some of my disciples dyd eate breade with vnwashen
handes, as who saye, he that so eateth, were by suche meate polluted and made
vncleane before God. The cleanes, and vncleanesse of manne, standethe not
in outwarde, but in inwarde thynges. Neyther canne the soule of manne
bee defiled with corporall thinges. Therefore nothinge that is without
man, and entreth into the bodie, can make him vncleane before god. But suche
thynges as be within man, and cummeth out of hym, declarethe him to be
vncleane. By this darcke saying, the Lorde Jesus gaue the people occasion
diligentely to enserche what was the meanyng of his wordes, and to make
them more diligent, he sayd moreouer: whoso hath mete eares to heare, let hym
heare: meanyng that the foresayed songe was songen in vaine to the deafe
Phariseis. But after the multitude was sent awaye, and he gone into a
house, then the disciples desyred hym aparte, to expounde them the parable
of the difference betwene the thinges entring in & cumming out of man. Jesus
here folowinge thensample of a faythfull, and diligent scholemaister, after he
had

He ỹ hath eares. &c.

had gyuen them a litle checke, and by that meanes made them to take better hede vnto his wordes, then did he teache them the misterye, and secrete meaninge thereof. What, saye the he, are you also, whome I haue specially chosen out to teache other, so voyde of vnderstanding? Truelye ye your selues oughte to haue gessed what was meant by this parable, by so manye as I expounded to you heretofore. Perceyue you not that mans cleanesse and vncleanesse can neuer be knowen by those externall thinges whiche enter into hym? For whatsoeuer entreth in by the mouthe is not conueyed into the harte, but into the stomacke, and anon after into the bely: from thence, yf there be anye thynge that is vncleane and filthy, it is auoyded out into the priuie: so that to the eater euery meate is cleane, because nature purgeth whatsoeuer is here vncleane, and filthy.

What soeuer thig frō without entreth into ye,

And he sayed: that whiche cummeth out of a man, defileth the man. For from within euen from the heart of men, procede euell thoughtes, aduoutry, fornication, murther, theft, couetousnesse, fraude, deceypte, vncleanes, a wicked ye, blasphemies, pryde, foolishnesse: all these euel thinges cum from within, and defile a man.

The texte.

But those thinges that cum out from the most inward partes of man, be the that both make and declare him to bee vncleane. The seate of the soule or minde, is in the heart, and in the soule is true cleanesse and vncleanes. For this cause he is not forthwith cleane whoso hath washed his handes, but whoso hath a washen, and a cleane harte. Therefore all that cummethe from thence doethe verely declare manne to be cleane, or vncleane. For out of the moste secrete corners of the harte, do yssue euel thoughtes, aduoutry, fornication, manslaughter, theefte, couetousnesse, gyle, falsehode, vnchast lyuinge, a naughty and an enuyous ye, raylyng wordes, pryde, and folishnesse. The meate whiche is eaten with vnwashen handes, bringeth in none of all these enormites, but they springe euen of the man himselfe, that is to saye, of the harte: and when they once cum out, then doe they playnly declare him to bee vncleane in dede, whose harte is defiled with so manye fylthy vices. If they be kept in and hid, yet is the man neuertheless vncleane, in the sight and yes of almighty God, who throughly seeth the entrayles and bowles of the harte. But yf they fortune to come out eyther by wordes or dedes, then do they not onely testifye that the persons from whome they procede are vncleane, but also many times do defile other mo, whiles that by the eyes, and eares, they enter and crepe into the myndes of the hearers and sears. Wherefore let your chiefe care be, to kepe your harte cleane, and then shall it not skill, whether you eate your meate with washen handes, or vnwashen.

And from thence he rose, and went into the borders of Tyre and Sydon, and entred into an house, and would that no man should haue knowen. But he could not be hid. For a certayne woman (whose doughter had a foule spirite) assone as she heard of him, came & fell at his feete. The woman was a Greke, out of the nation of Syrophenicia. And she besought him that he would caste out the deuill from her daughter. But Jesus sayde vnto her: Let the children first be fed. For it is not mete to take the childrens bread and to caste it vnto whelpes. She answered, & sayd vnto him: euen so lorde, neuertheless the whelpes also eate vnder the table, of the childrens crummes. And he sayd vnto her: For this sayinge go thy waye, the deuill is gone out of thy daughter. And when she was cum home to her house, she found that the deuell was departed, and her doughter lying on the bed.

The texte.

After these thynges were thus doen, Jesus signifying euen by the very chaungeing of place, how wery he was of the Jewish honouring and seruice, whiche was almoste altogether estemed by the obseruacion of foolishe corporall ceremonies, and coarcted within the very narrowe limites of Jewry: signifi-

yng also how much he desyred to be at large among the Gentiles (where he should be honoured in spirit, and trueth) gat himselfe thence and went into the borders of Tyre, and Sydon, but as a priuie geste because of the enuious Iewes, who by reason they counted the Tyrias and Sidonians for dogges, and abhominable people, woulde not haue suffered him to haue translated and had awaye the doctrine of the ghospell vnto them. Wherfore beyng there, he vsed not to be conuersaunt in open and common places, as he was wont to be among the Iewes, but went into a house, as though he had bene desyrous to kepe hymselfe secrete, and vnknowen. Albeit he coulde in no wise so do. So greatly had the fame of his wordes, and dedes spred abrode, and stretched forth it selfe, euen beyonde the bondes and lymites of Iewrye, as though it had then deuised to ouerrunne the whole worlde. In this wise is the glorye and prayse gotten by leadyng a godlye lyfe after the ghospell, best of all spred abrode, when that of it owne accorde it folowethe hym, who eschueth and shunneth the same. For a certain woman of Canaan, as this rumour was bruted, and noysed abrode of Iesu, came oute of the coastes of her countrey, and anon conceiuing a greate confidence of hym, hasted her to the place where he was: and being with muche a doe let into the house, fell downe at his feete. This womanne was not of the Iewishe, but of the heathen religion: not a Iewesse borne, but a Syrophenisse. Here thou seest a figure of the churhe whiche anon after should be assembled and gathered together of the gentiles. The Iewes drone Iesu out of theyr countrey: but this Syrophenisse forsoke her countrey, and wente to mete him. It is but lost labour to cum to Iesu, vnlesse thou haue first forsaken thyne olde vices beyng now familiar, and of houshold with the. Thou must flitte out of thyne owne house, to thentent thou mayest cum vnto the house where Iesus abydeth.
This woman had a daughter at home vexed with an euell spirite, by the whiche daughter are vnderstand the people geuen to ydolatrie. Wherfore she desyred Iesu that he woulde vouchsafe to delyuer her from the spirit. How muche perfyter was the fayth of this heathen woman, then of the ruler of the synagoge: Iesus because he woulde make the faythe of this woman more apparaunt to all men, shaped her an aunswere as though he had bene of a Iewish minde, saying: suffre the children, first to be filled. It is not besemyng that I take the breade of the children, and caste it to dogges. For the Iewes do glory, and make theyr vaunte that they alone be the children of God, and esteme the gentiles, who are of a contrarye relygion to theyrs, for dogges. He calleth the vertue of the ghospell bread, whiche by the heauenly doctrine, and pure faythe, healeth all diseases, and expelleth all kynde of diuels out of mennes sowles. The woman nothing offended with this rebuke, tourned his wordes into an argumente to obtayne her peticion, the whiche he spake (as it semed) because to shake her of that she shoulde make no further suyte and requeste vnto him herein. Thou sayeste very well, sayeth she, Lorde. The heathen people haue not disdain at the Iewes, that they (as children) doe honorably sit at the table of theyr erreding rythe father and eate theyr fyll of the holye loaues. But yet dogges are permitted to eate the crummes whiche fall downe vnder feete from the childrens table. Iesus, as though he had bene ouercum with so great faith, pacience, humblenesse of minde, and constancy of the woman, answered, and sayd: By reason of this answere thou obteynest that perforce, whiche it was not yet tyme for me to geue the.

Get

Get the home, thy daughter is nowe deliuered of the spirite. The woman gaue credence vnto his wordes, and so departed thence with greate ioye and gladnesse, and proued all thinges true, that Jesu tolde her. For she founde her daughter at reste in her bedde, nowe cleane deliuered from any further vexacion of the fiende. Assuredly the faythe of the mother enforced Jesu to heale the daughter. Assone as the euill spirite is once put to flighte, then folowethe there incontinent, quiet of minde and conscience. For that euer foloweth innocency & cleane life. So at this daye the congregacion of godly folkes, resorteth vnto Jesus, and maketh intercession for suche as are no lesse vexed with Idolatrye, ambicion, wrathe, couetousnesse, and a furious desire to make warre, then yt they were vnder the thraldome of some foule spirite. The Jewes thoughte it not beseming that they whiche a litle before were enforced to doe all mischiefe at the will and pleasure of diuels, shoulde so daynlye throughe the grace of the gospell, be receyued to the dignitie, and felowship of the children of God: and the cause why, was by reason they perceyued not howe this high preeminence oughte not to bee estemed by consanguinitie or kinred, but by feruentnesse, and constancye of faythe, towardes the Lorde Jesu Christe was promised vnto the children of Israel, and to the posteritie or successours of Abraham: But they are the posteritie of Abraham which folowe the fayth of Abraham. They are the children of Israel which require not heauen gates to be opened vnto them for theyr merites sake, but goe aboute violently to entre in by force of an euangelike faith. For Israel is as muche to saye in the Hebrue tongue, as a man strong or valiaunte againste god. For when the Gentiles (who before tyme were blemished wyth all kindes of vices, and had no good dedes at all, whereby they mighte make anye iuste title or clayme vnto the kingdome of heauen) were by the iustice of God cleane excluded and shut oute: then brake they in by the windowe of mercye, and made themselues a waye in by constaunte faythe, as it had been with some toole or weapon, violentlye breakynge by the walles of the same kingdome. The time was not yet come that they shoulde be openly called to the felowship of the kingdome of heauen: but yet the Lorde maketh many forelignes of theyr vocacion, as one desirous to preuente the thing, whiche he chiefly desireth.

¶ And he departed agayne from the dartes of Tyre and Sydon, and came vnto the sea of Galile, throlow the middes of the coastes of the ten cities. And they brought vnto him, one that was deafe & had an impediment in his speache. And they prayed him to put his hande vpon him. And when he had taken him aside from the people, he put his fingers into hys eares, and did spit and touched his tongue, and loked vp to heauen, and syghed and sayde vnto him: Ephata, that is to saye, be opened. And straygtwaye his eares were opened, & the string of his tongue was lewsed, & he spake playne. And he commaunded them that they shoulde tel no man. But the more he forbad them, so muche the more a great deale, they published, saying: He hath done al thinges well, he hath made both the deafe to heare and the dumme to speake. The texte.

After this sede was priuely, and as a man would saye, by stealth, so wen amonges the Tyrians, Sydonians, and Cananites, the Lorde reculed, and wente agayne vnto ỹ lake of Galile: leauinge Sydon, and passinge alonge by the countrey of Decapolie or ten cities, wheras before he healed a man vexed with a spirite. And when he was hither cummen, they brought him a pitifull sight, that is to wete, a manne bothe deafe, and dumme. For he muste nedes be dumme, whoso is of nature deafe: But more miserable is his deafenesse, which lacketh meete eares to heare ỹ worde of god. He is worse dūme, who hath no

tongue to confesse his owne filthie liuing and gods mercye. By the hearing of fayth, beginneth our saluacion: and by confession of mouth, is the perfection of soule healthe. The Jewes albeit they dayely hearde Jesus speakinge, yet they hearinge heardе him not, because folowinge thensample of a serpente called an Aspike, whyche stoppethe her eares againste the voyce of the wise enchaunter, they wouldе geue no credence vnto suche thinges as they heardе. And therefore had they a tongue to backbyte, and make yll reporte: but none at all to professe the holsome faythe of Christ. But what shall this sely poore wretche doe, who hath neyther tongue to desire the Lord to geue him healthe, nor eares to heare that voyce of Jesus, whiche reysethe to life euen the deade? Other that had bothe tongue and eares holpe him. They brought him vnto Jesus: they besought him of his gracious goodnesse, to vouchesafe to laye his handе vpon him. So pleasethe it the moste mercifull lorde to helpe sinners, euen at the contemplacion of other mennes faythe. The christian novice is broughte vnto Jesu. He hath made an ende bothe of yll doinge, and naughtye speakynge: but yet hathe he not learned to doоe well: yet hath he not learned to confesse the goodnesse of the ghospell. For howe can he so doe vnlesse Jesu laye his handе vpon him? Men do but labоure in vayne yf Jesu put not to his secrete power and vertue. The lorde couldе euen with the bare worde of his mouthe, haue rasiye healed this deafe and dumme felowe: but this fourme of healing was set out for our enstruction. For like as ỳ wordes of Jesus are moste commonlye parables or misteries: euen so be many times his doinges too. He toke him by the handе, led him aside from the multitude of people. Safe is he whomsoeuer Jesus hath taken, and seuered from the ruffling of this troublous, and vnquiet worlde. Then put he his fingers into his eares, and touched his tongue with his spittell. Nowe is healthe verye nere when Jesus by vertue of his spirite (whiche is the finger of god) vouchsafeth to touche the eares of our minde, when the spettell of heauenlye wisdome (whiche is himselfe) cumminge out of the mouthe of the highеste father, dayneth to touche the tongue of our soule, to thentente that all godly thynges maye relishe and sauiour vnto vs. For without this humour, there is no tast: and if mannes spettell be fautie, then maketh it a wrong iudgemente in tasting. This spettell dothe not onelye leuse the tongue, but also open the eyes of the blinde borne person, as often as it is mingled with earth, and the eyes are therwithall anoynted: wheras the spettell of the Philosophers, and the Phariseis, doethe rather put out the eyes altogether. As Christe did, so in manour doe the teachers of the gospel. They take men and leade them away from the multitude, when they call them backe from the brode waye (by the which very many walke vnto damnacion) to the felowship of the litle flocke of true Christians. They put their fingers into theyr eares, when perswadinge them to put no trust in thinges transitorie, they stirre and exhorte them to embrace the heauenly doctrine. They laye spettel vpon their tonges, when they exhorte men to professe the Euangelike and Christian fayth.

They lay on their handes, when they geue the holy goste to them that be baptised: by whome theyr sinnes are taken awaye, and innocencye is conferred. But the teacher doethe all this in vaine outwardlye, excepte Christe worke within and sende downe his godly vertue from heauen. Jesus willing to shewe vs as it were a certayne figure hereof, when he had taken the man

and

and firste put his fingers into his eares, and then spitte on his tongue, he lifted vp his iyes to heauen, and sighed. This sighing came not of anye mistruste to cure the manne, but was a passion or poynte of him that greuously bewayled mannes calamitie.

For what thinge is more miserable and wretched then they, whose inwarde eares are so occupyed and enombred with worldly lustes, that they cannot heare the worde of God: Whose tongue is so entangled, and infected wyth naughty affections, that they sauour not of heauenly thinges, but are altogether dumme to confesse theyr owne sinfulnes, and dumme to set out the mercy of God. Therefore the sighinge of Jesu, putteth vs in remembraunce in what case we were: but his lokinge vp into heauen, taketh away desperacion shewing vs from whence cummeth our redy succoure, and also whom we ought to recken our selues bounden vnto, that we, whiche had before open eares to heare detraccions, ribaudry, fond tales, Pharisaicall doctryne, opinions of Philosophers, and the suggestions of the diuell, haue nowe the same opened, to heare the heauenly doctrine of the gholpell: and that, we whiche had before our tongue so infected with the spettell of the fleshe, that we lothed the delicate foode of the heauenly Philosophie: so tied with the diuels bondes that we coulde neyther knowledge our offences, nor sette out goddes glorye: do now confesse howe nothynge is due vnto vs for our desertes but onelye hell: and howe it cummethe wholye of the bounteous goodnes of God, that we be chosen bothe to the name, and also to thinheritaunce of the children of God. Wherefore let the priest in lyke manour rather mourne, then rage againste other mennes sinnes: rather sorowe, than be angrye. Neyther lette hym chalenge vnto hymselfe the power to geue absolucion: but loke vp to heauen, confessinge, and testifyinge thereby, that all that euer is doen through sacrametall rites, and ceremonies, is done by goddes power alone, and not by mannes. Jesus sayed vnto the man: Ephata, whiche woorde signifiethe in the Hebrewe tongue, be opened: And by and by of his worde there ensued a vertue. For anon his eares were opened, and the bande of his tongue was lowsed, and he spake redily. They had open eares, who after the lorde saied vnto them (come after me) forsoke all that euer they had and followed him. They had a redye tongue, which after they had receyued the holy goste, spake with sundrie languages the wonders of god, and aunswered the rulers charging them that they shoulde not from thencefor the be so hardye, as to preache the name of Jesu, on this wise: whether we oughte rather to obey god then men, iudge you. These thinges were doen aside from the people. For we muste not make a wicked multitude witnesse bearers of our firste professing of the gospell, leste they haue in derision, that they as yet beleue not.

And saied vnto him: Ephata.

Therefore Jesus charged them they shoulde tell nobodye hereof, not for that he woulde not haue his miracle disclosed and knowen, but because the thinge selfe dothe better declare the power of god, then any publycacion, or settinge forth of man. They all knewe this deafe & dum person. Nowe he hearde, & had his tonge at will. And so did he blase, euen when he spake neuer a woorde of the mattier, the greate benefite receyued of Jesu. Further, Jesus was in this world conuersaunte vnder the shape & likenes of man, because he woulde instructe menne, and teache them what they shoulde doe. What thinge soeuer

And he commaunded them &c.

a man

a manne dothe that is excellente, and prayse worthye, lette him coueté to haue no wordes made thereof, to thentente that mannes glorye maye be vtterlye suppressed, and onely goddes glory aduaunced. It is iopardy to magnify and extoll manne, but the power, and goodnesse of God, is euermore moste worthely praysed. Albeit neyther is the glorye and prayse of man (if anye be due vnto him) cleane suppressed: yea oftetimes the more it is auoyded, the more it folowethe. But a christian teacher muste be of this mynde, to desyre, as muche as in him lyeth, to be knowen to god alone: and in so doing, he is the more worthy to be praysed to euery body.

For whoso desirethe glorye and prayse among men, the same in that he is so desirous therof, deserueth to haue none at all. Wherfore in that Iesu forbadde them whiche broughte the dumme manne vnto him, to tell anye bodye what was done, he thereby more prouoked them to publith, and tell it abrode to all menne. And so muche the more had they his greatnesse, and excellencie in admiracion, because that he, who bothe was able to doe, and wrought in dede suche feates among them, did not onely not require of them anye mede or rewarde for his laboure, but also wouldе not somuch as take the fruicion of that glorye and prayse, which he moste worthely deserued, for so notable a miracle. But as it is the propertie of him who is beneficiall in dede, to require no prayse for hys benefite: so is it agayn the part of a thankfull perso, so much the more earnestly to render hartie thankes, because the authoure of the benefite loketh for none at all. Therfore those felowes reported euery where of Iesu, saying: He hath done all thinges well, and hath restored to the deafe theyr hearing: and to the dumme, theyr tongue, and speache. This praise is agreable to none, but to god alone. No earthly manne doeth all thinges aright. All the miracles that Iesu wrought, were vndoubtedly our benefites: whiche miracles if a man wey and ponder after the outward appearaunce of corporall thynges, in dede there were many of them, that farre passed this, wherewith he made the deafe to here, and the dumme to speake. But according to the spiritual meaning hereof, the fume of a christen mannes felicitie standeth in this poynte, that with his eares he may heare the wordes of the gospel, and then with his tongue, vttre, & speake what he hath learned, and geuen credence vnto.

He hathe done al thinges wel, &c.

¶ The. viii. Chapiter.

The texte.

¶ In those dayes when there was a very greate companye, and had nothing to eate, Iesus called his disciples to him, and sayde vnto them: I haue compassion on the people because they haue nowe bene with me thre dayes, and haue nothing to eate, and if I sende them away fasting to theyr owne houses, they shall faynte by the way. For diuers of them came from farre. And his disciples answered him: where shoulde a man haue bread here in the wildernesse to satisfie these? And he answered the: Howe many loaues haue ye? They sayde, seuen. And he commaunded the people to sitte downe on the grounde: And he take the seuen loaues. And when he had geuen thankes, he brake them and gaue to his disciples to set before them. And they did set them before the people. And they had a few small fishes and when he had blessed, he commaunded them also to be set before them. And they did eate and were satisfied, and they toke vp of the broken meate that was left, seuen basketes full. And they that did eate were about fower thousand. And he sent them away.

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THe Lord Jesus exhorteth his disciples by diuerse ensamples, to continuall beneficence and well doyng, the chiefeste parte wherof is to feede the ignorannte people wyth the doctrine of the ghospell. Therefore he repeteth thensample of feadyng, because the thyng so ofte tymes pryntedin theyr myndes, should in no case out of memorie. For it fortuned on a certayne season, that a greate multitude of people, came vnto hym to wyldernes, bryngyng with them many sicke folkes, payned with diuerse diseases. The moste gracious Lorde cured all theyr corporall sickenesses, and fedde theyr soules with the heauenlye doctrine. And by reason he was so readie to do good, he so wan the hartes of the multitude, that they could by no meanes be seuered from hym.

And whiles theyr myndes were wholelye fixed vpon the kyngdome of God, they remembred not to make prouision for vitayles, in somuche that when theyr bodies were healed, and their soules fed, they were in great daunger to sterue for hungre.

Assuredly honger is a sore thing, especially when it chaunceth among a multitude. Jesus mindyng to teache the apostles by dede selfe that suche shall want nothing, as cleaue vnto hym by sincere fayth, sayed vnto them: I haue compassion vpon this multitude. For lo, they haue been with me nowe this three dayes, and haue nothyng to eate. If I sende them awaye fasting as they be, it is ieopardie leste they faynte, and tyre by the waye, before they gette home. For sum of them came a greate waye hence. By these wordes Jesus prouoked his disciples to attend vnto the miracle, whiche he purposed to worke. Howebeit they being yet rude, and ignorannt, had cleane forgotten howe that before he had fedde a greate numbre of people with fiue loaues, and two fishes: and therefore answered in this wyse: Where shoulde a man haue breade here in wildernesse to satisfie so great a multitude, and so houngrye withall by reason of two dayes fastinge, although there lacked not money ynough to bye it. Here thou hearest an answere of forgetfulnesse, and distrust. And his disciples answered &c.

Jesus asked them agayne: howe manye loaues haue you? They loked vpon theyr vytayles, and answered, seuē. Doubtlesse this was the true Euangelike breade, not of barly, but of wheate, like as were the loaues before mencioned, wher with the chyldren ate fedde, whiche is not caste to dogges. Barlie hath in it his proper floure, but couered with a rough huske, or couering. The fiue bokes of Moyses called the Pentateuche, haue also in them a spirituall vnderstanding, but thesame is wrapped, and couered with darcke figures. The nūbre of the loaues was multiplied, but the couering was taken awaye, intoken that grace was encreased, and ceremonies diminished.

Nowe whereas the disciples thought that these vitayles would not haue been sufficient for so greate a multitude of people, Jesus, that notwithstāding, commaunded them all to sitte downe vpon the grounde. It is a blessed feaste where the hungrye multitude sitteth downe at Jesus commaundemente. That is doen, whensoeuer the people desirous to heare goddes woorde, cum to the temple, there to heare Jesu speaking by the mouth of a good preacher. For many do cum with no more deuocion to the sermon, then the common sorte be wonte to goe vnto the stage, there to beholde a playe or enterlude, of sum vnghostly mattier. He that will haue his belye filled with the loaues of Jesu, muste

must sitte downe, and that vpon the grounde. He muste cum hither with quiet affeccions. They deserue not to be fed with this meate, whiche lye all at pleasure in the beddes of the Phariseis, and Philosophiers doctrine. O thou that arte but yearth, and asches, why art thou proude? why art thou puffed vp with vayne glory, by reason of thy vayne philosophy? why putteste thou confidence in these thinges, wherin is no saftie? Knowe thy selfe: Humble and caste downe thyselfe vnto the grounde from whence thou camste. Let all fleshely lustes be setled, and quiet in the: and then shalt thou be filled with Christes meate. All this that I speake of was doen. The whole multitude sate doune vpon the grounde. Beholde now, and marke me well what Jesus doeth. He toke the seuen loaues, and to shewe that all cummeth of God, what soeuer conduceth vnto mannes saluacion, he lifted vp his eyes to heauen (for there dwelleth the father, of whom he commaunded this breade dayly to be craued) and gaue hym thankes: not takynge vpon him as of himselfe, the authoritie of this ministerie, leste pure manne shoulde take ought vpon him. For he might iustly haue taken vpon him this authoritie, as equal with the father (albeit concerning also his diuine nature what soeuer he is, or hathe, he is debtour for the same, vnto the father) but thensample that he shewed, was more expediente for our enstruccion.

And he toke the seuen loaues &c.

After he had geuen thankes, he brake the loaues, and being broken, deliuered them vnto his disciples: that euen as they receiued them, so shoulde they sette them before the people. Mannes wordes are not pythy and effectuall, except they be handeled before, with Christes handes. Thou haste eloquence: Thou haste knowleage in philosophie: Thou haste a good witte: thou haste knowleage in holy scripture, in the lawes ciuill, and canon: what soeuer thou haste, firste deliuer it vnto Christes handes: let him blesse, and haloweit: lette hym breake it: and then do thou minister the same vnto the people: not as thyne owne, but as receyued, and deliuered of him. For there are some, whyche breake the bread of holy scripture not as they ought to do, writhing and wresting it to the lustes of man, and not to the wyll and pleasure of Jesu. For Jesus doethe so breake it, that the hungry multitude maye be fylled, and not that the ambicion, and couetousnesse of prynces maye be therewith bolstred, and maynteyned. Whoso teacheth the ghospell for gayne, or for to get glorye, and prayse of mã, or els for any other worldly affeccions, the same receyueth not loaues broken of Christ. Therfore in preaching the worde of God, and Christes ghospell, let vs folowe his disciples. As Christ commaunded them, so did they set the loaues ready broken to theyr handes, before the multitude.

Here some manne will saye: what, is there no meate? Is it onely a breade feaste? There must not be muche added vnto the loaues of the ghospell. There is nothyng of more vertue and efficacie: nothyng more swete and pleasaunte in tasting then they are: And yet through the bounteous liberalitie of the feast maker, there are added vnto the same a fewe small fishes. Paraduenture the apostles will put hereto certayne epistles, howebeit theyr puttinge to will not be muche, but a very small matier or trifle, in respecte of the euangelike prouision. This addicion was permitted for the lothsomnesse of certayne persones: but we must require it no more. We oughte to contente our selues with the meate alreadie prepared, leste yf any would styll put to of his owne prouision whatsoeuer hym lustethe, it shoulde then become the feaste of menne, and not of

And they had a fewe smal fishes &c.

Jesu

Jesu Christ. For Jesus did lykewyse halow these litle fishes, albeit they were but few, and small, and commaunded them to be set downe before the people, whiche thing yf he had not doen, they should not haue been set before them at all. Do not here complayne of the frugalitie, and slender prouision of meates: if thou wilt permit the knackes and iunckettes of the Rhethoricians, the royall dishes of the Philosophers, and the vnsauerie potage of the Phariseis, to be serued in, then shall it be ieopardie, leste the bread of the gospell sauer not vnto the mouthe that is infected & brought out of taste with so many sortes of diuerse meates. Now that we may depart with full bellies from this euangelike feaste, let the teachers do as the apostles did, and likewise the people, as did that multitude. What did the apostles? As they receiued this meate of ỳ lorde, so did they set it downe before the people, without any doubting, or reasoning. The multitude was also quiet, and receiued it without murmuryng & grudgeing against theyr ministers, and toke well a worth whatsoeuer was geuen them. And so in conclusion, besides that euery one of them had ynoughe, there were also seuen baskettes fylled with the meate that remayned when euerye man had eaten his fill. Moreouer the people (whiche a manne may more meruayle at) that were satisfied and filled here with, drue almost to the number of fower thousand persons. Certes this was the largesse of goddes worde and the ghospell. Whensoeuer there cummeth a proud teacher fournished with no small prouision and furniture, as well of liberal sciences, as of other good learning, lawes, and constitucions, so that he hath in all thynges exceedyng greate skill and knowleage, crying ofte that he shall not haue tyme ynough to prosecute his matier, that his audience is not receyuable of so high misteries, that he is drowned with copie of matier, and standeth in doubte where he maye best begin: Do not we see it cum to passe that his audience departeth away hungrymuche lesse then remayneth there ought, when the feast is ended.

And they that eate, &c.

But of this frugall, and sparing feast of Jesu, there are lefte seuen baskettes full of broken meate, vnspent. The aboundaunce and plenty of the euangelike feast, standeth not in the multitude of sciences, as it were in sundry kyndes of meates so many in numbre, that the sight of them will take awaye a mannes appetite, and prouoke hym to lothsomnesse, nor in sauces made of the mengling together of all manour of humayne and secular learnynges, but in the vertue of the worde deliuered vs of god, and truly ministred without any fraude, or couine. When Jesus had thus fed the people, then he sent them awaye. This is also sumwhat, happely to depart from the feast or banket of Jesu. So are they sent awaye, who render him hartie thankes: who laye vp his benefites in theyr soules, and there digeste the meate whiche they haue receyued: who after they be cum home (their bodies beyng now, as it were well fedde) do by good workes doing, practise suche thynges as they haue learned.

And he sent them away &c.

¶ Anon he entred into a ship with his disciples, and came into the partes of Dalmanutha. And the Phariseis came furth, and began to dispute with him, seking of him a signe from heauen, tempting him. And when he had sighed in his spirite, he saythe: why doth this generacion seke a signe: Verely I saye vnto you, there shall no signe be giuen vnto this generacion. And he left them, and went into the shippe agayne. And departed ouer the water. The texte.

These thynges so doen, Jesus forthwith departed thence, and hasted an other waye. The heardman muste neuer be conuersaunt with his flocke, but when it is to be holpen. He hath healed the sicke, taughte the people, and fedde those that were in ieopardy to perishe for hungre. After all these benefites stil

f

to tarrie with them, semeth to bee a poinct of suche a one as loketh for summe thankes or gramercies. The necessitie of the multitude, whether it be bodily, or ghostly, is by all manour of meanes to be holpen: but the nature of ỹ people is suche, that for the least good tournes of all, they are wont to geue moste hartie thankes. It is the smallest benefyte that canne be, to feede and nourishe the body: it is a greater to heale it, and the greatest of all to heale and feede the soule, with holy doctrine. None of them made him a kyng for the doctrine that he preached, & the diseases he cured: But for meate, they gaue him a kyngdome. And leste they woulde nowe haue done the like agayne, he departed straighte wayes from them, and takyng with him his disciples (whom he chose because they shoulde alwayes accompanye him) he toke ship, and so came vnto the coastes and borders of Dalmanutha or Magedan. And that the vnbeliefe of the Pharisees may the ofter appeare, they came likewyse hither out of theyr countrey, not to be healed, but to pike quarels. For they had enuy at his miracles, and enuied also the people whiche were holpen with so manye of his benefytes. For this cause they began to reason the mattier with him, as though the miracles which he shewed, had not been wrought by the heauenly power, because they were (as they sayed) but base, and after a common cast. Wherfore in case he would haue them, being men far aboue the commune sorte, and as you would saye, heauenlike felowes, to beleue in hym, they required hym to shewe some signe from heauen, as Moyses obteyned Manna from thence: and Helye brought to passe by his prayers, that fyre sodaynlye discended from the same place, and consumed both the burnt sacrifice, and the wood, and to be short, al the water that was in the trenches or cesternes by the altare.

And ỹ pharisees came forth, &c.

And began to dispute with hym. &c.

The Lorde knowing right well that whatsoeuer he had done, they would haue had a quarell to him therfore, for if there had been any wonderfull signe or token shewed thē from aboue whereas the princes of darkenesse do raigne, they might with much more apparaunce of trueth, haue ascribed it vnto Beelzebub, then those thynges whiche they saw with theyr ies, heard with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the experte in arte Magike, to cause sodayne showers, and dasshes of rayne, thunder, lightnyng, hayle, and tempest: the Lorde, I saye, perceyuing this, sighed in his spirite, shewyng thereby howe wofull he was for theyr so obstinate vnbeliefe. And as though he had been in a fume, and chafed with anger, spake vnto himselfe on this wise: What a froward nacion is this, whiche after so manye miracles seene, yet neuertheless requireth a signe, as thoughe she had neuer seene none before. Then he tourned him to the Pharisees, and sayed: Of this one thing, I assure you: there shall no signe be nowe geuen vnto this nacion, the whiche onely to tempt me, she requireth from heauen. But she shall haue a signe geuen her that she loketh not for, from beneath. And it shall bee the signe of Jonas. For this Jonas after he was swalowed vp the space of three dayes, and beleued to haue been dead, was deliuered againe out of the whales bely, when no man thought it: euen so the sonne of man after he hath been hid about thre dayes space in the belly of the earth, shall rise vp alyue agayne, contrary to all your expectacion and wening.

And when he had sighed. &c.

Verily I saye vnto you. &c.

When the Pharisees vnderstode not these wordes, Jesus departed from them, as from desperate persons, and retourned vnto the shippe, and so passed ouer the water: Thus the Lorde Jesus desirous of mannes helth, ofte times

And he left them. &c.

chaun-

chaungeth place, not seking for sacrifices, wherof he had long agoe his fyl, but true faith. This scarcely found he in the worlde, but yet euery where rather then among the priestes, Scribes, Pharisees, and head men of the people. So yll doth the faith of the gospel agre with thē, that haue the world at will.

¶ And they had forgotten to take bread with them, neyther had they in the shippe with them more then one loake. And he charged them, saying: take hede, beware of the leauen of the Pharisees, and of the leauen of Herode, and they reasoned among them selues, saying: We haue no bread: and Iesus knewe it, and sayth vnto them: why take ye thought because yē haue no bread? perceyue ye not yet neyther vnderstand? haue ye your hertes yet blynded? haue ye iyes and se not? And haue ye eares and heare not? Do ye not also remember when I brake fyue loaues, among fiue thousande men? How many baskettes full of brokē meat toke ye vp? They sayde vnto hym, twelue. When I brake seuen among foure thousand, how many baskettes of the leauing of the brokē meate toke ye vp? They said, seuen. And he sayde vnto them: howe happeneth it that ye do not vnderstand? The texte.

Here as they sailed, the disciples called not to remembraunce how they had forgotten to prouide themselues of breade. For they hadde but one loake with them in the shippe. Iesus perceiuing howe they were careleſſe by reason of forgetfulneſſe, and not for the faith they had in him, gaue them warning therof, and by that meanes caused them to be carefull afreshe: Albeit this their carefulneſſe came not so muche of diſtruſt, as it did of an humaine negligence, and forgetfulneſſe.

For hauing their myndes wholy fixed vpon the woordes and deedes of Iesu, thei hadde no remembraunce of breade: and it was expedient for vs that they so oft tymes forgatte howe a greate numbre of people was ſuffiſed with fiue loaues, to thentent it shoulde the deplier be fastened in oure mindes howe those persounes shall wante nothyng, who with pure harte and mynde, continuallye cleaue vnto Chriſte. That shippe is sufficientlye prouided for, that hathe in it that one loake, which is Chriſte Iesus. Wherfore his pleasure was to sturre vp this carefulnes in them, because he woulde heale them therof. And for this purpose, he gaue them a charge saying: Loke diligently that you beware of the leuen of the Phariſeis, and of Herode. This woorde leuen (which thei hearde, but wiſte not what he meāt therby) caused thē nowe when it was to late, to be carefull, & take thought afreshe, howe they shoulde make prouiſion for vitailes. Therfore they began to whiſper, & saye softely: we haue no bread. For one thyng brought another into memorye. After they hearde him once make mencion of leuen, straightwayes it came to their remembraūce that they had forgottē to bye thēſelues bread. Of this matter they talked softely one to another, as though thei had made a faute through forgetfulnes, because they bought no breade. Howbeit this forgetfulnes pleaſeth Iesu very well, whenſoeuer through the great deſire we haue of heauenly thinges, we forget corporall & worldly matters. They feared leſte they shoulde haue bene checked for their negligēce: but thei were rebuked for their vaine & superfluous carpe & care. Wherfore, saieth the lorde, doe you thus reaſon the matter amōg youre ſelues, beyng carefull because you haue no breade? Haue you as yet, after I haue enſtructed you with so many preceptes, taught you with so many enſamples, & so ofte warned you, no perceueraūce & vnderſtanding at all? Are your hartes yet blynded? and be you in case, that you haue iyes and see not? eares, & heare not? Do you not at the leaſte wyſe remember the thing whiche

was twise done, of late before your iyes: you sawe, not long ago, howe fiue loaues broken with my handes, and dealte of you, suffised fyue thousand people, in suche wyse that euery body had his fyll. And howe many basketes full of broken meate dyd you then take vp? They sayd, twelue. Afterwarde, whan seuen loaues lykewise suffised fower thousande persones, howe many baskettes fylled you with the reuersion, and meate that was lefte? They answered, seuen. Then sayde Jesu: howe then chanceth it that sithe you haue bene so oft and manye waies taughte, you doe not perceyue howe this care for your foode and liuing is superfluous: and that the monicion whiche I gaue you of the auoydyng the phariseis and Herodes leuen, perteineth nothinge at all to bread, but to theschewyng of theyr doctrine, leste you be likewyse deceiued as they deceyue many a one. A very small piece of leuen maketh al ꝑ dowe sower, or sauery. If the leuen be naught, then is all the dowe marde. They make a shew and semblant of godlynes, notwithstanding they be very farre from true godlines: and they dissent in opinions among theselues, whereas both of them dooe shamefully erre, and be out of the way. For the Herodiãs do many times erre by reason they be ignorannt in holy scripture, beleuing not that the bodies shall rise agayne: and all is because they beleue nothing, but what they se with their iyes: The Phariseis, although they haue the scriptures at theyr fingers ende, yet blinded with euill lustes and desyres, doe withstande true godlynes. you muste be chiefly ware of their doctrine, leste both youre selues be infected therwith, and also other mo hereafter, by the contagiousnesse of your infeccion. But embrace you the breade made sauery with the leuen of the Gospell, that you maye likewise distribute this pure bread to other.

The texte. ¶ And he came to Bethsaida. and they brought a blynde man vnto hym, and desyred hym to touche hym. and he caught the blynd manne by the hande, and led hym out of the towne, and when he had spitte in his iyes, and put his handes vpon hym he asked hym yf he sawe ought. And he loked vp, and sayde: I see the men. For I perceyue them walke as they were trees. After that, he put his handes againe vpon his iyes, and made him see, & he was restored, and sawe euery man clerely. And he sent hym home to his house, saying: neither go into the toune, nor tell it to any other.

In the meane while they arriued, and came to Bethsaida, and behold howe euery where is ready matter and occasion ministred to shew mercy. Here in a certaine strete, they brought hym a blynde manne, and desired him to touche him. This blynde body desyred nothing hymselfe, but intercession was made for him, by other men. No man desyreth healthe of the Lorde Jesu, but suche a one as he toucheth. For the first touche bringeth a man to the knowlege of himselfe. This man was not poore blynde, or a littell appayred, and decayed in sight, but as bysome as was possible to be. They ꝑ be so blind, haue neede to be ledde to Jesu by other men, whiche by prayer maye procure them theffectuall touche of his holy hande. Jesus, who coulde with a becke haue healed what blynd manne soeuer hym luste, restored hym not byanby to his sight, because he woulde vnder a figure, shewe his disciples howe muche a do it is, en suche persons can be brought to the knowledge of the truethe as of long tyme haue continued in theyr errours. Suche a blyndnesse was the blindnesse of the Painims and Gētiles, who so many hundred yeares, embraced the worshippyng of Idols, in steade of great godlynes. Suche a one also was the blindnes of the Jewes, whiche couldenot be made to forsake the superstition receiued of theyr elders whereunto they had so many yeares accustomed.

Therfore

Therfore when the Bishop and preacher of Gods worde, shall chaunce to mete with suche a blinde man, what muste he do: marke what Jesus dyd. Firste he toke the blind man by the hande. O blessed guide: but whyther dyd he leade hym: he lead him out of the towne. That manne setteth before his iyes the worste ensample or patarne that cā be, whoso folowethe the trace and steppes of the multitude. They fauour themselues to theyr owne perill, that saye thus: I do not this thyng alone. Euery man doeth so, as well as I. I hadde leauer playe the vnwyse manne with the multitude, then be wyse with a fewe. Suche as are blynd, are diuerse wayes in ieopardy, so lōg as they be among company. They are laughed to scorne: they are runne vpon: they rumme, and strike against other: they are thruste out of place, and haue manye a fall. Therfore firste of all the blind manne must be leade out of the place, whereas much company and resorte of people is. He walketh now safely that hath such a guide. What did the Lorde moreouer: he spit in his iyes, and then putte to his handes, and touched them. Neither were his iyes, yet opened: so great was his blindnesse. Then Jesus asked him whether he sawe ought. As he had spoken the worde, the blynd man lifted vp his iyes, conceiuing as it were sum lytle hope to be restored to his sight, and sayd: I see men walkyng like trees. They that haue not yet perfitely receiued the light of the Gospell, whatsoeuer they see in this worlde, seemeth muche greater then it is in dede. They see a ryche man, he semeth a plane tree. They see an heade officer or a prince: they thynke they see an Apple tree, or a Cypresse tree. When he had spit in his iyes.

They see a stoicke philosopher, with a greate beарde, or a Phariseу trimmed with brode hemmes and phylacteries: they beleue he is a fygge tree. Nowe if their iyes were clensed, and thinges would shewe and appeare vnto them in their propre lykenes, and as they be in dede, then shoulde they perceyue what maner of trifles, and vanities, suche thinges were, as semeth so greate vnto hym, whiche is halfe blind. But the Lorde who quencheth not the smokyng flare, nor forsaketh him that hath but halfe a syght vntill he se perfitly, dyd eftsones put his handes to the blynd mans iyes, and foorthwith he began to haue a clearer sight, and at the length attayned suche perfiteneſſe therof, that he sawe all thinges clearely. After that he putte his handes agayne vpon his iyes.

Blessed is he who hauing the iyes of his harte lightned by Christe, seeth euery thyng plainlye. Vnto hym those thynges seame leaste, whiche vnto the worlde appeare greatest. Vnto hym those thynges seme fowle and filthye, that make the goodlyest shewe vnto the worlde. Vnto hym those thynges appeare greatest, whiche seme vyle and nothyng worth vnto the same. Whosoeuer thou be that art a teacher of the Gospell, despyse not the weakenes of them whiche are newe beginners in learning the philosophye and doctrine of the gospell. At the firste time it is ynoughe for them to be brought out of ỳ towne, that is to saye, to haue departed from their olde synnes. Then must the doctrine of the gospell be straight wayes put foorth, and preached vnto them whereby their iyes maye be lightened: and first of all the rudimentes, and first principles of the euangelike perfection are to be taught, vpon the professing wherof, suche as entre into Christes religion, and be nouices of the same may receiue the sacrement of baptisme. Anone after, there muste be taught them a more secrete and pithy doctrine, whiche shall make them to see, and perceyue euery thyng clearly. These thinges shall the ministers of Jesus Christe doe.

But Jesus himselfe wyll vouchesafe to touche the blynde mans eyes, with an hyd and secrete vertue, that he maye receyue his sight agayne.

And he sent him hõe to his house.

After the Lorde had done this good dede, he bad the man retourne home to his house, forbydding hym to tell any bodye what was done. As ofte as he commaundeth any facte of his to be conceled, he teacheth the preestes thereby howe they ought not to seke for any prayse and glorye amonge menne, yf they haue done any thynge well, and prayse worthy, in the ministracion of the ghospell. Agayne if at any tyme he commaunde his facte to be publyshed and tolde abrode, it is a monicion for hym that is healed of his synnes, bothe to knoweledge his owne filthynes, and also to displaie and set out the goodnes of god, vnto whome onely he is a debtourr, for that he is chaunged, and made a newe man. Nowe to retourne into his owne house, is nothyng els, but after the time he hathe once receiued grace from heauen, not to forget what he was before, & to what inconuenience he shall fall agayne, yf he be not preserued thorough the grace and beneficiall goodnes of almightye God. If it chaunce him in his retournyng homeward to cum into any towne, that is to say, among a sinful and a wycked multitude of people, whiche will rather laughe Christes religion to scorne, then beleue in Christe, there ought he not vndiscreetely to bable out the misteries of our fyrst profession.

Jesus sayde vnto hym: goe vnto thy house, and if thou enter into any towne, tell nõ bodye. He healed one before, whiche was bothe deafe, and dumme. The same fellowe heard the worde of the Ghospell, and spake redilye.

Nowe hathe he healed a blynde man, who notwithstanding his sight be good and perfite, yet is he commaunded to kepe sylence amonge vngodly persons & synners, forasmuche as when he is cum home, the thynge it selfe shall open the myracle to suche as knewe hym blynde. For there is a tyme when it behoueth a man to profesle the mysteryes of the ghospell. Agayne there is a tyme when it is better to concele the same.

The texte.

¶ And Jesus went out, and his disciples, into townes that belong to the citie, called Cesarea Philippi. And by the waye, he asked his disciples, saying vnto them: whom doo men saye that I am? And they aunswered: some saye thou art John Baptiste, and some saye Helyas: agayne some saye that thou arte one of the numbre of the Prophetes. And he sayde vnto them: But whome saye ye that I am? Peter answereth and sayeth vnto him. Thou arte very Christ. And he charged them that they shulde tell no manne of him. And he began to teache them howe that the sonne of manne muste suffer many thynges, and be reproued of the elders, and of the hye Prestes, and Scribes, and be killed, and after three dayes, arise agayne. And he spake that sayinge openly. And Peter toke hym aside, and began to chide hym. But he tourned about, and loked on his disciples, and rebuked Peter, saying: Go after me Satan, for thou sauerest not the thinges that be of God but the thinges that be of men.

Nowe maketh he a triall howe muche his disciples haue profyted ghostly, prouing whether suche thynges be done in them spiritually, as in other haue bene wrought corporallye, and by darke fygures. Therefore he departed from Bethsaida, & went in company with his sayd disciples to ꝑ litle tounes belonging to the citie of Cesarea, surnamed Philippi. As he wente by the waie, he asked them what the people supposed of hym. For nowe after so manye myracles wroughte, euen the common sorte ought to haue conceyued some maruaylous great opynion of hym. Jesus was not ignorant what the common opynion was of hym: but his intente and purpose was, to shewe vs

whiche is

whyche is the true euangelike faith, that saueth the faithfull: & howe muche it
differeth from the inconstante, and variable opinion of the common people.
Whom (saythe he) do men saye that I am? The disciples answered plainly,
as they had hearde. Some men (ye they) suppose thou art John Baptist, who
is relyued again. Other some take the to be Helye the Thesbite, whose cõming
was promysed by Malachy the Prophete. And agayne other there are, whoe
thinke not that thou art Helie, but some other of ỳ olde Prophetes risen againe
from death to lyfe. These were the opinions of those men, who as then, had the
greatest opinion of him. For being themselues but men, they could suppose
nothing of him aboue the state & condicion of man. They supposed hym to be
a man of great excellencie, but as yet they beleued not howe he was Messias,
the very sonne of God, and sauiour of the worlde. yet was this a rudiment
and first principle (suche as it was) of the euangelyke and christen profession,
the mystery wherof, was not as yet to be disclosed to the common sorte. For it
being once discouered, no man can be saued, saue he whyche beleueth that Je-
su is the authour and originall cause of all healthe and saluacion. The well of
ỳ euangelike saluacion, is a sure beleke on Jesus Christ, the sonne of God, in-
spired vs by the heauenly inspiracio. And to wryng this beleke out of the Apo-
stles, he sayd: The cõmon people, as I perceyue, are wauering in theyr fayth,
hauing no constant opinion of me, and yet haue they a greater opinion of me,
then such as sayed, I was nothing els but a Carpentours sonne: then such as
said I was furious and madde, & sought me out to thentent to haue bounden
me with cheines: the suche as sayd, I had the spirite of Beelzebub. But what
say you, who be of household, and of familiar acquaintaunce with me, & haue
bene alwayes witnesses of all that euer I haue done, and taught: whom saye
you that I am? Then Peter the chiefe professoure of the ghospell, made an-
swere in all their names, and sayde: Thou arte that selfe same Messias long
agoe promised of the Prophetes, the sonne of the lyuing God, by whõ onely
halthe & saluacion was promysed vnto the world. When the lord had great-
lyallowed this open cõfession of his, as inspired of God, and had geuen there-
unto a worthy testimony of blysfulnesse, and pronounced it to be the founda-
cion of the churche and euangelike Citie, whiche no puissaunce of the deuell
shoulde euer be able to shake: Then charged he theym strayghtly, that they
shoulde in no wyse discouer what they knewe by thinspiracion of the father,
before the time were cum. It behoued that the people should awaite for Mes-
sias and beleue that he should shortely cum: hõwbeit as yet, it was not ex-
pedient to be knowẽ that Jesus was Messias. For this was it necessary for
our instruccion that glory should spring of base and humble estate. The dis-
ciples of an humain affecciõ, abhorred the displeasures of theyr maister, muche
desyrous to haue hym greatly esteemed and taken for a holy felowe of euery
body. But it pleased the euerlasting wisedom to obserue the other order. Ther-
fore Jesus began to teache them what he should suffer, before he would haue
his greatnesse and excellencie knowen vnto the worlde. The sonne of manne
(sayed he) of whome you haue conceiued so hyghe an opinion, muste suffer
great reproche, many paynes and tormentes, be condemned as a felon, of the
Scribes, priestes, and head men of the people: and in conclusion, be putte to
a shamefull deathe, as an euyll doer, in somuche that among worldly men, it
is not possible for any manne to be counted more vile, abiecte and desperate

Whom doe men saye that I am.

But whom say ye that I am.

then he. But for all this, there is no cause why ye shoulde despayre.

Kepe stedfastly in mynde youre confession, whiche ye haue made before me. After they haue persecuted me to deathe, I wyll ryse and be alyue agayne, on the thyrde daye. And where as he had nowe and then before, sumwhat darkely monyshed them of the premisses, at this present he spake his mynde playnly, because it appered they coulde nowe a waye with suche communycacyon, sith they had geuen so noble a verdicte and sentence of theyr maister.

But for all that they coulde not yet abyde to heare any mencion of his death, although they shoulde thorowghe hope of his resurrection haue taken comforte agayne. The loue wherwith they enbraced Jesu, was great: but yet was the same a very worldely loue, and an humayne affection. For as yet they had not receyued the holye Ghoste, whiche should make perfyte in them, whatsoeuer was vnperfyte. Wherfore when Peter hearde suche fell and cruell wordes of condemning, tourmentinge, and sleing, he was not afearde to take Jesus aside, as thoughe he would secretly monyshe hym of some thinge whyche shoulde be for his weale, and profyte.

And Peter toke hym aside, &c.

Forsoth this is mans wisdome, whiche oftimes studieth to go before the wysdome of god. Yea he was bolde to rebuke his lorde, as thoughe he had not bene well aduised for that he woulde dye, sith he might auoyde deth. And albeit he beleued he woulde be alyue agayne on ỹ third day, yet he thought it muche better for hym not to dye at all, then after deathe to reliue. This leude tache of Peter, although it proceded of a certayne harty loue towardes Jesus, yet dyd Christe openly, and sharply reproue, to thentente we shoulde learne in all thynges obediently to folowe the wyl of God, and not with our fonde iudgement, to go before his determinacions. It is not mans parte to take Jesu aside, and rebuke hym, for feare leste he doe, what he hath determyned to doe. But we ought reuerently to beseche hym, that he wyll vouchesafe to take and lead vs, whyther soeuer it please hym. Therefore because he woulde cleane wede out of all theyr myndes, this naughty affection, he fyrste tourned from Peter to his disciples, and then beholdyng them (whome he knewe right well dyd not dissente in opinion from theyr spokesman, though he bolder, and more presumptuous then the reste, was not afearde to speake his mynde) he rebuked Peter agayne, of whom he was rebuked before, saying: Why letteſt thou me Satan? That worde in the Syrian tongue, signifieth an aduersary: as who saye: Why doeste thou that art but a disciple, assaye to goe before thy mayster? Thou that art a man, attempt to go before god? folowe rather behynd. This is not mans busines whiche is nowe in hande. Thyne affeccion and loue is as yet a worldely affeccion: neyther sauereſt thou of those thynges whiche are of god. If thou wylte be my disciple, it becommeth the to folow my deathe, and in no wise to hinder it. And not the alone (albeit chiefely thee & the other whõe I haue specially chosẽ) but also all ỹ will profesſe themselues to be my disciples.

The texte.

¶ And when he had called the people vnto hym, with his disciples also, he sayed vnto them: whosoeuer will folowe me, let him forsake hymself, and take vp his crosse, and folowe me: for whosoeuer wyll saue his lyfe, shall lose it. But whosoeuer shall lose his life for my sake and the Gholpels, the same shall saue it. For what shall it profite a man if he wynne all the worlde, and lose his owne soule? Or what shall a man geue to redeme his soule withall agayne? Whosoeuer therfore shall be ashamed of me, and of my wordes, in this aduoutreous, and synfull generacion: of hym also shall the sonne of man be ashamed when he commeth in the glory of hys father, with the holy Angels.

When

When Jesus had thus spoken, he commaunded the whole multitude to be present with his disciples, leste any should suppose that those wordes pertayned onely to these specially chosen persons. And when they were nowe all together, Jesus spake vnto thē with an audible voyce, on this wyse: Many there be which do folowe me rather with feete, then by imitation of lyfe. Neither do all men come to me for one cause or purpose. For some are enticed hither by the noueltie and straungenes of my miracles: some with the desire of bodely health, and other some by a greate desyre to heare my doctrine. But whoso will be a true folower of me, yf he intend to be associate with me in blisse & glory, let the same in the meane tyme dispose hymselfe to be my felowe or partener, in sufferyng afflictions, and death. Let hym vtterly renye himselfe, reseruing nothing vnto himselfe in thys worlde, but cleane renouncyng all thynges euen to contempt of lyfe: and finally let euery man take vp his crosse, and folowe me. Let not the disciple be ashamed to folowe his teacher, nor the seruaunt to folowe his maister. Neyther let any intende to come to glory by any other way or meane then that, by the whiche he shall se me goe thither before hym. Whoso thynketh that he hath in himselfe wherby he is able to attayne saluacion, shall perish. And contrarily, whoso distrustyng all his owne aydes, wholly putteth himselfe to my mercy, shall be saued. For it is not inough for my sake lytell to passe vpon landes, tenementes, parentes, wife, and children: but lyfe it selfe (for the preseruacion whereof manne forgoeth all that euer he hathe) must likewyse be forsaken.

Be ye of good comforte: that neuer perysheth whiche is geuen to me, no rather ye shall preserue that by losyng, whiche you shoulde otherwyse lose in dede by euill kepyng. Through faythe of the gospell, to all men is geuen lyfe euerlastyng. Therfore he that setteth more by thys present lyfe, then by the grace of the Ghospell, although he seme for a tyme to wynne the same, yet doeth he in very dede, lose it. For no manne can here prolong his lyfe beyonde the tyme appoynted. Albeit, to saye the truthe, neyther in the meane tyme, and before his deathe, liueth a manne in dede, excepte he liue well and vertuously. And after this lyfe (whiche to all men is very short and transytory) he shalbe condemned to euerlasting deathe. Nowe, whoso for my sake, and for that he is a stedfast professour of the gospell, putteth his life in hasarde of death, shall preserue it by me, whiche els should verely perysshe. Therfore, yf there be nothyng so dearely beloued of manne in this worlde, but he wyll be content to ransome temporall life with the losse thereof, debatyng the matter with himselfe in this wyse: what shall it auayle me to haue house, landes, goodes, precious stones, wyfe and chyldrē preserued, yf my selfe perysshe, and shall not enioye that I am owner of. Though all these thinges be in safety, yet do they perisshe to me ward, yf I fortune to dye. For what thing can be so dearely beloued and muche set by of man, ỳ is not to be contemned for the preseruaciō of lyfe.

If one woulde offer another as great riches and treasure as euer had Mydas, and Crœsus, the beautye of Absolone, the Monarchy and empyre of the whole worlde, and fynally all sortes and kyndes of pleasures and therewith saye: take these thynges, and dye: wouldenot thother byanby refuse this offre made hym with suche condicion, and answere agayne: I loue my lyfe alone, better then all these thynges. Sythe, I saye, that euery manne doethe wysely consyder these thynges with him selfe, so ofte as there is any imminēt daun-

ger of bodely lyfe, why do they not then more earnestly loke vpon, examyne, and waye the matter, whensoeuer it concerneth that lyfe inestemable? Nowe euerlasting lyfe is proffered vnto thy soule: and wilte thou not exchaunge therfore the shorte, and wretched life of the body? especially sithe that euery manne shall another daye receiue his owne body agayne, restored to a more blessed life? All men must not of necessitie dye for the profession of the ghospel: but yet euery manne ought to be ready in wyll and mynde so to doe, to the intent, that yf the case requyre, they maye passe nothyng vpon corporall life, so that the lyfe of the soule may be saued. Whensoeuer the storme of persecution aryseth, then must this crosse be taken vp. Albeit neither, euen when all thynges be quyet, and persecution ceaseth, shall any manne be without his crosse, vnlesse it be counted an easy thing to renounce all naturall affections, with al worldly pleasures and inticemētes, to cut of the inordinate lustes of the flesh, to bridle excesse, to represse sensualytye and pleasure of the bodye, to subdue hastines, and lette passe reuengemente. For these thynges also muste euery manne doe, that wyll be my disciple, euen at that tyme, when the worlde is moste quiet, and without busynes. But trueth it is that the worlde shall with all maner of engynes ryse agaynste those whiche profesſe my name, and threten them with reproche, banyshement, imprisonment, tormentes, attayndour and deathe. For this is a naughtye nacyon, and shall euer haue in it moe reprouable, and naughty disposed persones, then good menne: among whom it shall be counted the greatest offence that maye be, to profesſe my name. And if any manne, the worlde being thus set, and bent against me, wyll be ashamed to confesſe himselfe to be my disciple in this vngracious, and counterfeite nation, where after shorte affliction foloweth euerlastyng blysfulnes, hym the sonne of man wyll requyre, and be lykewyse ashamed to take hym for hys disciple, when he shall eftsones cum, not lowe, and contemned as he is nowe, but wonderfull and merueylous in the royaltye and glory of his father: not accompenyed with a fewe poore disciples, but enuironed with innumerable compenyes of holy Aungels.

The.ix. Chapter.

The texte. ¶ And he sayde vnto them: verely I saye vnto you: there be some among them that stande here, whiche shall not taste of death, tyll they haue sene the kyngdome of God come with power.

They shall not be partakers of this glory, who wyll not nowe suffre the infamy of my crosse. The Iewes loked for a merueilous kyngdome of the children of Israel which they supposed should begyn, assone as Messias was come, and therfore they coulde not beleue that Iesus was Messias, because he came so poorely, and lyke an outcaste of the worlde: and muche more were they offended with the mention of his passion and death. They vnderstode not how there were two comminges of Messias, ꝑ fyrst which after the estimation of the world, was lowe and reprochfull, and another full of maiestie, and glorye, which shalbe in the ende of the worlde, to the entent he maye

may ioyne vnto him his whole body, deliuered from all euils in the glory of the father: and thrwe downe Sathan with all his membres, into the fyre of hell. He woulde that the daye of his latter cumming should be vncertaine to all menne: but yet woulde he haue euery man to be in a readynes against the same. Therfore forasmuche as there were some among the people whiche by inward imagination sayde thus to them selues: when shall this tyme of glory cum which he promiseth? And peraduenture many of them beleued not that it should euer cum at all: Jesus stablished their wauering myndes with suche wordes as here ensue: Be ye ryght well assured of the thyng I told you, that the sonne of manne (whome ye nowe see humble and lowe, and very shortly shall see more abiect then all other) shall appeare in the fathers maiestie, with all his holy Angels, and chosen disciples. Neyther is that tyme so farre of. For there be some here in this companie, whoe or euer they dye, shall perceiue that the kyngdome of God is already come with power.

There be certayne among them that stande here. &c.

Therfore let euery man make himselfe redy, to thentent he maye be founde worthy to be of the same kyngdome. These wordes that the Lorde spake, the Apostles themselues as then vnderstode not, because there was in them double vnderstanding. For after his death, resurrection, and ascencion, and after the sending doune of the holy ghoste from heauen, then that vertue of the corne of mustardsede, that is to saye, of the Euangelike doctrine, began to shewe and putte furthe it selfe.

The texte.

¶ And after sixe dayes, Jesus taketh Peter, and James, and John, and leadeth them vp into an hye mountayne out of the waye alone, and he was transfygured before them, and his rayment dyd shyne, and became very whyte, euen as snowe, so whyte as no fuller can make vpon the yearthe. And there appered vnto them Helyas with Moyses, & they talked with Jesus. And Peter answered, and sayd to Jesu: Mayster here is good beinge for vs. Let vs make also three tabernacles, one for thee, and one for Moyses, and one for Helyas, for he wyste not what he sayd. For they were afrayde. And there was a cloude that shadowed them, and a voyce came out of the cloude, saying: This is my beloued sonne, heare hym. And sodaynly when they had loked roundes aboute, they sawe no man more then Jesus onely with them.

Nowe because the disciples should put no doubtes, but he woulde once performe what he promysed concerning the maiestie of his second comming, his pleasure was to geue them some taste thereof, and that before their death, so farfurthe as mannes nature was able to receiue or awaie withall. Wherfore after fyre dayes, Jesus toke vnto him three of his twelue specially chosen disciples, as the chiefe and worthyest persons: vnto whom his pleasure was to shewe this sight, because thei woulde make no wordes therof, tyll the time were come that thei might lawfully disclose it. These were Peter, James, and John. Them onely he toke awaye with him into a very highe mountaine. For thei muste be farre from all carefulnes of lowe and yearthly thinges, whome Jesu vouchesaketh to shewe suche a syght vnto. He dayneth euen in these daies to geue by secrete inspiracion, vnto certaine elect persones enhaūced to the mountaine of pure contemplacion, some taste, and syght of the euerlasting blisfulnes.

The people whiche abyde benethe in the plaine, knowe nothing therof, and if a manne tell them, they beleue not. When the Lorde, and his disciples were come to the toppe of the mountaine, fyrst of all they fell to theyr prayers. For prayer is the thynge whiche chiefly prepareth the iyes of the heart,

and

and maketh them meete to beholde suche a sight.

And he was transfigured .&c.

And loe, as Jesus was in his prayers, the shape of his body was sodaynly chaunged. For his face, whiche before semed not to differe from the common physnamy of other, shone as bright as the sunne. Then did his clothes glister with whytenes, surmountyng the whytenes of the snowe: suche as no fuller can by any crafte make the like vpon clothe. Neyther was Jesus sene thus alone, but with hym Hely, and Moyses talkyng together. It was Moyses office to talke with God. And we rede howe Hely, was taken vp and caryed into heauen with a fyery charyot. Doubtles theyr communication with Jesu, signifieth the agrement of the lawe and the Prophetes. For the lawe shadowed and dyd owe out Christe with misticall fygures: and the prophetes shewed before by theyr prophecies, howe Christe shoulde come suche a one, and lyke in all poyntes as Jesus came: and yet the Jewes woulde not beleue. The matter wherupon they talked, was his glorious death & departing, whyche he shoulde in shorte space after fulfill at Jerusalem vpon the crosse, so that here the mention of deathe dyd lykewise assuage that excedynge greate pleasure, wherof mans mynde was in no wyse receyuable. Peter being rauished with this vnspeakable sight, and therfore not well able to rule his affectes, brake theyr communication begonne of deathe, saying: Maister speake no more of Jerusalem: Here is good beinge for vs. Therefore lette vs make iii. tabernacles in this place, one for thee, another for Moyses, and the thyrde for Hely.

And there appeared vnto them Hely as w Moyses.

And Peter answered &c.

These wordes of Peter, partly proceded of the feare of death, whiche was depely soncken into his minde, & partly of the great pleasure he had in beholdyng of this sight, wherewith he was, as it were dronken. For lyke a man beside hymselfe and rauyshed of his wyttes, he wyst not what he sayde.

And there was a cloude that shadowed them &c.

So great was the feare wherewith these mortall menne, not yet receyuable of ỹ diuine maiestie, were astonied. Therfore because they should not be ouercome with this passyng great bryghtnes, there arose a clonde whiche ouershadowed them, and tempred that vnsufferable light, so as they might awaite with it. This taste of the diuine maiestie, was geuen to theyr corporall iyes. There was also somewhat geuen vnto theyr eares. For there sounded out of the cloudes, the fathers voyce, being likewise full of maiestie, whiche sayde: This is my moste dearly beloued sonne, geue eare vnto hym.

And a voice came. &c.

Nowe, howe for very shame dooe the Jewes to this present daye, speake agaynst Christ, sith bothe Moyses, and Hely, whiche are of greatest authoritie among them, beare hym wytnesse: sith the father (whom they woulde be sene deuoutly to serue and worshyp) gaue by hys voyce, the whole authoritie to his onely begotte sonne. The Apostles were delighted with this glory: but let hym that wyll come thervnto, heare Jesu whan he exhorteth to the imitacion of his crosse. O Peter, doe not thou from hencefoorthe rebuke thy Lord: doe not thou go before Gods determinacio. Thou hearest the fathers voyce, which sayd: heare him who is my dearely beloued sonne, as who say: hitherto you haue heard Moyses, & the Prophetes prophecying of Christ, they haue nowe played theyr partes. He is alredie cum whom they promysed. Hereafter geue no eare vnto suche as promise thinges to cum: but heare you him that is present, and speaketh my wyll and pleasure. No man shall speake truer thinges. Whatsoeuer disagreeth with his wordes, that vtterly refuse you.

Anone

Anone as this voice of the father was heard, all thynges were sodenly chaunged agayne into another shape and lykenes: for when they loked rounde about them, like menne awakened out of their slepe, they sawe not one iote of all that euer they sawe before, saue alonelye Jesus, whoe was present with them againe, hauing the selfe same shape that he was wonte to haue. He shewed them his greatnes onelye through a cloude, and they were not able to behold it. What would they haue done, if he had shewed them his very hyghnes and maiestie, euen as it is in dede? Therfore Jesus eftsones humbled himselfe to their lowenes, and forsakyng the toppe of the mountayne, came downe to the reste of his disciples, and the multitude. Here remembre thou that art a preacher of the ghospell, howe muche more it becumeth the to humble and abase thyselfe to the capacitie of the weake, the whiche wast once lyke weake as they be: yf thou haue any hygh or excellent qualitye in thee, the same is Christes, and none of thyne.

and sodainly when they loked rounde about. &c.

¶ And as they came downe from the hyll, he charged them that they shoulde tell no man those thynges that they had sene, tyll the sonne of manne were risen from deathe againe. And they kepte that saying with them, and demaunded one of another, what the rising frō death againe, shoulde meane. And they asked hym saying: why then say the Scribes that Helyas muste fyrst cume? He answered, and sayd vnto them: Helias verely when he cōmeth fyrst, restoreth all thynges. And the sonne of man (as it is wrytten of hym) shall suffre many thynges, & be sette at naught. But I saye vnto you that Helyas is come, and they haue done vnto hym, whatsoeuer they would, as it was wrytten of hym.

The texte.

As they were cummyng downe from the hyll, or ere they camme to the multitude, the Lorde Jesus forbad those three to tell any bodye what they hadde sene, tyll after the tyme that the sonne of manne were rysen agayn from the dead. Other heretofore when they were lykewise commaunded to holde their peace, did so much the more blase abrode those thinges whiche they were charged not to disclose. But these. iii. because they heard the fathers voyce saying heare hym. &c. did as they were commaūded, kepe secrete what they had sene, insomuch that they disclosed it not to the residue of the Apostles before the time appointed. They wyste not what the matter meante: but yet they supposed there was some earnest cause, why Jesus woulde not haue it published vnto the people before his resurrection were knowen. For what other good shoulde they haue done by tellyng it abrode, but made themselues a langhyng stocke vnto the faythles? Who woulde haue beleued it to haue bene matter in dede, that Jesu had appeared in such wyse, syth menne shoulde se hym sone after putte to so muche shame and villany, and in conclusion suffer death vpon the crosse? But the disciples (whoe durst not after they had once heard the fathers voyce, distruste the wordes of Jesu) not vnderstandyng what he meante by these wordes ensuing: When the sonne of manne shall ryse from death. &c. fell to reasoning the matter among themselues, and supposed verely that incōtinent after his resurrection, the glory of that kyngdome shoulde begynne, whereof they had nowe taken a saye: howbeit there was a certaine scruple or doubt whiche made muche against them, and that was, because his death was at hande, the whiche he had ofte tymes warned them of before, promisyng he would reiyue on the thyrd daye after the same.

But they had learned of the prophecy of Malachy, howe Hely should come before the great daye of the Lorde. And because they coulde not assoyle this

doubte

doubte among themselues, they moued the question to Iesus: Lord say they thou hast performed thy promise: we haue seene the brightenes of the kyngdome of God. Therefore we beleue that after thy resurrection, thou wilt cum in semblable likenes, and suche a one as thou diddeste whylere appeare vnto our syght. But what is the cause that the Scribes, takyng theyr authority of the prophecy of Malachy, doe saye, that the same daye shall not come, vnlesse Hely the Thesbite come before, to make the people in a readines agaynste the cumming therof, leste the Lord smyte al menne with cursyng? Certes Hely, whome we saw we with the in the mountayne, is not yet come. Neyther is there as yet anye thynge done by hym. Therefore, eyther the kyngdome of God shall not come byan by after thy resurrection: or els there is an other sence and meanyng of the prophecy, then the Scribes doe teache. Vnto this question of the disciples, the Lorde Iesus made a doubtfull aunswere, for that they were not as yet receyuable of the whole mystery hereof.

Knd demaunded vne of another.

He answered & sayde vnto them.

For abhorryng those thynges whiche pertayned a greate deale more vnto theyr saluacion, they dreamed onely vpon the glorye of that kyngdome, wherof they had taken a taste: perceyuinge not howe this is also the kyngdome of God, when the holy ghoste (the ghospell beeing spreade abrode and euery where preached) subduethe all the puissaunce, bothe of this worlde and also of oure ghostlye enemy the deuyll. That kyngdome beganne to appeare, what tyme the lame walked, the blynde sawe, the dumme spake, the lepers were clensed, and the deuils caste out. Nowe whan this kyngdome shoulde come, whereof they had a litle before taken a taste, the Lord would not haue them to knowe: yet to thintente they should more pacyentely take his deathe, whom they loued out of measure, he suffred them to dreame for a whyle, that the brightnes of the same kyngdome shoulde shortelye cumme, whereof there was a saye geuen in the mountayne. Therefore he temperethe hys answere so discretelye, that he approueth the prophecye, and yet dothe not altogether condemne the interpretacyon of the Scribes, but only reproueth theyr vngodlye argumentacyon, wherby they concluded that the kyngdome of God was not yet come, because that same Hely, whiche was promysed long agoe of the Prophete Malachy, had not as then appeared in the worlde. For nowe the spyrytuall kingedome of God (whiche thynge the proude Scribes and Pharisees vnderstode not) began to come. Nowe was Hely after the mysticall vnderstandynge alredy come. Therefore Iesus sayde: bothe that whiche Malachy prophecyed of Hely, and also that whiche the Prophetes spake before of the sonne of man, shal come doubtles. You reade of Hely how he shall come before the great and dreadfull daye of the Lorde, to tourne the hartes of the fathers, to theyr chyldren, and the heartes of the chyldren to theyr fathers, to thentent that the yonger sorte and posteritie, maye perceyue howe that is already come and performed, whiche theyr forefathers and elders awayted for. Therefore this Hely goynge before, restore the all thynges, and amende the what soeuer is not right, leste the Lorde come to the great mischief and vengeaunce of all men, if he fynde them vnprepared.

Helyas before the cõmmeth fyrst, restoreth. &c.

And ✠ sonne of man as it is written of hym. &c.

But like as the prophecie of Malachy speakyng of Hely the forecurrour is true: euen so are the prophecies of other Prophetes like true, whiche foretell howe it shall cumme to passe, that the sonne of manne or euer he shewe hys maiestie, shall suffer many thynges, shalbe sette at naught, be mocked, and in

conclusion

concluſion putte to death. yea, to ſaye the truthe, whatſoeuer was ꝓphecied of Hely to cumme, is already accompliſhed, and fulfylled: the whiche thyng beyng as yet vnknowen vnto the Scribes and Phariſeis, I diſcloſe vnto you my deare frendes. For Hely is already cumme, whoe ſhewed how the kyngdome of God was preſent, and moued all menne to be repentaunt for theyr former lyfe. And yet, this notwithſtanding, they whiche boaſte and crake vpon the perfite knowledge of the ꝓphecy, knewe hym not: And they whiche loued better theyr owne kyngdome then the kyngdome of God, deſte by hym, not as he deſerued but as them lyked. For he cumme accordyng to the ꝓphecies of Eſaye, and Malachy, crying in wildernelſe how the great and terrible daye of the Lorde, was preſent, howe the axe was alredy put to the rote of the tree, and that euery manne ſhould ſpedely endeuour hym ſelfe to auoyde the vengeaunce of God cumming. But this Hely (who openly without regarde of perſon, rebuked euery mannes vices) they deſpiſed, and put to deathe. Neyther wyll they more gently entreate Meſſias, then they haue done his forecurroure. But I ſaye vnto you ꝙ Helias is cumme.

Hereby Jeſus declared howe Iohn was Hely, not after the body, but after the ſimilitude of ſpirite: who, whyles he neyther ſpared kynges, ne phariſeis, was caſte into priſon, and beheaded. As they dyd by the forewalker, ſo wyll they doe by his Lorde: The ſame thyng wyll they lykewyſe doe by thoſe Apoſtles, that ſhall folowe hym. For whoſoeuer hath ſincerely preached that goddes kyngdome ſhould cumme, the ſame hath ſuffred many afflictions of the vngodly. And whoſo ſyncerely preacheth ꝙ it is already come, muſt nedes ſuffre the lyke. With theſe wordes Jeſus called backe his diſciples frō ꝙ dreame of glorye, to the remembraūce of the ſtorme that was to cum, and hanged ouer theyr heades, that is to ſaye, from pleaſaunt thynges to neceſſarye.

¶ And when he came to his diſciples, he ſawe much people about them, and the Scribes diſputyng with them. And ſtraygtwaye, all the people (when they beheld hym) were amaſed, and ranne to him, and ſaluted hym. And he aſked the Scribes, what diſpute ye among them? And one of the company aunſwered, and ſayed: Mayſter I haue brought vnto the my ſonne, which hath a dumme ſpirite, and whenſoeuer he taketh hym, he teareth hym, and beſtoweth, and gnaſheth with his teethe and pyneth awaye: And I ſpake to thy diſciples that they ſhould caſte hym out, and they could not. The texte.

In the meane whyle that they had thus commoned together, they were come into the ſight of the people, at what ſeaſō a great multitude, were gathered about the diſciples, whome Jeſus left beneath in the playne. He ſawe alſo the Scribes reaſonyng ꝙ mattier, I wot not wherupon, with his diſciples. Now when the people had eſpyed Jeſus vnlooked for on theyr behalfe, foraſmuch as he had preuely conueyed himſelfe awaye with a fewe of his diſciples, they were aſtonyed, and met him cummyng full and whole, and ſaluted hym.

Jeſus was not ignorant what the ſcribes diſputed on, but yet he aſked what the mattier was where vpon they reaſoned, to thentent that euery body might knowe what was done. And when both ꝙ diſciples & the ſcribes helde their peace for very ſhame, the diſciples for that they aſſayed to caſt oute a diuell and coulde not bryng it to paſſe, and the other becauſe that in the preſence of the diſciples they depraued the name of Jeſu, as a thyng vertueleſſe, and of no efficacie: one of that multitude who miniſtred the occaſion of the reaſoning, ſhewed the whole matier euen as it was, vnto Jeſu. Mayſter, ſayeth And he aſked ꝙ Scribes. &c.

sayeth he, I brought hither my sonne vnto thee, who is vexed with a dumme spirite, of whome he is pitifully tourmented. For whensoeuer the spirite, taketh hym he dasheth hym agaynste the grounde, and then the childe fometh at the mouth, gnasheth with his teeth, and cryeth out, and all this whyle he pyneth and consumeth awaye, by reason he is thus vexed. Because thou wast not here I desyred thy disciples that they would chase awaye this spirite, and deliuer my sonne. They assayed to doe it, and coulde not.

The texte. Che answereth him, and sayeth: O faythles nacion, howe longe shal I be with you? howe long shal I suffer you? Bryng him vnto me. And they brought him vnto him. And assone as the spirite sawe him, he tare him, and fell downe on the grounde walowinge and fomynge. And he axeethe his father, howe longe it is ago hence this happened him. And he sayed of a childe, and oftetymes it hath caste him into the fier, & into the water, to destroye him. But yf thou canst do any thing, haue mercy vpon vs and helpe vs. Jesus sayed vnto him yf thou couldest beleue, all thinges are possible to him that beleueth. And straygbte waye the father of the childe cryed with teares, saying: lorde I beleue, helpe thou my vnbeliefe.

When the lorde heard this, to shewe, that feblenes of fayth was the verye cause why the yonge man was not delyuered of the spirite, he makynge as thoughe he had been wrothe and in a fume, sayed: O faythlesse nacion whiche yet canst not by so many miracles as I haue done, be brought to beleue. Howe longe shall I lyuynge here in earth, striue with your vnfaythfull obstaclemesse? howe long shall I beare with you? when wyll you come forwarde in those thynges that be of the spirite? when wyll you beleue those thynges that you see not, syth you beleue not the thynges whiche you see with your corporall eyes? bryng hym hyther to me. And they brought hym vnto hym. That sinne cleaueth fast, whereunto the synner hath from his chyldehood accustomed. But after he was brought vnto Jesus, he was worse vexed then he was before, by reason of the conflicte which arose betwene the spirite desirous to amende, and sensualitie tollyng and alluryng hym agayne, to his accustomed synfull lyuyng. For anon as the fiende sawe Jesus, he feelyng a contrarye power to his, tooke the younge manne, and sooze vexed hym, insomuche that beeyng dashed agaynste the grounde, and rolled to and fro, he fomed at the mouth. This was a pitifull syght, to all the people. But it is a muche more pitifull syght when the sinner possessed with greuous sinnes and of long continuaunce, is lykewyse vexed in soule. Howbeit there is no synne vncurable vnto Jesu.

The Lorde because the other shoulde also knowe in howe euyll case he was, asked his father howe long it was, since his sonne fyrste beganne to be thus vexed: he answered againe, of an infante. And the spirite doth not onely, sayeth he, thus vexe hym, as thou seest, but also casteth hym oftetymes headlong into the fyre, and many tymes into the water, because to destroy hym.

But if thou canst do any thing. &c. Here thou hearest a very sore and cruel malady tourned into nature: and therfore the father feared leste it had been vncurable. For he sayed moreouer. But yf thou bee able to doe any thyng haue mercye on vs and helpe vs. He did well to desyre the mercy of Jesu, who could alleage no merites: howbeit thou hearest a wauerynge faythe, when he sayeth: But yf thou bee able to doe any thyng. &c. That faythe Jesus refourmeth, saying: doubte thou not what I am able to doe. For yf thou couldest beleue, there is nothyng but strong and stedfast fayth may obteyne it. Assone as Jesu had sayed so, the father had bet-

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ter hope and comforte then he had before, and declaring the great desyre of his minde with teares, and weping, sayed: I beleue lorde, and yf my beleefe be vnperfite healpe thou my weakenesse.

The texte. ¶ When Jesus sawe that the people came runnyng together vnto him, he rebuked the foule spirite, sayinge vnto hym: Thou dumme and deafe spirite, I charge the cum oute of him, and enter nomore into hym. And the spirite (when he had cryed, and rent hym sore) came out of hym, and he was as one that had been deade, in somuche that many sayed, he is deade. But Jesus caught his haude, and lift him vp, and he rose. And when he was cum into the house, his disciples asked him secretly: why could not we caste him out? And he sayed vnto them: this kynde can cum forth by nothyng, but by prayer, and fastyng.

In the meane season, the people came runnyng together on euery syde, to see this sight. When Jesus sawe they were come (for his wyll was to haue them all to bee witnesses of the miracle) then putte he furthe that almyghtie voyce wherwith he calleth to life again when it pleaseth him, euen the dead. He threatned the foule spirite to handle hym accordyngly, vnlesse he would incontinente departe, saying: Thou deafe and dumme spirite, I charge the to gette the out of the man, and that thou neuer from hencefoorthe enter into him again. Jesus is in a fume with the spirite because he may shewe mercye vpon the man: geuyng vs a lesson what we ought to doe in healyng of sinners. A man must so rebuke vice, that he may seme to loue the soule health of the person. And because we should knowe that man laboureth & speaketh in vayne, vnlesse Jesus speake with hym by his secrete vertue and power, the disciples commaunded the spirite to go out, but all was in vayne, because Jesus was awaye. He is awaye so oft as our fayth is colde and wauering, by the which fayth, his wyll is that we obtayne all thynges. What was doen at the emperious voyce of Jesu? By and by the spirite went out.

But to the entent it should appeare that he wente out agaynste his wyll, he cryed, and vexed the sely wretche very sore at his departure. For nowe laye he vpon the grounde for dead, in somuche that many sayed he was dead in dede. Thou seest here a figure of a penitēt person, and him who turneth from great and accustomed synnes, to amendemente. Nowe hathe the hatred of synne delyuered hym from synne: howbeit he is at the nexte doore to desperacion, whoso both knowleageth his owne filthinesse, & also hath gods iustice in remembraunce. But yet lyeth he happily deade that is deade to synne. For then remaineth there nothyng elles, but that he begyn to lyue agayne to righteousenesse. And this benefyte geueth also our most bounteous sauioure Jesus without whome there is no saftie. He caught the felowe by the hande, and lifted hym vp as he laye in this traunce, and furthwith the same, who before seemed deade, recouered hys former strengthe: and throughe the benefite of Christe rose vp stronge and lustie. But vnlesse Jesu had nowe geuen hym newe grace to leade a godlye lyfe, it had been to no purpose that he was deliuered from the dyuell at the contemplacion of his fathers fayth.

Nowe heareth this deafe manne, whiche before had his eares stopped with worldely lustes agaynst the doctryne and woorde of the gospell. Nowe speaketh this dumme felowe, who before was tongue tyed & speacheleſſe by reaſō of the passions, and wilfull pangues of the flesche. Nowe is the same at rest and quiet, who before styred wt the furious rages, sumtime of sensualitie, and pleasure of the body, sumtime of ambicion, & desire of worldly aduaūcemēt, others whiles of wrath, nowe of enuy, nowe then of couetousnesse, was as it had

it had been rauished and caryed by the constraynte of sum vncleane and violente spirite. All these thinges saw the Apostles, and saied nere a worde, for that they durst not interupt the lorde. The Scribes also helde their peace being now assured by the thing selfe, howe it was not by reason the name of Jesu was vneffectuall and vertuelesse, that this felowe was no sooner ryd of the spirite, but for the weakenes of fayth. And as it chaunced vnto this yonge manne bodely, so chaunced it to the Pharisees spiritually. They were not healed of their sinnes bicause they beleued not the woorde, by the onelye virtue whereof, they might haue been healed. But when Jesus was cum into the house, the disciples now beyng with him alone, asked him what was the cause why they could not cast out the deuyl, syth they had afore cast out so many in his name. For they were disquieted in mynde, with a certayne humayne carefulnes, leste they had vnwares offended the Lorde, and by that meanes loste the power, whiche he once gaue them to worke miracles.

Jesus who is not wont to take awaye agayne, what he hath once geuen, but to encreace the same (yet wyll not he haue his gyftes negligently kepte, and after a rechelesse sorte: and nowe hath he sufficiently declared, in the father of hym that was healed, how weaknesse of fayth was the only impediment why the deuyl wente not forthe, the whiche faythe was not as yet so strong in the disciples, as it ought of congruence to haue been) Jesus, I saye, answered, that there was a certayne speciall kinde of dyuels, which coulde not otherwyse be expelled, then by prayer, and fastyng. For these be the two engynes which are of moste force agaynst wicked spirites. For by prayer, the strength of fayth is renued and quickned, as it chaunced vnto the yonge mannes father, who saied Lorde helpe my vnbeliefe: And by fasting, bycause it contayneth a certaine forbearyng of all carnall pleasures, the rebellion of the flesshe is subdued. He muste haue a cleane spirite himselfe whoso goeth about to caste out vncleane spirites of other. Jesus and the three disciples, were newly retourned from prayer. The reste of them kepte compaynie with the multitude, and dyd neyther faste, ne praye, and for that cause were not able ynoughe, to caste out a dyuell whiche had so faste holde, and was so familiar. The more the trust of our selues encreaseth in vs, the more the power to worke miracles decreaseth: The more the power of the flesshe is mortified in vs, the stronger is the holy goste by whose onely power, foule spirites are expelled. We muste therfore ofte tymes praye that the strength of fayth may in vs be encreased: we muste also mortifie our flesshe continually, to thentent that the spirite of Jesu Christe may liue in vs. To be shorte, Christe doethe nowe prepare his disciples againste that houre when they shall be commaunded to watche, and praye leste they fal into temptacion. But bycause they toke a nappe after supper, the weake flesshe had the vpper hande.

The texte. ¶ And they departed thence, & toke their iourney thorow Galile, and he would not that any man should know it. For he taught his disciples, & sayed vnto them: the sonne of man shalbe delyuered into the handes of men, and they shal kil hym, and after that he is kylled, he shal arise agayne the thyrd daye. But they wyst not what he sayed, and were afrayed to aske him. And he came to Capernaum. And when he was cum into the house, he asked them what was it that ye disputed among youre selues by the waye? And they held their peace. For by the waye they had reasoned amonges themselues, who shoulde be the chiefest. And when he was set downe, he called the twelue to hym, and sayed vnto them: If any desire to be firste, the same shalbe laste of all, and seruaunt to all. And he toke a chylde and set him in the myddes of them. And when he had taken hym in his armes, he sayed vnto

vnto them: whosoeuer receiueth any suche chylde in my name, receiueth me. And whosoeuer receiueth me, receiueth not me but him that sent me.

These thinges doen in maner before rehearsed, Jesus beyng accompaygned with his disciples, began to take his iourney to Jewrywarde, who pryuily, and as it were by stealth, passed through the countrye of Galile, not bycause he feared death (whiche in dede he moste feruentlye desyred) but leste he should haue semed to prouoke the priestes, and Pharisees to cõspyre his death before the tyme appointed. This outwarde appearaunce of feare shewed he, because he would cleane delyuer his disciples from all feare, and also declare the weakenesse and fraylte of the nature whiche he had taken vpon hym. As he went by the waye, he repeted vnto them thesame thing whyche they had diuerse tymes hearde hym speake of before. For he sayed as foloweth: That must nedes cum to passe, whiche I haue so oft tymes told you: the sonne of man shalbe delyuered into the handes of men to be taken, condemned, mocked, scourged, and slayne. Yon must make your selues readye in mynde against the cumming of these thinges, whiche vndoubtedly be at hande. But it is vnpossible for any of you so to doe, vnlesse thesame be free from all worldly affections, and be also stablished with the strength of the spirite. I knowe that the mingyng of death troubleth you very sore. But you must be of good comforte, and take menne s hartes vnto you. I wyll not long forsake you. For I will be aliue agayne on the thirde daye. The disciples were so dull, and feble wytted, that they vnderstoode not these wordes (not withstandyng they were plainly spoken) supposyng there had been sum darke mysterie in them, because it came to their remembraunce, how they had been sumtymes before deceiued with suche figuratiue maner of speakynges, as when they were commaunded to beware of the Pharisees leuen. Neither could they yet conceiue in mynde the misterye of the crosse, nor gesse for what purpose he would be slayne, yf he would soone after his death reiyue agayne, syth that he who cauue reiyue when hym luste, can also yf it please hym, not dye at all.

Therfore albeit they were greatly offended with these woordes, yet durste they not aske hym any question, feared with themsample of peter, who to his displeasure, questioned with the lord herein. For they heard Christe say vnto hym: Go after me Satan: They yet sauoured of the worlde: for goddes determination was to be reconciled to mankynde (pardoned of all his offences thorowe fayth) by the sacrifice of an vnspotted lambe. The disciples dreamed vpon a certaine worldly kingdom, and therfore as they trauayled by the waye, they fell a reasoning among themselues, who shoulde haue the preeminence, and vpper hande in the kyngdome of God, whiche they hoped should very shortly begyn. They sawe a litle before, howe the three disciples were preferred afore the reste in goynge vp to the Mountayne: they sawe howe Peter had the preeminence when the keyes of the kyngdome of heauen were deliuered, and yet sum of theym were his auncientes, yea and beside that kynne vnto the Lorde.

And wer afrayed to aske him. &c.

When they were cum to Capernaum, the Lorde asked them apart what was the matter whereupon they reasoned secretlye betwene themselues, as they went by the way. But they holding their peace, and ashamed to make hym an answere (for they knewe well that he being the author of

And he cam to Capernaum. &c.

all modestie and humblenesse of mynde, would disalowe this theyr ambicyousnesse) Iesus because he woulde cleane wede oute of theyr myndes, this moste damnable and naughtie affection: sate him downe as one that woulde teache sum earneste mattier with authoritie, and commaunded theym all twelue to cum vnto hym, and then sayed: If any of you desyre to be the fyrst or chiefe man in the kyngdom of heauen, the same shalbe laste, and seruaunt to all: so far wyde is it, that the kyngdome of heauen ought to be esteemed after this worldly kyngdome. And anon, because he woulde the deper fasten this doctrine in their myndes, he called vnto hym a litle childe, and sette hym in the myddes of them. And when he had embraced hym, signifying therby howe muche he defyed proude persons, and loued suche as are humble and meke in spirite, then sayd he vnto them: Do you see this lytle babe? what is more abiect and vile, after the estimacion of the worlde? yet they that are suche in humblenesse of minde, simplicitie, and godly lyuing, as this is in age, those doe I set moste store by. For reason wyl that I loue them best, whiche be lykest vnto my selfe. This prerogatiue is not esteemed by riches, reuenues, power, statelynesse, and violence. For suche as haue these thinges, as they moste resemble heathen princes, euen so are they highliest esteemed of the same. Lyke as earthly kynges beleue that they are eyther honoured, or dishonoured in theyr great estates: so in this Euangelike kyngdome I thinke my selfe to be eyther honoured or dishonoured in suche lytle babes, whome the worlde setteth naught by because of their innocencie, simplicitie, and humblenesse of minde. If you know any to be more humble and low then I am, hym counte ye for the chiefe mame in the kyngdome of heauen. But yf ye fynde none, then take you me for the very soueraigne: And as euery man moste resembleth me in contemning of those thinges, whiche great men sue for in princes courtes, so iudge you hym to be the moste soueraigne persone. Therfore whoso receyueth one of suche litle babes, in my name, the same receiueth me. For it reioyseth me to be receyued in those, whom I loue as them that are lyke me. Agayne, whoso receyueth me beyng lowest of all men, after the estimacion of the worlde, receyueth not me, but hym that sent me. For as the maister is honoured or dishonoured in the scholers: so is the father lykewyse dishonoured or honoured in the sonne.

By these wordes, Iesu toke not awaye authoritie from suche as be prelates, and haue the charge or ouersyght of the Lordes flocke, but plucked out of the disciples myndes, all desyre of worldly auauncement. For the lowenesse of this sorte of lytle ones, is not esteemed after the quantitie and strength of the bodie, but after the humblenesse of suche a mynde as claymeth nothyng in this worlde that is highe, nor trusteth anywhit to his owne strength, but with syncere fayth hangeth vpon Christe.

The texte. Iohn answered hym, saying: Maister, we sawe one cast out deuels in thy name and he followeth not vs, & we forbad him because he followeth vs not. But Iesus sayed: forbyd him not. For there is no man whiche (yf he doe a miracle in my name) can lyghtlye speake euil of me: for he that is not against vs, is on our parte. Whosoeuer shall in my name geue you a cuppe of water to drinke, because ye belong to Christ, verely I say vnto you, he shall not leese his rewarde.

By occasion of these wordes, there arose an other doubt among the disciples, the whiche Iohn propounded in this wyse: Mayster (sayd he) when thou sentest

sentest vs out to preache the kyngdome of God, we sawe a certaine felowe caste out diuels in thy name, and yet was the same neyther of the numbre of the twelue, nor of the seuentie, whome thou diddest afterwarde chose, and sende out, nor none of all the disciples, whiche folowe vs. We herfore hym, as one of an other secte, and none of thy felowshyp, we forbad: but whether we dyd well or no, we wot not. Iesus answered: Forbyd ye none suche as are in any wyse good to spreade abrode, and preache the ghospell. For you must not be disdainfull in receyuing of those, whiche goe aboute, by what endeuoure soeuer it be, to auaunce the worde of god. You must not consydre whether he folowe me as a disciple, but whether he preache my name. If he cast out diuells by callyng vpon my name, he cannot lyghtelye speake yuell of me. And yf he so doe, then will the thing it selfe reproue him. For it shall be said vnto hym: howe darest thou for very shame backbyte that name, whiche thou hast proued mightie, and effectuall in worckyng of miracles? Therfore do ye not vpon light occasion suppose him to worke for a naughtie purpose, whoso doeth a godly dede. He that resisteth not the ghospell, in this poynte furthereth it, because he aydeth not them, whiche take part against the same.
Whosoeuer is not against you, maketh for you. This newe doctrine must beeset forth whensoeuer occasion serueth: but with what synceritie of mynde it be promoted, it is no mattier to you, so that the preacher doe by any manour of meanes further the busynesse whiche you goe about. For not onely they shall be rewarded for furtheryng of the gospell whiche shall caste out diuels in my name, but they also who according to theyr abylitie, will put theyr helpyng handes neuer so litle to the aduaunceyng therof. For whoso wyll geue you euen but a cuppe of colde water in my name, that is to say, in respect that ye are my disciples, and doe my busynesse, be you right well assured, the same shall not lacke his rewarde.

¶ And whosoeuer shall offende one of these litle ones that beleue in me, it were better for him yf a mylstone were hanged about his necke, and he were caste into the sea. Wherfore yf thy hand hinder the, cut it of. It is better for the to enter into lyfe, maymed, then (hauing two handes) to go into hell, into fyre that neuer shalbe quenched, where theyr wourme dyeth not, and the fyre goeth not out. And yf thy foote be a hyndraunce to the, cut it of. It is better for the to go halte into lyfe, then (hauyng two feete) to be cast into hell, into fyre that neuer shalbe quenched, where theyr wourme dieth not, and the fyre goeth not out. And yf thyne eye hinder the, plucke it out. It is better for the to goe into the kingdome of God with one eye, then (hauing two eyes) to be caste into hells fyre, where their wourme dieth not, and the fyre goeth not out. The texte.

Againe if any shall chaunce to let them, by whome the ghospell is aduaũced (truly it is aduaunced not by those whom the world counteth great, but by litle ones, simple persons, vnderlinges, and men of no reputacion) if anye, I say, offend any of these litle ones who haue reposed theyr affiaunce in me, so true is it that he shall not auoyde punishment, that he shoulde be muche eallier punished, if there were a mylstone tyed vnto his necke, and he cast into the sea. The princes of this world cruelly punishe suche, as let theyr deputies to put those thynges in execucion, whiche they haue commaunded to be done. They hange them on a gebet, and also many tymes quarter them, or cast them downe headlyng from sum high rocke, or els drowne them in the sea with a stone tyed vnto them, for cumming vp agayne: so true is it that they will not haue theyr great men offended, whom they vse as ministers of their

tyrannie, that is to say, to oppresse the people. But God wyll muche greuously punishe suche as willlet his litle ones (whom he would to haue the handelyng of thaffayres of the heauenlye kyngdom for all mennes saluacion) that they cannot put theyr kynges commaundementes in execucion. For albeit they shall seeme for a tyme so to doe vnpunished: yet at the leangth shall they not escape the punishment of hell. The tyrauntes of this worlde could inuent no kynde of deathe comparable to that punyshemente, whereby bothe bodye and soule shall seme to dye with continuall tourmentes, and yet neuer can dye. Therefore studye you not howe to be reuenged. Doe your businesse, and God shall punishe those that will let you.

Wherfore yf thy hand offende thee &c.

Nowe if there arise anyelette and impediumente, not of any persecutoure, but on theyr behalfe, whiche appeare to be your frendes, there oughte nothynge to be so deare vnto you, that the loue therof maye cause you to leaue of the ministracion of the gospell. Admitte it be thy ryghte hande, that is to saye, thy father or beryenere frende, whome thou canste not spare: put case it be thy ryghte eye, that is to wete thy welbeloued wyfe, and swete children: Admitte it be thy foote, that is to saye, thy seruaunt, or factour, whose seruice thou canst not lacke for therploiture of suche affaires, as thou hast to doe in this worlde. Cut of thy hande, plucke out thyne eye, chop of thy foote that hyndreth thee to doe the busynesse of the ghospell. If thou canste bringe with the to the euangelike saluacion thy father, thy mother, thy brethren, and thy systers, doe it. But yf the tender affeccion thou beareste towardes them, withdrawe the from the ministracion of the ghospell: and againe if it shoulde so come to passe that whiles they refuse to be saued by thee, thou shoulde st also perishe, and be damned with them, then cast awaye naturall affeccion, and let the charitie of the gospell ouercumme the charitie of mãne: doe the same thing in perill of thy sowle, that thou woldest doe in the ieoperdie of thy bodie. If thou were at suche an exigent, that thou shouldest eyther be slayne, or els thy life be saued with the losse of thy hande, thou wouldest not sticke in this case to choppe of thy hand and so with the losse of one membre, were it neuer so necessarie, to redeme thy lyfe. It were a thyng more to be wished to attayne saluacion with thy parentes, and frendes by the ghospell: but if that can not be brought to passe, then is it muche better for the to forsake thy parentes (who doe not onely refuse to be saued themselues, but also goe about to bring thee to lyke confusion) and so to enter into lyfe euerlasting, as a man would say, maymed, then with thy sayd parentes, and frendes to be cast in to hell, that is to saye, into fyre whiche can neuer be quenched. There the worme repentaunce that gnaweth the conscience of the wretched creatures, dieth not. For they liue onely to theyr tourmente and payne. There the fyre wherwith the damned soules are tourmented, is neuer put out. There shall bothe thy parentes and thou repent, but to late, and in vayne: thou, for that thou folowedst theyr vnlawfull affeccions to thine owne damnacion, and they because they would not be aduertised by the, when thou exhortedst them to saluacion. Neither shall their calamitie helpe the, nor thy torment any thing release or diminishe theyr payne. Moreouer, the damnacion of the parent that would not be saued, shall not be layed vnto his charge who hastened to doe the busynesse of the gospell. Lyke wyse after this manour cut of thy foote, consydering with thy selfe that it is better for the to cũme halt and lame to lyfe euer-

lasting,

lasting, then with whole feete to be throwen into hell, where neyther the fyre canne be quenched, nor the worme dyeth.

There is nothyng dearer to man then his eye, nothyng more pleasaunte, then wyfe and chyldren. But if thou be brought to this strayte, that eyther thou must nedes for theyr pleasure forsake the ghospell, and be damned with the: or els forsake them, then whome (as touchyng worldly affection) there is nothyng more deare vnto the: in this case stycke not to pluche out thyne eye, and caste it awaye: reckening it to be muche better for the, to enter with one eye into the kyngdome of heauen, where there is lyfe eternall, then to haue both thyne eyes whole, and with them to be throwen into the fyre of hell. Lette not here the wepyng, and waylyng of thy wyfe, nor the swete wordes of thy children, any whit moue the. They are fooles to wepe because they are forsaken, sith they myght haue folowed the if they had would. All worldly affections muste be set aside, when goddes commaundement compelleth it so to be. All losses of corporall thinges ought to be counted for gaynes, whensoeuer euerlasting lyfe is to be purchased. It is no delicate and pleasaunt thing to profesle my name. Persecucions, and worldlye afflictions shall arise on euery syde which maye withdraw you from your purpose. But suche as take in hand the ministracion of the gospell, muste banquisshe all these thynges. He that will be a mete minister or preacher of the euangelike doctrine, muste wholely yelde him selfe to the will of God, to thentent he maye in no wise, neyther for feare of persecucion, nor by reason he is corrupted with any enticementes of fleshely appetites, swarue from the pure veritie of gods worde, and the gospell.

And if thy foote be an hinderaunte &c.

¶ Euery man shall be salted with fyre, and euery sacrifice shall be seasoned with salte. Salte is good, but if the salte be vnsauery, what shall ye season therewith? Haue salte in your selues, and haue peace among your selues, one with an other.

The texte.

For as no sacrifice after the lawe of Moyses is lawfull saue alonely that whiche is salted eyther with fyre or salte or els with both: euen so whosoeuer will profesle the philosophie and doctrine of the ghospell, muste nedes be pourged with fyre from all worldly affeccions; and be also powdred with salte, that he maye in no wyse be corrupted with the infection or contagiousnesse of euell mennes. Worldly wysdom is vertuelesse and vnsauoury, and neyther preserueth him that hath it from worldlye corrupcion, nor yet is of force to preserue other. Nowe must the teacher of the gospell, doo both: that is to saye, bothe fynde the meanes that he be without corrupcion hymselfe, and also take awaye the same from other. This canne neither be done by the philosophers wisedome, nor by the Phariseis doctrine, but only by the vertue of the euangelike philosophie: whiche with the tartenesse of truth byteth awaye, and consumeth what thing soeuer is in man in daunger of corrupcion. The same thyng doeth also that fyre of the spirite of God, whiche lykewyse consumeth all carnall affeccions, and purgeth mens soules therof, yea, and in maner transformeth into God, what thing soeuer it hathe once caught, in so muche that they whoe were before tyme entangled with the cares of worldlye vanities, are nowe (the same vtterly contemned) all together rauished with the loue, and desyre of heauenly thynges. Whoso is seasoned with this salte, can by no manour of inticementes be corrupted, and fall from the puritie of the spirite of the ghospell. He that is pourged with this fyre, will despyse

whatsoeuer the persecutours can threaten him withall.

Salt is good &c. There is nothing better then fyre yf a man vse it aright: nothyng more profitable then salte. But yf the fyre be colde, if the salte be made vnsauery, and vertuelesse, what then remaineth to season the vnsauerie, and symple people withall. If they that professe the spirite of the gospell, frayed with the threateninges of menne, doe forsake theyr profession, and for feare of displeasure, feede and vpholde with theyr flattery the folye of princes, whome theyr dutye had been boldely to rebuke, what hope then remayneth. If suche as professe the salte of the gospell, doe not only not heale the corrupte affections of other with the tartenesse of truth, but also fall themselues for theyr parentes and frendes pleasures, and because to obtaine earthlye vanities, from the hope of the kyngdome of heauen, and winne hell, expouning and wrestyng the doctrine of the gospell (whiche is the greatest offence of all) after thaffections, and lustes of man: What then is there left to season mannes folye with all: sithe that both thei who ought to haue been the seasoners, are theim selues corrupted, and therbyng is also tainted, whiche onely was left in the worlde to bryng it at one time or an other to amendement.

Haue ye salt in your selues. Therfore to thentent you maye bothe ouercum cruell persecucions, and also contemne all worldly affections for the gospels sake: and to thentent also you maye bothe prouide for your owne soule healthe, and bryng as many as maye be to saluacion, lette eche of you haue in him the salte of the gospell. Lette there be peace, and mutuall amitie among you. Salte shall make you without corrupcion: and concorde, stronge and myghtye. Whereas variaunces do raygne, there is not the salte of the gospell. Where as the vice of ambicion is, there is neyther peace, nor salte. Therfore the philosophers be at contencion and braule one with an other, because they haue not this salte. For this cause also the phariseis cannot agree with the Saduces, & the Herodiãs, because they all corrupted with naughtie affeccions, lacke the salte of the gospell. your doctrine shall season the folye of the worlde, yf the people perceiue nothyng in your affections, that is corrupted and rotten eyther by desyre of glorye, loue of money, gredinesse of reuengemente, feare of death, desyre of lyfe, or to be short, by any other worldely affeccion: And if they also perceyue that lyfe as your lyfe, and doctrine shall agree, so in semblable wise you wyll agree one with an other. Undoubtedly you shall agree, if you vtterly abandonyng all ambicion (wherwith suche persones are attached as desyre to rule and play the lordes in this world) do syncerely preache, and teache other, the heauenly doctrine whiche you haue receiued of me.

The. x. Chapter.

The texte. ¶ And when he rose from thence, he went in to the coastes of Iury, through the regiõ, that is beyond Iordan: and the people resorted vnto hym a fresshe, & as he was wont, he taught them again. And the phariseis came, and asked him: Is it lawfull for a man to putte away his wife? to proue hym. And he answered, and said vnto them: What did Moyses bid you do? and they sayd: Moyses suffered to write a testimoniall of diuorcement, and to putte her away. And Iesus answered, and said vnto them: for the hardnesse of your harte, he wrote this precepte vnto you: but at the first creacio God made them, man and woman. Therfore shall a man leaue his father and mother, and abide by his wyfe, and they twayne shall be one flesshe. So then are they now not twayne, but one flesshe. Therfore what God hath coupled together, let not man separate. And in the howse, his disciples asked him agayn of the

same

Lame matter. And he layeth vnto them: whosoeuer putteth away his wife, and marieth an other breaketh wedlock, to her ward. And if a woman forsake her housband, and be maried to an other, she committeth aduoutrie.

After the Lord Jesus had with suche lessons sufficiently prepared the mindes of his disciples against ỳ storme that was at hand, he departed oute of Galile, and went into that parte of Jewry which lyeth beyond Jordan, wheras John first taught. Now was Jesus so much renoumed in all places, that he could nowhere be hid. Therfore anon as he was cummen, the people came flocking hither in like manour as they were wõt to doe in other places. Neyther was he at any tyme wery of doing all men good, of curyng theyr bodyes, of enstructing theyr sowles. There lacked not here the phariseis, euery where one manour of menne, and like themselfes. The multitude sought for health, and were desyrous to heare his doctrine: but the other desired more to take hym in a trip, then to be healed: to proue him, rather then to learne. And whiles they so did, they coloured their maliciousnesse with a visure of holynesse, and cloked theyr disceitfulnesse with a pretensed desire to learne. Oh wisdom unapte to receiue doctrine. They came to Jesus with bodie, whome they were farre from with mynde. ●

They put forthe vnto hym a captious question, saying: What is thyne opinion, our Maister? Is it lefull for the husbande to forsake his wife? This captiouse question deuised they among themselfes, trusting thend would be, that answering therunto he shoulde be driuen to graunt eyther one inconuenience, or an other. Before, he pronounced those blessed, who gelded themselfes for the kingdom of God. Therfore if he being a fauourer of chastitie had now giuen sentence that it had bene lefull for a man to cast of his wife because to mary a new, as the Jewes vsed communely to doe: thẽ should he haue semed to haue taught cõtrary doctrines. Againe yf he had answered that it had bene vnto wiues lefull so to doe, then would they haue layed against him how he had made the law of none authoritie, whiche geueth the husband libertie to put away the wife: The lord because he would take these crafty fellowes in theyr owne craftinesse (for they prepared a snare for him out of the law) asked thẽ againe: what nede you to aske me this question, synce yourselfes do profesle ỳ knowleage of the lawe? What cõmaundement hath Moyses giuen you touching these matiers? They answered: Moyses suffered the husband, yf there were any thyng in the wife ỳ offended him, by & by after a libel of diuorcement geuen vp, to put her awaye, and mary an other, if it pleased him so to doe. The Phariseis did so interprete this sufferaunce of the lawe, as thoughe those men had very well, who for euery trifling cause, woulde be diuorced from theyr wiues, & marie agayne not vnderstãding the mind of the lawe maker, which they might haue perceiued by the beginning of the boke of Genesis. Jesus therfore sayd vnto them: In that Moyses gaue you this libertie to forsake your wyues, he fauoured not diuorcement, but suffred the husbandes to doe, what carnell desyre and sensualitie moued them vnto, and would rather permit the lesse yuell, then open a wyndowe to more greuouse enormities. He would rather suffre vnlawfull separation, then manslaughter, poysoning, or

Is it lawfull for a mã to put away his wife? &c.

And Jesus answered & sayd. &c.

i iij. detestable

detestable murthering of wyues. For he knewe the hardnesse of your hartes: vnto the which vice, this thing was geuen as a remeadie, lest greater mischiefe shoulde haue ensued. But in paradise before the nature of man was fallen to this wickednesse, matrimonie was not so instituted, ỹ diuorce should be made at the sensuall will and pleasure of the husband: but forever to continue betwen man and wife, and neuer to be dissolued. For at the first time god ioyned one to one, that is to saye, man to woman: betwene whome he would haue so great loue and charitie to be, that no separacion might chaunce. For this cause, saith he, a man shall leaue his father, and his mother, and sticke vnto his wyfe, and they bothe shall becum one flesh, so that being now conioyned in bodie & soule, they are no lenger two persons, but one, to thentẽt there maie be a mutual participacion of weale and woe, betwene them. These wordes plainly declare that God was not pleased with diuorce, els would he disanull his fyrst ordinaunce. But Moyses permitting diuorce besydes the will of God, prouided for a seasõ for ỹ hardnesse of your hartes: supposing aduoutry to be a smaller offence then murthering of wiues. If this gentle permission of Moyses do please you, know you also the cause compelling hym to geue you this libertie. Therfore what god himselfe hath so conioyned at the begynning, ỹ it shoulde alwayes continue vndissolued, let not man parte asunder. But awaye the hardnesse of your harte, & then shall there be no nede of diuorce: then shall separacion of manne, and wyfe, haue no place. With suche a sobre, and a discrete answere Iesus defended goddes commaundement, and yet neyther condẽned Moyses, nor minished the prayse of chastitie, nor finally e brought himselfe in daunger to be taken in the phariseis snare, but rather snarled thẽ with theyr owne grinne, who came purposely to entrap him. But after he, & his apostles were cumme into the house, and they being with him alone had asked his opinion herein, then did he more plainly condemne diuorcement. Whosoeuer, saith he, putteth awaye his wife, and marieth an other, committeth aduoutrye to herward. Agayne if the wyfe forsake the husband, and marye an other, she committeth aduoutrie to her former husbandward. For it is not mete for christen men to be so hard harted, that they neyther can awaye with theyr wiues condicions, nor wyll by faire meanes correct them when they doe amisse, but for euery tryflyng cause conceiue displeasure against them, and ymagine theyr death, except they departe, and get them away. This is a Iewishe minde, whiche my disciples must in nowise haue. The Iewe putteth awaye his wife for stenche of breth, for bleames of the eyes, or for any suchlike faultes, whereas among christen men, there is but one cause onely, whiche dissolueth wedlocke, and that is, the breache of the fayth, & promise of matrimony. For that wife whiche hath letten an other manne haue the vse of her body, is nowe no longer a wife, although she be not yet diuorced: and that husbande whiche hath letten an other woman haue the vse of his body, is nowe before any separation be made, no more an husbande. As fyre is not fyre vnlesse it be hotte, so wedlocke is not wedlocke except that of two be made one. There cannot be one flesshe made of thre, or fower.

But at the first creacõ God made them. &c.

The texte. ¶ And they brought chyldren vnto him, that he should touche them. And his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayd vnto them: suffer the children to cum vnto me, forbid them not: for of suche is the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kyngdom of god

as a thylde, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

When he had spoken these wordes, there were certaine persons cum thyther, who had brought vnto him yong children, to thentent he shoulde lay his handes vpon them, and blesse them. They sawe howe diseases were put away by vertue of his touching, and therfore beleued they that thesame touching should also be good and holsome for sucking children against manye suche inconueniences as this weake and tender age is wonte to be indaungered with. The disciples supposyng it not to be sitting that theyr Lorde, for somuche as he was occupied about waightier affaires, shoulde be wery'd with suche trifling matters, kept awaye the children that they coulde not approche hym, and further rebuked suche as brought them, as though they had disquieted him with their importunitie. Verilye a litle before he prayed lytle babes vnto them. Therfore when he perceiued howe they would not suffer the children to cum vnto hym, because it was out of theyr remembraunce what he had said before of suche little ones, he put them vnto silence, saying: Suffre ye the children to cum vnto me, and kepe them not away from my touchyng. For vnto suche belongeth the kyngdome of heauen. Those haue in them an ensample of innocencie and simplicitie, after the patarne wherof, proude malicious persones must be forged a newe, yf they desyre to be admitted into the kyngdome of heauen. Let no man thinke that these are to be set naught by, for theyr weakenes or symplicitie. This one thyng I assure you of: Vnlesse a man be borne agayne, and all wilynesse, couetousnes, ambicion, hatred, wrath, desyre of reuengement, and enuy, put awaye, becum suche a one in minde, as these are in age, he shall not be receyued into the kyngdome of heauen. And to thentent he might the more commend vnto all men simple innocencie, he toke eche of them in his armes, and layed his handes vpon them euerychone, and blessed them: teachyng hereby howe Bishops ought not to disdayne the simple vnlearned people, nor any other be they neuer so bery vnderlinges, or abiect persons after the estimacion of the worlde, but cherish the in euery behalfe til they cum forwarde to a better state of perfeccion. And aboue all thinges we ought to desyre the Lord Jesus, that he will vouchesafe to laye his holy handes vpon suche persons, and blesse the. He will vndoubtedly geue vnto litle ones wilinesse, wherby they may escape the diuels snares. He will geue them a tongue that goddes prayse maye be made perfite by the mouthe of infantes and sucklinges.

Suffre the children to cum vnto me. &c.

¶ And when he was gone forthe into the waye, there came one running and kneled to him: and asked him, good maister what shall I do, that I maye inherite eternall lyfe? Jesus sayed vnto hym, why callest thou me good? There is no man good but one whiche is God. Thou knowest the commaundementes: Breake not maryinony: kyll not: Steale not: Beare no false witnes: defraude no man: honour thy father and mother. He answered and sayd vnto him: maister al these I haue obserued from my youth. Jesus beheld hym and fauoured hym, and sayd vnto hym: one thyng thou lackest. Go thy waye, sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and cum, and folow me, and take vp my crosse vpon thy shoulders. But he was discomforted because of that saying, and went awaye mourning: for he had great possessions.

The texte.

Nowe when these thinges were done in the house, and he gone forthe into the waye, then came there vnto hym a certaine yonge spryngalte, because that after childhode was commended, this age shoulde lykewyse

be called

be called from good beginninges, to thinges of hygher perfeccion. He fell doune at his feete, and sayed: Good maister, what shall I doe to purchase me eternall lyfe? The askyng of this question, smelled sumwhat of that vice, wherwith all suche are attached, as stande in theyr owne conceipt.

But gentle teachers are wonte to wynke at this faute, yf it be meane and tollerable for the great hope and lykelyhode that is in this age to cum forwarde. For he desyreth not somuche to be taughte of the Lorde, what he ought to do, as to be praysed for the thinges he hath already done. And he calleth hym good, whom he beleueth to be nought els but a man, as who saye, that man had any good thing of hymselfe. Therfore Jesus, as though he were offended with this arrogant name, saith vnto him: why doest thou call me good? This name is farre aboue the state and condicion of man. For there is none verily good saue god alone. For this cause, as he is an arrogãt person, whoso taketh this name vpon hym: euen so he that geueth the same vnto man, geueth hym more then it becummeth hym to do. With this proheme Jesus discouraged the yong man whiche in his owne conceipt thought himselfe not muche vnworthye to haue this goodly title, or name geuen hym: & forthwith asked him this question: knowest thou the commaundementes? Then to hym demaunding what they were, he answered, recityng these common commaundementes folowyng, for keping wherof the Jewes chalenged the praise of goodnes and iustice. Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not begile thy neighbour: honour thy father and thy mother. Here this yong man hopyng to haue bene greatly commended, answered agayn with a glad and ioyfull hart: Maister I haue euer kept all these, since I was a litle child. Jesus beholding his great towardnes (for he cloked not the matter: nor dyd not, as the Pharisees, of a naughty mind, or proude stomacke stand in his owne conceipt) Jesus, I say, signified þ he was delited, euen with thonely endeuour of this age. Therfore he made semblãt that this godly affeccio of his, albeit it was vnperfit, dyd neuertheles highly please hym, who as it were, embraced þ great likelihode he espyed in hym to profit & cum forward in þ doctrine of þ gospel, (for as that age seldõ applyeth Godly lyning, so is þ study therof right cõmendable in þ same) teaching vs hereby, how we ought not in any wise ouer sharply to rebuke yong folkes, in whõ we see any inclinacio to the vngodlike & the ste godlines: and by that meanes cause thẽ to withdraw theyr yong & tender minds frõ the gospell, as sum ouer waywarde schole maisters are wont to doe, which by reason of their crueltie & roughnes, be wont to teache good wittes to hate learning: but with all gentlines to set them forward, and bring them to better thinges, commending their diligence, but yet neuertheles they wyng thẽ with all what they must endeuour thẽselues to attain vnto. Thẽ Jesus tryed þ gladnes of this yõg man, who reioiced ouertimely, saying: That thou hast obserued these thinges, I cõmẽd the. But perfite righteousnes stãdeth not, as thou supposest, herin. Thou lackest yet one thing. Thẽ to him merueiling, & asking what þ should be, the lord answered: returne home, & make sale of all that euer thou hast, and deale þ money which thou makest therof, among poore folkes. Thou shalt not lose such doles, but for earthly possessiõs, horde vp great treasure in heauẽ. And being lighted of thy burden, & free from all encumbraunces, cum & folow me. For then will I knowledge the to be a disciple of the gospell.

why calleth thou me good? &c.

One thing thou lackest &c.

The

The yong man wanted many thinges: but Jesus entended to shewe by touchyng of this one soore, howe farre he was as yet from the perfection of the ghospell. After he had heard him say so, he went his waie mournyng, because he was disapointed of the prayse of righteousnesse, whiche he well hoped he should haue had. For he was a man of great substaūce, and therfore it semed vnto hym a very soore thing sodainly to forgoe thesame. Yet departed he not as one vtterly to be despaired of. For he was neyther wroth, nor murmured against Christ, but went his waye with mournyng chere and silence. He was cōmended for his vertevous and godly endeuour: but that he mourneth cummeth of mans frailtie and weakenes. For he vnderstode not Jesus woordes, the meanyng whereof was not that a man should so much forsake his goodes, as his affections. Whoso is redy and willyng to leaue all that he hath, if the case so require, hath forsaken all thynges.

¶ And wode Jesus had loked rounde about, he said vnto his disciples. How vneasy shal they that haue money entre into the kingdō of god: And ỹ disciples were astonied at his woordes. But Jesus answereth again, and saith vnto thē: childre howe hard is it for thē that trust in money to enter into the kyngdō of god? It is easier for a Camell to go thorowe the ye of a nedle, then for the riche to entre into the kyngdom of god. And they were astonyed out of measure, saying betweue themselues: who then can be saued? Jesus loked vpon thē, and said: with men it is vnpossible, but not with God. For with god all thinges are possible. The texte.

With this ensample, Jesus frayed his disciples from couetousnesse. Therfore when the yong man was gone awaye all sadde and heauy, Jesus loked round about on his disciples (for all this was done for their instruccion) and sayd: he his gone. Howe much a doe shall it be for them that haue aboundaunce of money, to enter into the kyngdome of God. These woordes greatlye amased the disciples, who supposed that vnnethe any one could be founde, whiche woulde sodainly lathe out great riches for the kyngdome of God, although themselfes had forsaken a fewe small thinges of little price or value. Therfore Jesus repeteth the thynges whiche he spake before, mittigating the sharpnes therof with pleasant woordes, and expounyng the darke saying, whiche they vnderstode not. My children, sayeth he, how hard is it for thē that haue great substance, & trust vnto it, as the commen sort doe, to enter into the kyngdom of god. And leste this seme to sore a saying, I will yet speake much sorer woordes thē these, but moste true withal: It is easier, I say, for a camel to go thorow a nedles ye, thē for a riche mā to enter into gods kingdome. The disciples after they had heard him say so, were mache disquieted in their myndes, & reasoned thus amōg themselfes: If no man can be saued vnlesse he enter into the kyngdome of God, and if no manne can enter into Goddes kyngdome, excepte he haue forsaken his riches: then sith we see all men so inordinately loue the same, that it seemeth they will in no case forgoe them: what riche man can there be saued? This carefulnes of the disciples, smelled of the godlye charitie of their Lord (for they were desyrous that as many as might possible, should entre into the kyngdom of god) but as yet they vnderstode not the nature & vertue of the christian profession, whiche commaundeth vs nothing to passe vpon wife, children, parentes, no nor life to, if the case so require. It is the easiest thing that may be, yf a man waye and ponder the thyng selfe, to contemne and set naught by richesse: and again it is the moste greuous thyng of all, if we regard the maners of the people. Therfore the Lord perceyuing his disciples to be carefull, and heauy, by reason of the woordes he spake vnto thē, and at the

With men it is vnpossible. &c.

next

nexte doore to desperacion, recomforteth them agayne. But fyrst he loketh vpon them as he is wonte to do, so ofte as he is about to speake any notable thing, or of great importaunce. Why despayre ye, sayth he, of the saluacion of riche men? The thynges whiche I requyre, be of muche difficultie: but there are muche harder thynges to be perfourmed. There is nothing harder, then to set naught by life for ỹ gospels sake. Herein you shal haue me your capitain. If there shall sum be founde, vnto whome the ghospell shall be more deare then life, will you then despayre, that there shalbe sum who will set lesse by their riches, then by the gospell? These thynges seme impossible to humaine affections: But all this is easily brought about by goddes helpe. God requireth hard thynges, and suche as be farre aboue the strengthe and power of man: but the same putteth to his helping hande, that man may be able to accomplishe his commaundementes. And so cummeth it to passe, that man can do that by god almightyes helpe, whiche of himselfe he is in no case able to do. Whoso with all the harte of his body trusteth him, shalbe able to do all thynges by hym. Therfore he that passeth not vpon his goodes for the kyngdome of god, sustaineth no losse therby, but hath great profite and bauntage. And to know this, is a thing pertaynyng, not to mans wisdom, but to faith geuen vs from heauen. For whosoeuer he be that with harte and minde beleueth that for the goodes forsaken, whiche hindred vs from doyng the dutyes of saluacion, a hundreth fold so much is geuen vs here in this world, and in the world to cum lyfe euerlasting, the same will with right good wyll make suche an exchaunge.

The texte. ¶ And Peter began to say vnto him: Loe, we haue forsaken all, and haue followed the. Jesus answered, and said: verely I say vnto you, there is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wife, or children, or landes for my sake and the Gospels, but he shall receiue an hundreth folde: nowe in this life, houses and brethren, and systers, and mothers, and children, and landes with persecucions, and in the world to cum, eternall lyfe. But many that are first, shalbe last, and the last first. And they were in the way going vp to Jerusalem, & Jesus went before them, and they were amased, and followed, and were afrayed.

Of these wordes wherby Jesus bronghte his disciples out of despaire, the same receyued more courage, and boldenesse, then they shoulde haue done. For nowe Peter by cõparyng himselfe to the yongman, who departed away all heauy and mourning, began to stand muche in his owne conceipt, saying: Loe, we haue forgõne all that euer we had for thy sake, and followed the. We haue done what thou whilere requiredst of the yong man. To him thou promisedst treasure in heauen: what reward then ought we to hope after? If a man regarde the valuacion of the Apostles goodes, they forsoke not muche, especially Peter, who was a fysher man, & with muche a doe gate his lyuing, with his daily trauaile & labour. But vnto euery man, his owen proper substance is greatest. And he forgoeth very muche, whiche so forsaketh all his goodes and ryches, that he hathe no mynde, neyther to restore, nor to encrease the same agayn. He that hath cleane put away all affeccion and gredy desyre of riches, the same hath forsaken, not onely so muche as he was worthe, but also so muche as he myght haue desyred. The lorde after this rule esteemyng the goodes forsaken of the Apostles (who with right good will did also for sake suche thynges as were muche dearer vnto them, as their parentes, their wyues, and their kynsfolkes) answered in this wyse: I tell you this for a

There is no man ỹ hath forsaken house or brethren. &c.

suretie:

suretie: Not onely you shall not be defeated of your reward, but also there shall be none who for my sake, & the loue of the gospel, hath forsaken house brethrē, or sisters, or father or mother, or children, or landes, but he shall receiue for euery of these thinges so forsaken, a hundreth folde so muche, and that euen in this presente life, be the stormes of persecution neuer so great. For muche more shall encrease through the charitie of the gospell, then was taken awaye by the crueltie of persecutours. For one carnal brother or sister forsaken, he shall haue so many brethren, and systers: as felowes in professing of the ghospell. The affections of the spirite be more vehemēte, & pleasanter with all, then are thaffeciōs of nature. For one father, and mother, he shall haue so many fathers, as teachers: for one house forsaken, he shall haue euery where a house, whersoeuer theu angelike and christen charitie shall raigne, which doubtles maketh al thinges common. For a litle piece of land forsaken, he shalbe partaker of all the landes whiche the true professours of the ghospell haue possession of. And if these thinges came not to passe, yet the losse of temporall goodes shalbe sufficiently recompenced with the ghostely giftes of the soule, so that a man had a hundreth times leuer haue the thinges receiued, then the thinges forsaken. There is no comparison betwene such thinges as be transitory, & will sone perish, although no mā take them away, and the riches of the soule, whiche no man can geue but god alone: no mā can take away, but he that geueth them. And if this seme but a small gaine, there shalbe added therto the possession of eternall life in the world to cum. With these sayinges the lorde stayed the weake mindes of his disciples, leste they should eyther forthynke that they had forsaken suche thinges as thy forsoke, or els fall againe in time to cum to the loue of worldly riches, & goyng about to be enriched with vile thinges, ware miserable poore as touchyng the goodes and riches of the soule. It is a naughtie chaūce whē a man falleth againe from the loue of the goodes of the soule, to the desyre of the goodes of the body: from true riches, to vayne and deceiuable riches: from euerlasting commodities, to fading and transytory. Now leste that by prayesyng of his disciples for forsaking theyr goodes, and maisterynge theyr affections he should haue geuen them occasion to be careles, he spake further a litle sentence of lyke tenour as here ensueth: But many that nowe seme first, shall one be last. Neither are they to be despayred of, who be not yet able to performe what the vertue and strength of christian perfection requireth: neyther ought suche to truste themselfe, as haue profited to a certain degree therin. For there are sum who haue done the like as you haue, and yet for all that, they shall fall againe to a more mischieuous couetousnesse. And there be sum, who at this presente, cannot contemne and set naught by their goodes (of the whiche sorte that yong man was one) the whiche in tyme to cum shall excell suche as appeared to haue forsaken all the worlde. Finally it shalbe found that those were poorest of all, who after the iudgement of the worlde, semed richest: and contrarily suche as appeared to contemne al worldly thinges were moste gredy and desyrous therof. For this prayse and commendation standeth not in thinges, but in affections. He is the poorer man of both, who possesseth suche goodes as fortune hath lente hym, as though he had them not, ready to departe therwith, so ofte as his neyghboure is to be holpen, not reioycynge ouer muche yf anye encrease be, nor pynyng awaye for sorowe, yf anye thing be taken from hym: then he that setteth

great

great store by that litle he hath, and neuer maketh an ende to augment and encrease the same. Hereby he seemed to meane Judas, who albeit that he forsoke all that euer he had, as the other dyd, and folowed Jesus, yet afterwarde was he perceiued to be a more naughtie couetous wretche, thē those, which after the iudgement of the worlde be rycheſt.

And they were in the way goyng vp to Jerusalem.

With suche woordes Jesus framed the myndes of his disciples, by lytle and litle against the most greuous storme of all that was at hand, the mencion wherof they vtterly abhorred. For nowe began he to goe vp to Jerusalem the whiche name the disciples hated, bycause they had heard saye, how theyr maister should there suffer muche shame, and vilanie. In other places of the ghospell it is oft tymes mencioned, howe they went before, as when beyng hungry they plucked the eares of corne. In this vyage they coulde not so doe. For it is a painfull iourney to goe vp to Jerusalem. It is for them that be of valiant courage, and strong in spirite, and suche in whom this worlde hath naught that is his. Therfore Jesus nowe goeth before, and the disciples folowe after all heauy, and murmuring against hym, because he would willingly put himselfe in manifest daunger of lyfe. They both marueyled what minde he had so to do, and also feared their owne partes, leste he woulde bring them into lyke daunger. Suche disciples, so grosse, and weake withall suffered Jesus: and doth it greue vs sith we be weake our selues, to beare with the dulnesse of the weake? They gaped after a kyngdom, they desyred to be partakers of glory, and reasoned who should haue the chiefe place or preeminence: but they vtterly abhorred that thing whiche was moste necessary for theyr saluacion.

¶ And Jesus toke the .xii. agayne, and began to tell them what thinges should happen vnto him. Beholde we go vp to Jerusalem, and the sonne of manne shall be deliuered vnto the hie priestes: and vnto the Scribes, and they shall condemne hym to death, and shall deliuer him to the Gentiles, and they shall mocke him, and scourge him, spitte vpon him, and kill him. And the thirde daye he shall ryse agayne.

The texte.

Jesus therfore to geue vs an ensample howe we ought in instructing of our neyghbour, to teache him rather necessary thinges then delectable, rather holsome thinges, then pleasant: After he had called vnto hym the .xii. whome his will was should not onely be witnesses, but also in some pointes partakers with him of this storme: Jesus, I say, printed in theyr myndes what he had first couertly, and anon after plainly forshewed vnto them, saying: Loe, the tyme is nowe cum, that I haue so oft retold you of: We go vp to Jerusalē, to thentent you maye perceyue that I willingly, and wittingly, will suffer what tourmentes, and passion soeuer I shall be put vnto. For I must not flye, syth the tyme appointed of god is present: this sacrifice shalbe made at Jerusalem, because that place is appointed therevnto. And the sonne of man shall be deliuered into the handes of the chiefe priestes, Scribes, Pharisees, and elders of the people. They shall condemne hym as a felon, and a wicked person, and at the lēgthe, after they haue accused hym of diuerse crimes, iudge hym to deathe. And then incontinent shall they deliuer hym as a notorious misdoer, to the heathen people, that they may mocke hym, and spitte vpon him. To be shorte, he shalbe scourged, and slayne: but on the thyrde day he shal arise again from death to lyfe. It is nedefull for you to knowe, & remembre these thynges, specially for twoe causes: partly leste ye thynke that the same beyng

Beholde we &c.

altogether

altogether wrought accordyng to Gods determination, be done by hasard of fortune, vnknowyng to me, or againste my wyll: partly leste this stormе whē it is cumme, trouble you out of measure, as men that thought nothing thereon. For it is not mete you shoulde take it greuously, that I wyll willingly suffre for your cause, according as my father hath determined I shall doe: neyther is it conuenient that you should be dismayed, as at a thyng whiche hath chaunced vnlooked for, sith I haue so ofte times warned you herof before.

¶ And James, and John the sonnes of Zebede, came vntō him, saying: Master, we woulde that thou shouldest do for vs whatsoeuer we desyre. He said vnto them: What would ye that I should do for you? They said vnto him, Graūt vnto vs that we maye syt, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said vnto thē: ye wot not what ye aske. Can ye drinke of the cup that I drinke of, and be baptised with the baptisme that I am baptised with? And they sayd vnto him: We can. Jesus sayd vnto them: ye shall in dede drinke of the cuppe that I drinke of, and with the baptisme that I am baptised withall, shal ye be baptised in. But to sit on my right hand and on my left hand, is not myne to geue, but it shall happen vnto them, for whome it is prepared. The text.

Now when the Apostles were all in their dumpes, and like men amased by reason of these wordes, and durst not now counsayll hym to the cōtrary: two of them, that is to wete, John, and James the sonnes of Zebede, came vnto hym alone. These .ii. after they heard hym speake of his resurrection, conceiued good hope, that that same kyngdome which he had so oft tymes promysed to cumme, shoulde very shortly begyn. For as yet they had not cleane cast out of their mindes the desyre of worldly aduauncemēt. For they set their mother a worke, & by her desyred him to haue sūmme preeminēce & souerayne dignitie geuen thē in the same kingdom: but or euer they obteined their minde, they did what they coulde to get a faythfull promise of him before hāde to haue their requeste graunted, because it should not thē be lawful for him to deny it them. The Lord makyng as though he woulde deny thē nothing what soeuer they demaunded, bad thē tel on hardely what great thing it was that they sued for. For it semed that they would desyre some weyghty thyng, or hygh promocō. Lorde, saye they, oure petition and suite is, to haue this honourable preferment in thy kyngdome, that we may sit nexte the, the one of vs on thy ryght hand, and the other on thy lefte. Jesus by askyng them a question, plainly bewrayed their ignorance and rudenes. For as yet they dreamed vpon a certayne corporall kyngdome: as yet their myndes were vpon the primacy. Howbeit it was then no time to rebuke thē for their grosse ymagination: but yet bryngeth he thē agayne to the remembraunce of death, the whiche they so muche abhorred. Because, sayeth he, ye perceiue not what maner a thyng the kyngdome of God is, therefore ye wotte not what ye desyre. You seke after vayneglory, and consydre not by what meanes the true glory of my kyngdom is attayned. I will open you the waye, and yf the same do lyke you, then trust verely to haue the glory that you desyre, saue alonely that it shall be a true glory, and not suche a one as you dreame vpon, and imagine it to be. Can you drinke of the cuppe I nowe make my selfe ready to drynke of: Can ye be baptysed with the baptisme that I shall ere it be long be baptised withall? They of a gredy desyre to haue their petition graunted, as they folyshly desyred this preeminence, euen so did they rashly promyse for their behalfe, and saye they could: notwithstanding as yet they knewe not themselues aright. Neyther did the moste gracious Lord rebuke thē for this their great folye, They saide vnto him, &c. Can ye drinke of ꝑ cuppe? &c.

holy, forasmuch as the tyme was not yet cum, that they shoulde be receiuable of these mysteries. As yet whatsoeuer they heard, they heard it as it were in a dreame: and yet did he with neuertheless diligente teache, & instruct them, euer attempering his wordes to their weakenesse, because they beyng afterwardes, as a man would say, wakened out of their slepe, and manfully perceyuing the truth by the holy ghoste, shoulde with more entire affection loue their Lord, who beyng suche a one as he was, would so iently beare with suche maner of disciples: & also because they being once growen to more perfection, should agayne followe his ientlenes in bearyng with the weaknesse of their euen christen, whom they should happen to instruct, hauyng alwayes in their remembraunce, how ignoraunt, howe forgetfull, and how dull they also themselues sometime were. This was an ambitious sayyng: Let vs sit nexte the in thy kyngdome. It was vnaduisedly spoken when they sayd: we can doe it. For it was spoken of the, who would soone after deny their Lord & maister for feare. But suche error as springeth not of malice or obstinate cuylues, but of symplicitie, must either be cured, or els borne withall for a season. Therfore Iesus answered: Truely ye shal drinke of my cuppe, & shall be baptised with the baptisme that I am baptised with: but in tyme to cum. For as yet ye are not able to do the thyng, which ye beleue ye can do. Therfore prepare your mindes hereunto: but leaue all ꝑ iudgement of your rewarde to god the father. Let your only endeuoyr be to counterfaite me, & folow my trace. He hath for euery mā his peculier rewardes alreadi prepared, and will distribute the same as it shal please him. For this matter is not so ordred in the kingdome of heaue, as it is in princes courtes, where as he is not alwayes chief in dignitie, which he deserueth so to be: but he whome the prince or kyng chiefly fauoureth. Sumtimes he fauoureth the naughtyest person of all. But with my father there is no regarde of person. Neither is it your parte to regarde the measure or multitude of your merites and deseruinges, sith you are able to do nothyng of your selues: nor to consider how far ye passe other. You must only do your endeuoyr according to the power that God hath geuen you, to folowe me. Ye shal not be defeated of your reward, although you thinke not theron at all. For he that fighteth for the rewardes sake, and would not els fight vnlesse he thought he should be rewarded for his labour, cleane disapointeth himselfe of the reward. Let no man be his owne iudge, but do what he can: and then remitte the whole iudgement vnto god.

The texte. ¶ And when the ten heard it, they began to disdayne at Iames & Iohn. But Iesus, when he had called them to him, sayd vnto them: ye knowe that they which are tenue to beare rule among the people, raygne as lordes ouer the. And they that be greate among them, exercise auctoritie vpon them: neuertheles so shall it not be among you. But whosoeuer of you will be greate amōg you, shall be your minister. And whosoeuer of you will be chief, shall be seruaunt of all. For the sonne of man also came not to be ministred vnto, but to minister, and to geue his life for the redemption of many.

And loe, howe one euill sprang of another. The symplicitie of these two disciples, bewrayed a greater rudenes and ignoraunce of the rest. For after it was cum to the others knowledge what the two brethren, although their request was not graunted them, had desyred of the Lorde, they all in maner disdayning hereat, were angry with them and in their toppe, because not regarding their simplenes and meane estate, they presumed to desyre ꝑ first or chief plate which was rather due vnto them. There was none of them all but hoped he

ped he should haue had that preferment himselfe, accordyng as eche of them fauored his owne gyftes, and deserres. Doubtles these are the very affectiõs of suche persons, as leade theyr lyues in princes courtes. Euery man there highly esteemeth hymselfe: euery man warraunteth hymselfe the moste honorable aduaunce mentes, and hath great heart burning and disdayne at others preferment, saue that the ambicion of courtiers is spiced with malice, where as the disciples ambicion was nothyng els but mere ignorance and symplicitie. And why les they straue thus for the preeminence and primacy, they had clene forgotten the wordes that Jesus had spoken of the least, and greatest in the kingdom of heauen, and of the imitacion and folowyng of the lytle one. If any man aske the question why the Lord suffered so great ignorannce so long while to continue in his disciples, by whose ministerye he purposed to haue the doctrine of the gospell preached, & taught throughout all the whole worlde: truely, the chiefe cause was, because he would by litle and lytle cleane weede out of theyr mindes, this and suche other naughty affections, and therfore doeth he suffre them so oft to fall againe into the same affection, that is to say, into ambicion or desyre of dominion & preferimẽt: euen as if a mã be soone delyuered of an ague he soone forgetteth both the his disease and also the benefite of the physician, that cured him: Agayne if he ofte tymes recidiuyng, and fallyng into the same disease agayne, be at the length with muche a doe rid & healed therof, thẽ doth he the more hate his disease, and also the more knowledge the benefite of his healing, and shall better knowe how to cure other that are lykewise diseased. Therfore Jesus perceiuing that the fonde petition of ỹ two, and the disdaynfull wrathe of the other, yssued both out of one well, called them all vnto him, because he would minister physicke vnto them all with one medicine. As oft, sayth he, as ye heare me speake of the kyngdome of heauen (whiche vereby is a spirituall kyngdome & differeth no lesse from this worldly kyngdom, then the yerthe differeth from heauen) do not you by vayne and phantasticall ymagination, fayne such a likenes & an apparaunce of thinges, as you see here in yearthlye kyngdomes. For ye knowe that those whiche seme to be chiefe rulers among the heathen people of his world, play the lordes ouer suche as be vnder their obeysaunce, and subiection. And they whiche are great men among the heathen do exercise their power and authoritie ouer them, that they haue rule and gouernaunce of. Beware there be no suche thyng among you. Here a desyre to helpe the neyghbour, maketh a man greater, and not ỹ desyre of worldly preferimẽt. Therfore as I haue also taught you before tyme, whoso desyreth to bee great in very dede among you, let ỹ same be your minister: let him, I say, not exalte himselfe to beare rule, but humble himselfe to do all men good. And whosoeuer will be chiefe among you, let the same be the seruaunt of all the rest: let him not chalenge any souerayngnitie or preeminence, but serue to thende he may do all men good: not seking hereby his owne honour, but referring all the whole prayse and glory vnto God, whom he serueth in his mẽbres. Let it not greue you to counterfaite the ensample whiche you see plainly expressed in me. For the sonne of man came into the world, not to rule, nor to lay the yoke of bondage vpõ other mens neckes, but to be a minister for euery mans saluacion: and not onely to serue for all mens wealth & cõmoditie, but also to geue and bestowe himselfe for the enfranchisyng of bõdmen, to this ende, that by the death and losse of one, a great many should be

But Jesus whẽ he had called them &c.

For the sõne of man also came not. &c.

saued. Of a truthe this is the very Euangelyke and chrystian soueraignetye, whiche whoso will desyre, let hym desyre it as I doe, and loke for a rewarde, not suche a one as he appoynteth vnto himselfe, but suche as it shall please the father to geue hym: lyke as I without condicion obey my fathers commaundementes euen to the crosse, wholy referryng the rewarde of myne obedience vnto his wyll, and godly arbitrement. It shalbe a great shame for you to desyre dignitie as you see worldly prynces doe, and to seke for a rewarde of the father of heauen. Eyther desyre you the kyngdome of heauen, and loke after an heauenly rewarde: or els if you desyre this worldly kyngdome, then require ye not the rewarde of the kyngdome of heauen.

With suche lessons and monicions they were before hande instructed and taught, who went with Christ to Jerusalem. For the cleuer that euery man is from all affections, the better appointed is he to go to ỹ battayle of the crosse.

The texte. ¶ And they came to Hierico. And as he went out of the citie of Hierico with his disciples, and a great numbre of people, blynd Bartymeus the sonne of Timeus, sat by the hye waie syde beggyng. And when he hearde that it was Jesus of Nazareth, he began to crie, and saye: Jesus thou sonne of Dauid, haue mercy on me. And many rebuked him that he should hold his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Jesus stode styll, and commaunded hym to be called: And they called the blynd, saying vnto hym: Be of good comforte, ryse, he calleth the. And he threwe awaye his cloke, and rose & came to Jesus. And Jesus answered, and saide vnto him what wilte thou that I doe vnto the? The blynd sayde vnto hym: maister, that I might see. Jesus sayde vnto hym: goe thy waye thy fayth hath saued the, and immediatly he receyued his sight, and followed Jesus in the waye.

Nowe were they cum to the Citie of Hierico whiche is not farre from Jerusalem. Hierico in the Syrian toug signifieth the Mone. By the Mone is figured this present life, whiche is nothyng els but the common confe of the worlde, where some be bryze and some dye: some be sycke and some be whole: some growe towarde mans state, and some drawe in age: sometymes chaunceth glad thynges, and sometymes heauy. For our cause Jesus came downe from that heauenly tranquilitie, yet wyll he not tarry here, but hasteth to Jerusalem, being very desyrous of mannes saluation. And hitherto his disciples, and with them a great multitude of people, folowed him. Marke well howe Jesus is euery where as he is called. Eyther he teacheth, or healeth, or els restoreth to lyfe agayne. What his death shoulde cause through the beliefe of the ghospell that was preached, he shewed nowe plainly by a corporall figure. Bartymeus was blinde through ignorance of the trueth, a poore and beggerly for lacke of all vertues. Vnlesse Jesus had passed by vs, there had bene no hope of lyght.

Blind Bartymeus the sonne of Tymeus.

For a certaine blynde begger well knowen of the people, called Bartymeus, the sonne of one Timeus, sate by the hyghe wayes syde, who when he perceyued hym to cum, began to crye, and saye: Jesu the sonne of Dauid haue mercy vpon me. Fyrst the bruite, or preaching of the Ghospell, sheweth vs that Jesus passeth by: then the great confidence whiche we straight waies conceiue of hym, will not suffre vs to holde our peace when he goeth by. For the synner knowledging and confessyng his wretched lyuing, cryeth vpon the mercyfull sauiour, and desyreth hym to take mercy and compassion vpon hym. He is at the nexte doze to lyght, whoso knowleageth his owne great blyndnes. To saye, Lorde haue mercy vpon me, is not a saying of the Pharisees, who thought themselues to be men of a perfite syght, but an euāgelike and a

christian

chriſtian saying. Neither vſe the Phariſeis to saye: O thou sonne of Dauid. For they say: is not this the carpenters sonne? That blynd man sawe a great deale more in the darke, then the Iewes do at this present day, whiche boast & bragge vpon the knowledge of the lawe, & profesſe themselues to be guydes of the blynde. But the multitude of people is an impediment and hyndraunce to the sely wretche. thus crying and calling for mercy. For what other thyng can they do but disturbe and trouble? His conſcience also cryeth out againſt hym, not with one voyce, but with as many as are the offences that he knoweth hymselfe giltie of, saying: what hast thou to doe with Ieſus, whiche art defyled with so many synnes? The lawe cryeth and barketh againſt hym saying: thou cryest in vaine: God is iuſt: loke after punishement for thyne offences. The rulers of the Synagoge crye out againſte hym, commaundyng that no man preache, no nor be so hardy as once to name this name Ieſu, saying: there is no healthe and saluation in Ieſu, but in Moyses. To be shorte, the same thyng doe the Philoſophers and heathen princes. But that a man may knowe a very euangelike and chriſten faithe in this blynde man, he gaue not ouer when the people thus cried againſt hym, insomuche that being rebuked, and commaunded to holde his peace, he cryed louder then he did before, saying: Thou sonne of Dauid haue mercy vpon me. The people were offended with his crying: Ieſus alone was nothing offended herewith, but stode ſtyll, and commaunded hym to be called vnto hym. He heard hym crye as he paſſed by: but he made as though he had not heard hym. This came not of any daungerouſnes on Ieſus behalfe: but was the acte of him, who went about to wryng out of the man a notable faythe, for the enſample of other: and his pleaſure was to teache all men by this blinde man, howe & by what meanes light maie be extorted or gotten perforce of Ieſu. The fyrſt hope to obtaine light, is to haue Ieſus to stand ſtill at our crying: The ſecõde, to be called vnto him, eyther by the teachers of the ghoſpell, or els by the ſecrete inſpiracions of the holy ghoſt. For the blynde man could not go vnto hym, vnleſſe he had bene led and guided by holy ſcripture, which we ought in no wiſe to deſpiſe, although it be miniſtred by mã. The Apoſtles, and preachers of the ghoſpell, do happily call a blynde mã, when they call him at the cõmaunde mẽt of Ieſu. But nowe adayes they call without his cõmaundement, not vnto him, but to the aydes of humaine Philoſophie, or Heathen learning, to the obſeruacion of Moſes lawe, & to ỹ cõmodities & pleaſures of this preſẽt lyfe. Aſſuredly these callers make the blinde, more blinde then he was before. But the Apoſtles obeying their maiſters cõmaundement, called this man vnto Ieſus, and so true is it, ỹ they dyd not crie, & brable againſt him, as the people did, that they put him (hauing good hope alreadi) in more hope and comforte, saying: Be of good chere, aryſe, Ieſus calleth thee. The blinde man conceyued so great hope herewith, that he caſt awaye his cloke whiche defended hym againſte the cold weather, and ſkypped out of the place where he ſate, and ranne to Ieſus. Here will I staye the a lytle while, good reader, becauſe thou mayeſt marke the greate readineſſe of mynde, and feruent courage of this blynde begger. How ofte arte thou called vnto Ieſus? & doeſt neither caſte awaye thy cloke or mãtell, nor ſkyp out of thy dẽne of miſery, nor run vnto hym ỹ calleth thee, but tourneſt thy backe, but lingreſt from day to day, but caſteſt doubtes, but findeſt cauillacions and fayned excuſes, but wareſt luſkyche in thy fythe, and

And they called the blynd, saying.

And threwe awaye his cloke.

darkenesse, & haddest rather aske an almes of ỳ worlde in a foule beggerly cloke then receiue light of Iesus, wherein is conteyned the summe of all felicitie. What a goodly and faire vesture is the garment of innocencie, and cleane lyfe. What a foule mantell hath he ỳ is clothed with lechery, with couetousnesse, with excesse and ambicion. Howe vile and wretched a begger is he, whoe for a small and corporall commoditie croucheth and kneleth vnto this world. Howe miserablye blynde is he, that neyther knoweth himselfe, nor almightye God his maker. As ofte as thou arte called from this miserable wretchednesse vnto Iesus, either when thou readest the ghospell, or hearest the same preached, or els whan thou art drawen by a certaine secrete inspiracion of the holy ghoste, why doeste thou not then (all thynges layde aparte, that are wonte to let and hinder a man to attaine so great felicitie) leape vp vnto the hope of a better life. Why runnest thou not with moste sure faythe vnto Iesus, whiche onely is able to geue the light, and will geue it to all men. Iesus cometh vnto the: he calleth the: and doest thou again for thy part grutche to mete hym. Thou pynest and wyddrest away euen tyll thy dying day in the darkenesse: but thou shalt not euer haue Iesus passing by the. Certes after death he calleth no manne to saluacion, but to iudgement. When he passeth by here in this worlde, he heareth him that cryeth, haue mercy vpon me: here he standeth still, here he calleth, here he giueth light. This begger hath made the ashamed of thy slouthfulnesse, vnto whom the Lord, when he was comen vntō him sayd. What ayleth the to crye. what wilt thou haue me to do vnto the. what: knewe not Iesus why he cryed. knew not he what he shoulde doe. That is not so: but all this was done for our instruccion. Many beleued that this blynde man loked for an almes of the lorde, because he was a begger. For so nowe a daies many crye vnto Iesus: Lorde haue mercy vpon me. And beyng demaunded what they sue for, what they desyre to haue, one sayth, graunt that I maye be riche: an other, that I maye gette an office: this man, that I maie haue a wyfe with a good dowrie: an other geue me bodilye strength: geue me long lyfe: or graunt that I may be auenged on my enemy. But these thinges Iesus many times taketh awaye from his frendes, because it so behoueth for their saluacion. The euangelike begger desyred none of all these thinges. For he knew right well what ought to be desyred of Iesu. Therfore let vs both heare and folowe hym: Rabboue sayeth he, (that is as muche to saye, as my maister) make me to see. For being careles for all other thynges, he desyred nothing els but light, whereby he might see God and his sonne Iesus, whom to knowe is euerlasting lyfe. For in scripture to knowe God, is nothing els but to see God. O very Euangelike and christiā praier, how fewe wordes hath it: but how great faith. Doubtles this is that short prayer whiche pearceth the heauens. Therfore Iesus answered: Go thy way, thy faith hath purchased the helth. He is not vtterly a man vndoen, and cast awaye, whiche seeth not awhit with bodelye yies: but whoso seeth nothing at all with the yies of his soule, the same cannot be saued. To haue recouered these yies, is life euerlasting. Heare this saying thou pharisaicall felow whosoeuer thou be, that sayest: I ascribe my safety to myne oft fastinges, to my long prayers, to mine almesdedes and my sacrifices: and for that cause thou criest not with the begger, haue mercy on me: but sayest, geue me the reward due vnto my deseruinges. Now Iesus doth contrarily ascribe saluacion vnto faith, and not vnto woorkes.

The blind sayd vnto hym. &c.

The

The blinde man streyght wayes recouered his sighte, not because he deserued it, but for that he beleued. And being commaunded to go his waye, he folowed Jesus. Lighte is geuen the freely: thy blindnes is taken awaye for naught. Afterward thou art left to thyne owne arbitrement whether thou wilt vse the gift of god aright or no. Thou art not compelled to folow: thou hast onely power geuen the to see Jesus: go now whither thou wilt, but at thyne owne auenture. What did that blessed blinde man? He retourned not backe agayne to his beggerly cloke, or mantel: he retourned not to his olde beggerye, but forgote all these thinges, and folowed Jesus in the waye. It auaileth but litle to haue knowen Jesus, vnlesse thou do thy deuoire to folowe him whom thou seest. Jesus goeth straight to the crosse, hither muste thou folow hym, after thou hast once recouered thy syght a gain. As long as thou art blynd, thou maiest crye: Jesu haue mercye vpon me: but thou canst not folow him this way, before thine eye syght be restored. For who would folow him that willingly geueth his soule to death, onlesse he saw by fayth, that worldly reproche were the waye to euerlasting glory: that bodily tourmentes, and afflictions, were the waye to euerlasting ioyes: that death were the way to lyfe eternall. These thinges the quicke syghted of this world, see not perfitely, who do not onely with all theyr eyen loke after rule, riches, honoures, pleasures, and long life: but also endeuoyre themselues to get the same by vnlefull meanes, as by counsayling before with Astronomiers, Soothsayers, Inchaunters, or Necromanciers. These thinges, I saye, they onely see whiche beleue the doctrine of the gospell, and haue sure truste that they shall receyue and enioye the reward promised in the same.

The. xi. Chapter.

The texte. ¶ And when they came nie to Jerusalem vnto Bethphage, and Bethany, besides mounte Oliuete, he sendeth forthe two of his disciples, and sayth vnto them: Go your waye into the towne that is ouer against you, and assone as ye be entred into yt, ye shall find a Colte bound, whereon neuer man sate, lowse him, and bring him hither. And yf any man saye vnto you, why doe ye so? say ye, that the lord hath nede of him, and streyght way he will send him hither. And they went their way, and found the Colte tyed by the doore without in a place where two wayes meete. And they lowsed him. And diuers of them that stode there, sayde vnto them, what do ye lowsing the Colte? And they sayde vnto them euen as Jesus had commaunded. And they let them go. And they brought the Colte to Jesus, and cast their garmentes on him. And he sat vpon him. And many spred their garmentes in the waye, other cut downe braunches of the trees and strawed them in the waie. And they that went before, and they that folowed, cryed saying: Osanna. Blessed is he that cummeth in the name of the lorde. Blessed be the kingdome, that cummeth in the name of him, that is Lorde of our father Dauid: Osanna in the highest.

That thing was not yet wrought in the myndes of the disciples, whiche Jesus expressed and set out by a figure, in ỹ blind man. They yet sawe not perfitly with their inward eyes, how happy is the death of those ỹ folow Christes deathe. They yet dreamed vpon this worldly kyngdom. The lord therfore, because he woulde the better taste this in their myndes, how such as will folow him, ought in no wise to desyre the kingdom of this world, shewed them a spectacle, whereby he derided and laughed to scorne all worldly pompe & glo-

rye, as a thing that lasteth but for a season, and soone shall perish: yet by the same he plainely declared, that he could haue commaunded whomsoeuer he woulde, to do what it had pleased hym, saue that his will and pleasure was rather to obey the will of the heauenly father. Finally he woulde haue all menne to know howe he was the selfesame persone, whome the Iewes awayted for to cumme so many hundred yeares before, (according to the prophecies and foresayinges of the Prophetes) for the saluacion of the whole worlde.

When therefore he approched, and was nye vnto Hierusalem (for he was by Bethphage, and Bethany, whiche are two litle townes in the mountaine called mounte Oliuete, from whence a manne might haue sene Ierusalem) he sente oute from thence two of his disciples, geuing them in commaundement to do as followeth: Go ye, saith he, into that towne whiche you see yonder directly against you, and by and by as ye be entred in, you shall finde an Asses foale tied at the gate, the whiche is not yet broken: and whereupon no man hath ridden vnto this day: lowse it, and bring it hither vnto me. And if any man aske you the question why you vntie it, say again: the lord hath nede of this, and straight waies he shall send it hither to me. The disciples went their way as they were bidden, and so came, and found an Asses foale tyed before the gate, in a place wheras two wayes met, and lowsed it. In the meane while some of those that stode by, when they sawe straunge menne vntie the foale, saide vnto them: Syrs what meane you? Why vntie you the foale? The disciples made no other aunswere, then the lorde commaunded them to make, saying: the Lorde hath nede herof. The other notwithstanding it was vnknowen vnto them whom they called their Lorde, did yet let the foale goe without anye further questioning, or reasoning the matter with them. The disciples after they had vntied it, brought it vnto Iesus. Here I woulde haue the earnestly monished, good reader, that not onely the wordes whiche Iesus Christ spake, but also whatsoeuer he did all his lyfelong, was not doen at all auentures, but by the counsayle and wisedome of god, for mannes erudicion. For there is nothing that hath not in it, either an ensample set out to thentent to moue and stirre vs to vertue, and godly liuyng, or a representacion of the olde prophecies, or a fulfilling of the figures, wherwith the lawe dyd as it had bene, with certaine darke misteries or riddles, signifie Christe: or els a signification of thinges that afterwardes shoulde happen and cum to passe. And wheras the mistical sence of euerye thing is diligently to be searched out, yet the more he approched vnto the tyme of his death, when the busynesse of oure saluacion shoulde chiefly be wrought, the more holyer mysteries were all thynges full of. For nowe was that tyme at hand, the whiche he greatly thirstyng, and desyring all mennes saluacion, spake of before, saying: when I shalbe lifted vp from the earth, I will draw all thynges vnto me. For there was not roume ynoughe in Iewry for his charitie: And there the fruite of the ghospell dyd not counteruayle the labour, and diligence of the tiller. For this cause Christe sent for the wilde, and vnbroken asses foale, wherupon no man had sytten before. This foale signifieth the Gentiles, who neyther obeyed the lawe of nature, nor were vnder Moses lawes. For vpon the Asses, that is to saye, the Synagoges backe, both Moses, and the prophetes had ridden. Certaine of the newe disciples are nowe sent out to call the Gentiles, who call them not to Moses, but to Iesus.

Go youre waye into the towne. &c.

And they brought the Coalte to Iesus.

Here

Here woulde therenot lacke some whiche woulde braule and speake against them, and saye: What do you, why vntie you the foale? For this foale had both many, and also vncertaine Maysters, and was tyed, and stode where two wayes met. Whoso is not obedient vnto goddes commaundementes, hath as manye maisters, as he hath vices that he serueth and is subdued vnto: and is so tyed, that he hath no house, but standeth in sight where two wayes mete, readie for euerye manne that wyll take hym. But when Jesu calleth, no man hathe power to resiste. The Jewes cryed, and sayde: This saluacion is ourcs by promyse. Why then are the Heathen Idolatours ioyned with vs? Unto them aunswere was made: he that is the Lorde of all, hath nede of suche foales. He is nowe wery with labouring in vayne among the Jewes, and desyreth to reste hym vpon the vnbroken foale. That this foale is vnbroken, doeth not displease hym, so there lacke not obedience of fayth. A newe ryder hath nede of a newe beaste to ryde vpon.

The disciples, who as yet wot not what the matter meaneth, do neuertheless with their diligent ministerie, helpe forthe & further the matter. They couer the foale with their mantels, because he should not ride vpon his bare backe. O, whosoeuer thou be that art a preacher, and teacher of the gospel, follow this diligence of ỹ disciples. Whersoeuer thou shalt see an vnbroken Asses foale tyed where two wayes mete, ignorannt of the law of the gholpell, and subiect to many vices, but for foly, and simplicitie, rather then of any malice or obstinate euelnesse: and suche a one as will obey yf a man leade it awaye, loke thou vntie it and bryng it vnto Jesu. Caste vpon it the mantell of holsome doctrine: and then Jesus the Lorde of all, will vouchesafe to ryde vpon his backe. Folow thou also the diligence of the other, who against that Christe shoulde ryde forth couered the way with their garmentes, that is, with ensample of thenägelike and Christian godlynesse. Many there were also whiche decked the way with boughes, cut down from trees, especially from the Palme trees whiche beare the figure of virgins, and Martyrs. Jesus the Lorde of all thought it a royall thyng to ryde through suche a waye vpon suche a beaste. And caste their garmẽtes on him.

Nowe staye a lytle whyle, good reader, and compare me with this spectacle, or sight, one of those that were chiefe amonges the Jewish priestes: and fyrst of all regarde what manour of personage is he, and howe great, whiche ryderh vpon the Asses foale. It is the sonne of God, vnto whome the father hath geuen all power in heauē, and in earth. It is the sauiour and gouernour of the whole worlde. It is the authour, Lorde, and kyng, of all thynges that are created and made: a priest for euer after the order of Melchisedech, who with a becke was able to do whatsoeuer he would: whose maiestie all the orders of Aungels do adore and worship: who sitteth on the right hande of the father almightie. To ỹ this dignitie compare me a bishop of one tẽple, whiche hath bought ỹ prie sthode or prelacie lasting but for one yeare, of a wicked and Heathē kyng, for a filthy summe of money. Compare the bare heade of Jesu, with his tyare or myter, all glysteryng and shining with golde, and precious stones. Compare that sobre, and mylde countenaunce of Jesu, with his face puffed vp with pryde: with his grym forheade, with his frowning browes, with his stately loke, with his contencious or vncharitable mouth. Compare the bare handes of Jesu, with his fyngers laden with ringes, and precious stones. Compare the course, and homly garment of Jesu with his tragi-

tall or masking apparayle, who weareth nothing courser thē clothe of golde, or purple sylke. Compare the disciples mantels, with his golden sadles, with his couering clothes of crymasyne sylke, with his syluer stirropes, but ouer gylte. Compare this commune Asses foale that caried Jesu, with so many Mules trapped with sylke, and clothe of golde, with so many royall coursers and great horses, with so many Palfrayes of great price, with so many wagons, with so many chariottes, with so many chaires of estate prepared to carry one man. Compare me the fewe, and poore simple disciples of Jesu, with ỹ solemne pompe, passyng the pompe of any worldly prince, of suche as go before the Bishop, of his henchmen, of Trumpettes of sundrye tune, of suche as ruiron and garde his personage, of the bende of horsemen, and footemenne: amonge whome as euery of them is moste proude, hye mynded and stately, so is the same nexte the byshoppes owne proper persone, and in greatest fauoure and conceipte with hym. Compare the ioyfull cryinges of the children that went before, and followed Jesu, who inspired with the holye ghoste, song this sayinge taken out of the prophecie of Dauid: Hosanna, that is so say, make vs safe. Blessed is he that cummeth in the name of the Lorde: Blessed be the kyngdome of our father Dauid that cummeth. Hosanna in the highest. Compare, I saye, these ioyfull cryinges with the vnghostlye acclamacions, wherwith the multitude of flatterers crye vpon an vngracious Jewishe byshop, saying: God sende the moste holy father in God, long lyfe. God graunt hys hyghest priestes the victory. I praye god that the moste blessed and chiefe prelate of religion may raigne in prosperitie. Howe much Jesus dekieth suche byshops, this one thing plainly declareth, because he commaunded all that coloured and stately priesthode, with the temple therof, vtterly to be abolished & destroyed. For these be they by whome euen nowe in our dayes, Jesus (who wyll be the onely head of priesthode) is slayn in his membres. He seketh for those ministers that maye bryng vnto hym the Asse, that maye couer the foale with their mātels, that maie strowe the waye with Palme boughes, and with godly acclamacions and cryinges, knowleage that the kingdome of the ghospell promised of the prophetes is come and presente. Neither greueth he any eare to the Phariseis muttring against him, and not contented with these ioyfull cryinges of the people: but sayth that the very stones shall sooner crye out, then goddes glory be conceled.

The Byshop of Romes pompe is couertly described.

The texte. ¶ And the lorde entred into Hierusalem, and into the temple. And when he had loked round about vpon all thynges, and nowe euentyde was come, he wente out vnto Bethanie with the twelue. And on the morowe when they wer come oute from Bethanie, he hungred And whan he had spied a sygge tree a farre of hauyng leaues, he came to see yf he might synde any thyng theron. And when he came to it, he founde nothyng but leaues, for the time of sygges was not yet. And Jesus answered, and sayde vnto the sigge tree: neuer man eate fruit of thee hereafter whyle ỹ world standeth. And his disciples heard it.

¶ With suche a pompe the kyng Jesus entred into the royall citie of Hierusalem: the heauenlye priest entred into the temple, and there as it was beseming for a kyng, and priest, taught the people, healed the sycke, made strong the weake and feble, as one vsurping violent rule in another mannes kyngdome. In the meane whyle the wycked priestes, Phariseis, and headmen of the people treated at the mattier, but the symple people rasye to be instructed cryed ioyfully vpon hym.

Jesus

Jesus as thoughe he woulde haue restored the decayed religion of the temple, whiche the phariseis thought that tyme chiefely to flourishe, beheldeuery parte therof, diligently beweyng and marking yf anye thyng were done therin, not besemyng the house of god: not because he passed so muche what were done in that temple, whiche he knewe very well shoulde within shorte space after be destroyed: but his pleasure was to declare by a certaine corporall fygure what maner a churche he woulde haue his to be, whiche he buylded of lyuely stones. Among these stones it is mete that the christian bysshop be conuersaunt and walke, hauing alwaye a diligent eye, and seyng that there be nothing among them, whiche maye defyle the temple dedicated vnto god. The thinges that defile it are ambicion, filthie gayne, couetousnesse, and falsehode. These abhominacions the Lord Jesus doth not suffer in his temple.

And nowe the euentyde was cum.

Nowe when the euening drewe nighe, he returned vnto Bethanie, because that in so riche, and royall a citie, he coulde fynde no place to be harboured in. O flower of religion, whiche cannot awaye with the chiefe prelate of all religion. Oh misnamed Hierusalem, whiche blynded with worldely lustes, knoweth not her pacifier. O happye Bethany whiche without the woorkes of the lawe, through the onely obedience of faith, deserued to haue Jesus to be her geast. When on the nexte daye in the morning earlye, he returned from Bethany to Hierusalem, as he trauayled by the waye, he began to waxe hungrye, who in very dede hungred mannes saluacion: and the sweetest bread vnto hym that coulde be was to redeme mankynde, accordyng vnto the fathers wyll and determinacion, albeit he was also, touchyng the nature of manne whiche he had taken vpon hym, verily pangued with bodely hunger, and felte the griefe therof as other menne do, by reason of the drieth of his bodye.

Therfore when he sawe a farre of a figge tree, whiche because it was full of grene leaues, appeared to haue had some fruite: he ranne thereūto to se whether it had any thing to asswage his hunger withall. It is a sore payne when a man is very hungrye, and hath nothing to eate. But it is a muche greater griefe for one to see those miscarye through their vnbeleefe, whome he is very desyrous to saue. And when he came vnto the figge tree, and deceyued with the allurement of the leaues, found no fruite therein, he cursed it, saying: Neuer man eate fruite of the hereafter whyle the worlde endureth.

The disciples secretly mercuailed betweene themselues why he thus cursed the tree, especially sithe the time was not yet cum, whē this kynde of tree is wonte to haue fruite. Corporall honger hath her proper angre: But theuangelyke and spirituall honger, hath a more sharpe & bytyng testinesse. Christ thought euery tarying ouer long where by mannes saluacion was prolonged.

And trees haue due tymes appointed them of nature, when to bryng foorth their fruite, so that he maie appeare vnreasonable to pray that it might bee euermore baraine, because it brought not furthe fruite before due season.

Furthermore, for what purpose ranne Jesus to the figge tree to shake downe the fruite yf there had bene anye, sythe he knewe right well there was none. But this acte whiche in outwarde apparaunce semed fonde, and vnreasonable, occasyoned the disciples not onely to be more attent and take better hede, but also to enserche the mistery therof. The Lorde Jesus moste hungry and desyrous of mannes saluacion, foūde frute in the barrayne trees, where there

was no hope of fruite, that is to saie, in common women, in Publicans, in sinners, in heathen folkes, in the womanne of Canaan, and in the Samaritanes. Onely in the priestes, Scribes, and Phariseis, of whome all menne had conceiued greatest hope that in them shoulde be the sweatest fruit of the Ghospell, founde he none at all. They kepte the fortresse of religion: they were continually in the temples: they had knowleage of the lawe, and prophetes: they loked pale with fastinges: they vsed long prayers: they gaue great almes: and besydes this, theyr robes and brode Philacteries made a wonderfull shewe, as thoughe they had ben altogether giuen to the studie of vertuouse and godly lyuing. Truly these were the leaues whiche promised the worlde tymely ripe fruite, euen before due season. But the Lordes entent was to shewe that there is nothing farther paste all grace, and goodnes, then is vngodlynesse couloured with a counterfaite shewe, or visure of holynes.

This fygge tree deserueth to bee cursed of Jesu, leste any manne deceyued with the goodly shew of her leaues, would from hence forth hope to haue of this sorte of people, any sweate fruite of theuangelyke, & Christian charitie.

The texte. ¶ And they came to Jerusalem: and Jesus went into the temple, and began to caste out them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the stooles of them that solde doues, and would not suffer that any man shoulde carry a vessell thorow the temple. And he taught, saying vnto them. Is it not wryttē: my house shall be called the house of prayer vnto all nacions. But ye haue made it a denne of theues.

And Jesus went into the temple &c. Therefore he departed from the fygge tree whiche deserued no yll, and came to Jerusalem, wherein was the moral figge tree that had bene so long time nourished, and dunged in vaine, and yet brought forth nothing els but leaues. And when he was entred into the tēple, he shewed againe another figure, whereby to declare what puritie besemeth the churche of the ghospell, and also what cleanesse becummeth an hart dedicated vnto the spirite of Christe.

And he taught the saiyng, &c. For with a scourge or whippe of cordes, he draue, and whipped out of the tēple, the rablement of biers, and sellers, and also ouerthrewe the tables of the money chaungers, and the stooles of the doue sellers, and suffred none to carrie any prophane or vncleane vessell thorowe the temple. And lest he shoulde haue semed to haue bene angry with them causeleste, he alleaged the testimonie of the prophete Esaye: Is it not, sayth he, wrytten: My house shall be called a house of praier vnto all nacions, but ye haue made it a denne of theaues, deceitfully doing the same thyng therein vnder couloure and pretence of the honoure, and seruice of god that theaues do to wayfaryng men in their iourneys. The Lord cared not greatly for the puritie of that temple, whiche his will was should be destroyed with the rites and ceremonies therof: but he set forthe vnto vs the notable puritie of the new temple, whereof himselfe would be the chief workman and builder, couertly sygnifying with all, how the priestes, scribes, and phariseis, should be worthely deposed from the principalitie of religion, who had so defiled, euen that auncient, and figuratiue religion, with their couetousnesse, falshod, hipocrisie, and all kyndes of filthynesse. We neuer reade that euer Jesus was so moued: neuer that he vsed like crueltie. What woulde he nowe do if he sawe his sponsesse the churche (whiche he washed with his owne precious bloude, to make her cleane vnto hymselfe, without any spot, or wrynckle) so to be arayed, polluted, and defiled with all manour of fylthynesse, and that by the very bishops the rulers of the same? Who

haue

haue not onely catell, and pigyons to sell, but also all holy thinges, whiche in very dede, can neither be bought, nor sold for money. He seeth it vndoubtedly although he winke therat for a season. Neyther shall suche persones therfore escape vnpunished, because god of his great lenitie and gentlenesse suffreth them, to thend they should repent, and cũ to amendmẽt. The day, the daye shal cum, when that terrible scourge shall be made, to whippe all those into the fyre of hell that be defilers of the holy temple.

¶ And the scribes and hyè priestes heard it, and sought howe to destroy him, for they feared him because all the people mervayled at his doctrine. And when euen was cum, Jesus went out of the citie. And in the morning as they passed by, they sawe the figge tree, dryed vp by the rootes: and Peter remembred, & sayd vnto him: Maister beholde the figge tree whiche thou cursedst is withered awaye. And Jesus answered, and sayd vnto them: Haue confidence in God. The texte.

And that it maye appeare what a great mischiefe the couetousnesse of priestes and phariseis is: when the chief of the priestes and scribes, who had the greatest porciõ of the gaynes, saw these thinges, they sought a meane how they might destroy Jesus. Oh figge tree barayne, and cursed in dede. They boast and aduaunt themselues for the chiefe prelates of pure religion, and yet, in the name of God, be they sore displeased, that the defilers of the temple are driuen out a doores. There lacked not in them a wicked minde ready to commit haynous murdre: but thei sought occasion how they might safely accomplishe their desyre. They alone coulde not fynde in their hartes to loue that louely and amiable Jesus, who hurt no body, but did all men good. They feared him, onely because the people mervayled at his doctrine, and conceiued an high opinion of him for the miracles they had seen him worke before. Oh wrong shapen holinesse in them that were professours of holinesse. After they had purposed to do so wicked a dede, they were not afrayed leste God (vnto whome nothing is vnknowen) would be auenged: and yet stode they in dreade of the people. Why did they not at the leaste wise feare Jesus himselfe? They had both seen, and heard tell of the greate numbre of miracles that he wrought, which were an euident testimony that goddes power was presently with hym, so oft as he would hymselfe. He that is able to chase away diuels and put them to flighte, can muche easlyer put them in. He that with the bare worde of his mouthe, rayseth the dead, and calleth them to life againe, can with muche lesse difficultie, take awaye the lyfe. If they beleue he is so gracious and mercifull, that though he be able, yet wyll he hurt no body: why then go they about to put suche a one to death? If they beleue that he will also do, what he is able to do: why do they not, euen for verye feare of punishment and vengeaunce, refrayne from so wicked a purpose? Doubtelesse this was that vncurable blindenesse of them, who thought in their owne conceytes none had eyes, and could haue sene but they. Now when the nighte eftsones approched, Jesus, who had bene all the daye in the temple fasting and without meate, departed from Jerusalem. For they feared him because all the people, &c.

So ofte forsaketh he the citie, offended with the obstinate vnbeleefe of the inhabitauntes: so oft cummeth he thyther, to find sum fruite, if it would be in so goodly a shew of leaues. But would to god this cursed figtre had bene nothing els but barain, and not brought foorth deadly poyson. Jesus, the time of his death and passion bring now at hand, suffered no time to passe

away fruitlesse. He spent all the day in the temple, and bestowed the nighte in praier, and priuatelye animating and encouraging of his disciples. Agayne whan early in the mourning they retourned from Bethany to Hierusalem, and passed by the figge tree, the disciples perceiued how it was withered, euen from the very rootes, to the highest top.

Peter called to remembraunce what Jesus had done the day before, and knewe righte well howe he had cursed the tree, and yet meruayling that it was sodainly withered in all partes from the very rootes, sayd to the lord: Maister: Loe the figge tree that thou cursedst is now withered. Peter meruayled here at, not withstanding he had oft tymes before seen hym do farre greater thinges than this. Surely he had forgotten this lesson, howe there is nothing so harde, that faith is not able to bring to passe. Of fayth springeth all the fruite of the gospell. And because the Synagoge wanted this faith, we see howe she is cleane withered. The churche of the Gentiles blossometh & braunceth out wt many crownes of Martirs, with many precious stones of virgins, with many ensamples of vertue. On the other side, what is further paste all grace and goodnesse, more abiect, vile, and barayne, then the Jewes are. Where is the auctoritie of the law becum. where is the meruelous shewe of religion or holynesse. where is the temple. where are the stately Scribes, & Pharisees. Is not the figge tree all withered. Therfore, sayth he, yf ye will blossome and bring foorth fruite, put confidence, not in your owne strength, but in God.

The texte. ¶ Verely I say vnto you, that whosoeuer shall say vnto this mountaine, remoue and cast thy selfe into the sea, & shall not doubte in his harte but shall beleue that those thynges which he sayeth, shall cum to passe, whatsoeuer he saieth, he shall haue. Therfore I say vnto you, what thinges soeuer ye desyre when ye pray, beleue that ye receyue them, & ye shall haue them. And when ye stand and pray, forgeue yf ye haue oughte against anye manne, that your father also whiche is in heauen, maie forgeue you your trespaces.

I assure you of this one thing, yf a man hauing a sure beleefe in god, commaunde this figge tree to wither (whiche thing you meruayle at, now it is done) not onely that shall foorthwith cum to passe, but also yf he saye vnto this mountayne: Auoyd out of thy place, and cast thy selfe into the sea, albeit it seme a thing very impossible, yet yf he speake the worde nothyng doubting or mistrusting in his hart, but haue conceyued a sure beleefe of mind, that whatsoeuer he say shall in very dede cum to passe, then vndoubtedlye whatsoeuer he commaundeth, shall be done. This beleefe towardes god, shall cause that ye shall desyre nothing of him in vayne. Therfore truste ye on my warrandise, that whatsoeuer ye demaunde of the father not mistrusting but he will graunt you your requeste, you shall obtain it, so that your mindes be fre from desyre of reuengement: and on condicion, ye desyre but what shall be expedient for your soule health. He that distrusteth, obtaineth nothing. For such a one beleueth that the father either cannot accomplish his desyre (whereas in dede he his able to do all thinges with a becke) or at the least wise will not let him haue what he lawfully asketh: that man also obtaineth not his requeste, and if he beleue his faith is a naughty shamlesse fayth, whoso desireth the father to pardon the trespaces that he hath committed againste his maiestie, whereas he will not againe for his parte release vnto his christian brother, suche offences as his sayd brother had committed againste hym. Where-

fore

fore when ye settle your selues to prayer, forgeue with all your hertes, if any body haue ought offended you. For vnder this condicion shall your father in heauen release you your trespaces: If you will not forgeue youre neighboure the fault whiche he hath committed againste you, neyther will the father of heauen pardon the offentes, wherby ye haue trespaced his goodnesse.

¶ And they came againe to Jerusalem. And as he walked in the temple, there came to him the hye priestes, and the Scribes, and elders, and sayde vnto hym: by what authoritie doest thou these thinges? And who gaue the this authoritie to do these thinges? Jesus answered and sayd vnto them: I will also aske of you a certaine thing, and answere ye me, and I will tell you by what auctoritie I do these thinges. The baptisme of John, whether was it from heauen, or of man? answere me. And they thought in themselues saying: yf we saye from heauen, he will saye: why then dyd ye not beleue hym? But yf they had sayde of men, they feared the people. For all men counted John that he was a very prophete. And they answered and sayd vnto Jesu: we can not tell. And Jesus answered: neyther tell I you, by what auctoritie I do these thinges. The texte.

These thinges done on the waye, they came againe to Jerusalem, and Jesus, according to his accustomed manoure, went vnto the temple. The presence of Jesus in the temple, is soule healthy in the churche. Neyther beseemeth it suche as are in Christes stede, to be any where oftener, then in the temple. They be in the temple, whiche entermeddle with those thinges that pertayne to god, and not vnto this worlde.

What maketh a bishop in a cāpe amōg wantiets? what hath he to do in theatres, ỹ is to saye, in stages, & places ordayned for the people to behold sightes and enterludes in? what maketh he in princes courtes? The phariseis, Scribes, priestes, and elders were by bodily presence ofte in the temple: but as touching ỹ spirite, they were a great waye of. Therfore when the hye priestes ioyning vnto them the Scribes, and headmen of the people, because the matter shoulde seme to be done by a lawfull counsaile, sawe howe Jesus had all the multitude in the temple, diligently harkening and listening vnto his doctrine, and also howe, by reason of his miracles, he raygned and played the kyng, as it had ben in another princes kyngdom (for he drove out marchantmen, and suche as carried vessels throughe the temple) they went and interrupted hym in his preachyng, renuing their olde manoure of false reprouing, and saying: by what authoritie doest thou these thynges? And who hath gyuen the licence thus to do? They were not able to disprove his doctrine: neyther coulde they denie his miracles, being so many, and so euident with all: nor fynde faute with them, sithe he wrought them all for mannes preseruacion, and that freely. They sought occasion of authoritie, whereby they mighte haue some quarell againste him. For they would not in any wise that this glory should haue been geuen vnto God: but all their whole drift was, to haue their owne authoritie euerywhere highliest estemed. If Jesus (whome they beleued to be nothing els but a man) had taken vpon hym goddes authoritie, then would thei byandby haue made a matier of blasphemy of it. If not, then had there not ben to seke, a forged matter of sedicion to laye againste hym, for that by his owne priuate authoritie, without leaue and licence of the priestes and elders, he presumed to do suche a thing in the temple. What neded them to moue this question of authoritie? sith his very dedes declared that all that was done, was done by the might and power of God? sithe the thyng it selfe plainlye shewed, how this was he whom God by his Prophetes promised long ago to runne: sithe the father after his baptisme, declared with his owne voyce, And as he walked in the teple. &c

that

that this was his singularlye beloued sonne, whome they should obeye. Nowe the authoritie of the priestes, whiche they misused, was good for nothing els but to lette gods glorye. Howbeit their frowarde wilfulnesse, dyd also make muche for the aduauncyng and setting forth of his power, and goodnesse.

Jesus therfore, because he was not ignorant where about they wente (for what answere soeuer he had made, they would haue found faute therwith: and as yet the time was not cum for him to disclose and confesse who he was) Jesus, I saye, auoyded this deceitfull question with another wise demaunde. On this condicion, sayth he, will I make answer vnto your question, yf you will answer me firste vnto mine. The baptisme of John, whether was it from heauen or of men? Shoyle me this question. Marke howe easlye goddes wysdome snarleth mannes wylinesse, whiche vseth all the crafte and police that maye be, againste it. They hadde hartes replenished with all worldlye subtiltie: they deuised all the gylefull wayes that could be inuented: And yet whyles they made traines to entrap hym, they perceiued that there were snares prepared and layed for themselues.

And they thought in themselues &c.

For they thought thus in their mindes: If we saye, from heauen, then will he replie: Why dyd you not then beleue him, when he bare witnesse of me? If we saye of men, we stande in ieopardie to be assaulted of the people. For John was of very great authoritie among the people, and the memorie of him was reputed blessed and holy, because no man doubted but he was a prophet in dede. And for this cause, albeit they were proud felowes and of an haut courage, yet thought they it better to be a litle ashamed, then openly to be reproued, or stoned to death.

Therfore vnto Jesu, who required an answere, they sayde: We cannot tell. Then Jesus paying them home againe with a lyke answere, sayd vnto them: If you know not to me warde that ye know, neither will I shew you by what authoritie I do these thinges that I do. Compare my dedes with Johns, and then waye and ponder with your selues whether it be mete, if ye doubted not of his authoritie, to doubte of mine.

The. xij. Chapter.

The texte. ¶ And he began to speake vnto them by parables. A certaine man planted a vineyarde & compassed it about with an hedge, & ordeined a wynepresse, and builded a toure, and lefte out to hier vnto husbandmen, and went into a straunge countrey. And when the time was cum, he sent to the husbandmen a seruaunt that he might receyue of the husbandmen of the fruite of the vineyarde. And they caught him, and beat him, and sent him awaye again emptie, and moreouer he sent vnto them another seruaunt, and at him they cast stones, and brake his heade, and sent him awaye againe all to rente: and againe he sent another, and hym they killed, and many other, beatyng some, and killyng some. And so when he hadde yet but one beloued sonne, he sent hym also at the laste vnto them, saying: they will feare my sonne. But the husbandemen sayde among themselues: this is the heyre, cum let vs kyll hym, and the inheritaunce shall be ours. And they toke him, and killed hym and caste hym out of the vineyarde.

After

After the prieſtes, Scribes and head meyne hadde by reaſon they perceiued the traine that was made for them auoyded, as well as it woulde be, the inconuenience of this queſtion, the lorde Jeſus put forth vnto them another queſtion by waye of a riole or darke parable, whereunto whiles they vnaduiſedly anſwered, they bothe condemned theyr owne wickednelle, and alſo graunted that the authoritie (whiche they had hytherto ſomuche bragged and boaſted on) ought worthily to be taken awaye from them, and geuen vnto other. The parable was ſuche. A certaine man planted a vyneyarde, and hedged it rounde about, leſt it ſhould be open for man and beaſt to ruune into: & digged therin a ceſterne to receiue the newe wyne, and builded alſo a tower to defende it with all: when it was in this wyſe ſufficiently furniſhed with all neceſſaries therunto belongyng, he let it out to hier to huſbandmen, and anon as he had ſo done he went into a ſtraunge countrey. And when grape time was cum, he ſent his ſeruaunt to the ſame huſbandmen vnto whome he had let it out, to receiue of them the fruite therof. But they being in a conſpiracie, tooke the ſeruaunt, and all to beat hym, and ſent hym home agayne emptie. This notwithſtanding ỳ gentle landlorde ſent againe another of his ſeruauntes. But they now made worſe throughe his lenitie and gentlenes, caſt ſtones at hym, and braſte his head, and ſent hym like wyſe awaye agayne all to reuiled, without anye fruite, but laden with iniuries. yet for all that the ſame moſte gentle lorde wolde not about in all haſte to be auenged, but nowe the thyrde tyme ſente another ſeruaunt, and him alſo they ſlew. Agayne after he had ſente diuerſe of his ſeruauntes, one after another, the ende and concluſion was, that eyther they bet them all, or els ſlew them. He had then left his onely ſonne whom he loued tenderly. Therfore becauſe that of his wonderfull gentleneſſe, he woulde proue all the wayes and meanes that myght be to retourne them, laſte of all he ſent hym alſo vnto them, thynckyng thus with himſelfe: Although they haue deſpiſed my ſeruauntes, yet at the leaſt wyſe they will reuerence this my ſonne. But the malice of the huſbandmen conquered all the lordes clemency & goodneſſe. When they ſawe howe his ſonne was cum, then fell they in a conſpiracie together, for a more miſchieuous purpoſe. Here now, ſayd they, is the heire: cum let vs kill hym, and by this meanes the whole herytage ſhall be ours. Then layde they handes on him, and caſt him out of the vineyard, & ſlewe him.

And again he ſent an other. &c.

And ſo whe he had yet but one beloued ſonne. &c.

But ỳ huſbandmen ſayd among themſelues &c.

¶ What ſhall therfore the Lorde of the vyneyard do? He ſhall cumme and deſtroie the huſbandmen and let out the vyneyard vnto other. Haue ye not red this ſcripture? The ſtone whiche the builders dyd refuſe, is become the chief ſtone of the corner. This is the lordes doing, and it is maruaylous in our eyes. They went about alſo to take hym, and feared the people, for they knew that he had ſpoken the parable againſt them. And they left hym, and went their waye.

The texte.

When the lorde had made an ende of this parable, he aſked the prieſtes, and ſcribes: What ſhall therfore the lorde of the vineyarde do vnto ſuche huſbandmen? They not markyng whereunto the parable or ſimilitude tended, ſo anſwered the lorde that they gaue ſentence directly againſt themſelfes. He ſhall cum, ſay they, and punyſhe the huſbandmen, and ſet out the vineyard vnto other more faythfull and truſtie perſones.

When

When Iesus had alowed this answer, he added a testimony out of ꝑ psalme, seekyng for an interpretacion of them who professed the knowledge of the lawe. Haue ye not read, saythe he, this scripture folowyng: The same stone whiche the builders refused, is made the head stone of the corner. This was the lordes doing, and it is merualous in our eyes. Here awakened they and perceiued how theyr mischeuous purposes were not vnowē vnto Iesus, and vnderstood also that theyr vncurable malyce was plainly described by this darke parable. God committed vnto them his people, as a vineyarde diligently fournished with all thinges belonging to the discipline of godlynes to be well husbanded. Then he, as though he had ben in a strange countrey suffered them to doe therwith what them liked. But they husbanded it to their owne profit and commoditie, and nothyng for the lordes behoofe, who ought of ryght to haue receiued the fruite therof. When they were slacke and negligent in doing of their duetie, he warned them therof by diuerse prophetes: but for all that they waxed euery day worse and worse, and at the length were redy to expulse Iesus his only sonne out of Ierusalē, and put hym to death perswadyng themselfes that he being once slayne, they should be the onely lordes and proprietaries of the vineyarde. But contrarye wyse it was then to cum to passe, that by the moste iuste vengeaunce and punishment of God (whom thei had so many times and ofte despised) the temple, and soueraignetie of religion shoulde be taken quite from them, and geuen to the apostles. For afterwarde Iesus (who was by thē as a naughty stone, cast out of the building of the Synagoge) was contrary to theyr expectacion chosen by the wyll of God, to be the head corner stone, in the building of the church, that shoulde be builded bothe of the Iewes, and Gentiles: to thentent that he beyng the middle, and vnmoueable stone, should hold together those two peoples, as it were bothe the walles of the same churche, in one euangelike and christen faythe.

They went about also to take hym.

They vnderstoode the Parable, they knewe the Prophecye, and yet blinded with obstynate malyce would not tourne from their wickednesse, but for feare of the people that stode rounde about them, worne they yr waye from Iesu, entendyng by pryuye traynes, and subtyltie, what they could not openly doe. Surely there is none so mischeuous a kynde of manslaughter, as that whiche is cloked with a colour of iustice and holynesse.

The texte. And they sent vnto hym certayne of the Pharisees, and Herodes seruauntes to take hym in his wordes. And assone as they were cumme, they sayde vnto hym: Maister, we knowe that thou art true, and carest for no man, for thou consyderest not the outwarde apparaile of men, but teachest the waye of God truely. Is it lawful to pay tribute to Cesar or not? ought we to geue, or ought we not to geue? But he vnderstode their simulation, and sayd vnto them: why tempte ye me? Bryng me a peny that I maye see it. And they brought it. And he sayth vnto them: whose is this Image, and superscripcion? And they sayd vnto hym: Cesars: And Iesus answered, and sayde vnto them: Geue to Cesar the thynges that belong to Cesar: and to God the thynges whiche pertaine to God. And they maruayled at hym.

Wherfore makyng as though them selfes had ben quiet, and no medlers, they set a worke certayne notable wicked personnes of the Pharisees, and the Herodians whiche dissented in doctrine among themselfes, but in hatyng of Iesus agreed all in one. Oh folysh wysdome of this worlde. They that haue ben so oftymes put to the worse, doe ofte tymes cumme again, and assayle hym,

hym, to thentent it may appeare that they are at all sayes banquished, and in conclusion depart their waye as vnequal matches to cope or encounter with Goddes wysdoom. For nowe was it tyme that Satan (who of late assayled the Lorde, but went away with losse of victorie) should by his garde, and mynisters bring forth all his artyllary and engins against him.

Therfore they that are set vp to playe this parte, goe vnto Jesus, and propoune vnto him a capcious question, because to seke some occasion of his wordes, and answeres therevnto, whereby they maye haue hym condemned before themperours deputie. They begin with a very flatering proheme, as thoughe he could be deceiued with faire wordes, who so ofte times declareth howe there is nothyng that he knoweth not. Maister, say they, we knowe right well that thou art a teller of trouthe, and feareste no man, but frankely speakest the truthe without regarde of persone. Neyther art thou any whyt moued with the dignitie, or hygh auctoritie of any manne (as many other be, that flatter and coury fauoure with potentates and great menne) but (menne contemned) thou trewly teachest what god hathe commaunded. Therefore tell vs also we praie the: Is it lawfull for vs to pay tribute vnto themperour, or is it not lawfull? The phariseis helde stifly that the Jewes, beyng a people dedicated vnto god, ought not to be tributories vnto Heathen Emperours, and worshyppers of Idolles.

For thou considerest not ye,

On the other syde, the herodians defended themperous right. This deceitfull proheme tended hereunto, that yf he had geuen sentence for the phariseis, then should he haue been accused of the Herodians for an authour of rebellyon, or insurrection against themperour. Jesus, vnto whom theyr craft and wylines was not vnknowen, beyng not contented with them, for that they came not to learne, but to tempt him, aunswered: Why doe you tempte me? bring me for the a peny that I maye see it. And byandby it was brought him. Theyr seruice was not to seke in making of the traine, whiche came purposely to take him in a trippe. Then loked he on the peny, and sayd: whose is this Image, and superscripcion? They answered: themperours. What is this? knewe not Jesus (vnto whome nothyng is vnknowen) the Image or title of themperoure: and did the Phariseis and Herodians knowe it? Yes verily he knew it well ynoughe, and that before he loked thereon. But he sought an occasion to make a conuenient answere vnto theyr deceitfull question.

But he vnderstoode their simulacion.

Here was an ensample geuen to declare howe they ought to knowe nothyng of princes affaires, whose duetie it is, for asmuche as they profesſe themselfes to be Christes vicars in earthe, to preache, and teache heauenly matters. Now heare an answer worthy to cum out of Christes mouthe. Yelde ye, saith he, those thinges that pertaine to themperour, to themperour: and those thinges that belong to god, vnto god. He disalowethnot, if suche as are dedicated vnto god, giue vnto themperour, be he neuer so vngodly and wicked a prince, that, whiche is due vnto hym for gouerning of the common weale, or what he otherwise violently exacteth (because that losse of money doth not make men vngodlye) but he monisheth vs, occasion seruing him, of a thyng whiche is more to the purpose, that is, howe all ought to be yelden to god, that is due vnto god. A vile piece of coyne had grauen in it a title, and ymage of themperoure. If thou knowest this title, and art content to geue vnto him his duetie, howe muche more then oughtest thou to yelde vnto almighty god (whose

And Jesus answered, and sayde vnto them.

Image euery manne beareth) what he ought of duetie to haue. When thou receyuedst Baptysme, Goddes image was prynted and grauen in thy soule. Why doest thou then geue it vnto the deuell? Thou glorifiest in the name, and tytle of a Chrystian manne: why yeldeste thou not vnto Christe, that thou owest hym by reason of thy profession? All that were there present mazuayled at this discrete and wyse answere. Two sectes of the Iewes were nowe put to sylence with one saying.

The .3. sorte.

¶ There came also vnto hym the Saducees, whiche say that there is no resurrection. And they asked hym, saying: Master, Moyses wrote vnto vs, yf any mannes brother dye, and leaue his wyfe behynde hym, and leaue no chyldren, that his brother shoulde take hys wyfe, and rayse vp seed to his brother. There were seuen brethren, and the fyrst toke a wife and when he dyed, left no seede behynde hym: And the seconde toke her, and dyed, neyther lefte he any seede. And the thirde in likewyse. And seuen had her, and lefte no seede behinde them: Laste of all the wife dyed also. In the resurrection therefore, when they shall ryse againe, whose wife shall she be of them? for seuen had her to wife. And Iesus answered, and sayde vnto them: Doe ye not therfore erre because ye vnderstande not the Scriptures, neyther the power of God? For when they shall ryse agayne from death, they neither marrye, nor are marryed, but are as the aungels whiche are in heauen. As touchyng the deade, that they ryse agayne haue ye not rede in the booke of Moyses, howe in the bushe God spake vnto hym, saying: I am the god of Abraham, and the God of Isaac, and the God of Iacob, he is no god of the dead, but the god of liuing. Ye are therfore greatly deceyued.

Then came the secte of Saducees, who denied the resurrection of bodyes, auouchyng manne wholy to perysshe after deathe. Neyther beleued they that there was any spirite or Aungell, wherein they dissented in opinion frō the Phariseis. These grosse felowes had also a capcious question wherwith to tempte goddes wisdome. Iesus did then take vpon him the person of an vnlearned and ignorannte person: but that thyng whiche in hym was lowest, was hygher, and of more excellencye then that whiche in menne is hyghest. They assayled hym on this wise: Master, Moises in the booke entitled deuteronomium, hath lefte vs this lawe, that yf any maried manne dye without issue, his next brother in age should marry the wydow, and of her beget chyldren to beare the dead mans name. And yf he deceasse without chyldrē to, then the next vnto hym should succede in his place or roume.

Were seuen brethren.

It chaunced that of seuen brethren the eldest maried a wyfe: he dyed without issue: Then came the nexte brother in age, according to the prescription of the lawe, and maried the widow: and he beyng lykewyse departed without childzen, the thyrde brother succeded: and after hym all the other by course, vnto the seuenthe, and last manne. Eche of them one after another, marryed her, and eche of them deceassed without issue. At the length the woman also dyed herselfe. Therefore when the tyme of resurrection shall cumme, and the seuen brethren, and the woman shall reliue, which of them all shall chalenge her for his wyfe? for in her lyfe tyme she was like wyse maryed vnto them all seuen. The Saducies thought they woulde by thyncōuenience that they inferred of this case, make the resurrection of the dead to apeare a very fonde thyng, and disagreable to reason: specyally yf there shoulde then ryse strife and debate among the brethren for the wyfe, whiche was common vnto them all.

Iesus grutched not to teache those grosse felowes, saying: Doethe not thys question playnly declare that you be in a wrong beleke, and altogether out of the waye, for almuche as ye neyther vnderstand the Scriptures, nor yet perceiue the power of almighty God? The Scripture is spirituall: & God who made

made manne of naught, canne rayle hym agayne at his pleasure, from death to lyfe. He wyll not onely make the deade alyue agayne, but also rewarde them with lyfe euerlastyng.

Nowe wedlocke was inuented among menne for this purpose, because the thyng (I meane mankynde) whiche of it selfe, and owne proper nature contyneweth not for euer, myght by procreacion and encreasyng of the worlde, be multiplied, preserued and contynued. But whereas menne neyther dye, nor be borne after the common course of the world, what nedeth there any matrimonye? For after the resurrection of the dead, neyther shall any manne marry, nor any manne geue his daughter in maryage to an other: but as the angels of god in heauen, because there is among them no mortalitie, knowe not the vse of matrimony: so shall they that shall be reiyued in the generall resurrection, be made lyke vnto the aungels, theyr bodies beynge all spyrytuall and immortal. Furthermore why do you thinke it disagreable to reason to beleue that the dead shall aryse agayne? Haue ye not redde in holy scripture (the auctoritie wherof is counted among you holy, and inuiolable) what god sayed when he spake vnto Moyses out of the bushe? I am, saied he, the god of Abraham, the god of Isaac, and the god of Jacob, they were then dead, and yet doth he call himselfe theyr god. Therfore euen the dead do verily lyue because their soules remayne styll alyue.

For when they shall aryse agayne &c.

And if it be so that theyr sowles remayne, what great mayster is it then for God to call them agayne into theyr olde bodyes, wherein they dwelt before? But yf the dead be vtterly perished, so that nether bodye nor soule remayneth alyue, then standeth it not with reason, that he is called the God of the deade. As no man glorieth that he is a king of those that are not, so is God the God of the lyuyng, and not of the deade. Wherefore you Saduceis are farre deceiued, imagynyng that there shall be nothyng in the lyfe to cum, other wise then you see in this present life. Those thinges no doubt haue a more true and blessed beyng whiche are not vnder mans corporall sight, then those whiche are seene with bodelye eyes. There is nothyng that more truly is, then god, and yet he is not seene, but felte or perceyued.

Ye are therefore greately deceiued.

The texte. ¶ And when there came one of the Scrybes, and hearde them disputyng together, and perceyued that he had aunswered them well, he asked hym: whiche is the fyrste of all the commaundementes? Jesus answered hym. The fyrste of all the commaundementes is: Heare O Israell: The Lorde oure God is lorde onely, and thou shalte loue the lorde thy God, with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundement. And the second is like vnto this: Thou shalte loue thy neyboure as thy self. There is none other commaundement greater then these. And the Scribe sayde vnto hym: well maister, thou hast sayde the trueth. for there is one God, and there is none but he. And to loue hym with all the harte, and with all the mynde, and with all the soule, and with all the strength, and to loue a man annes neyghbour as hym selfe, is a greater thynge then all burnte offrynges, and sacrifice s. And when Jesus sawe that he answered discreetely, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that durst aske hym any question.

Yet for all this these wicked felowes made not an ende to tempte Christ. After the Saduceis came the Pharyseis, and the Scrybes, who were encouraged to take hym in hand, because he hit the Saduceis in the teethe with ignorance of the law. For the Scribes and the Pharyseis auaunt them selfes more then other, for the great knowledge they pretende to haue in the lawe: and differing in opinion from the Saduceis, do beleue there are angels, and spirites: and

that mens soules remayne alyue after the bodyes be dead: and finally that the dead shall ryse agayne. These felowes beyng right glad that the Sadduceis were put to a foyle & blancked, and that Jesus had aunswered to their mindes, dyd lyke learned men, propoune and putte forthe vnto hym by one of the scribes, set vp for the nones to playe this parte, a notable question out of the moste inward misteries of the law. They asked hym what was the chief, and greatest commaundement in the whole lawe: Jesus straight wayes answered them out of the boke entyled Deuteronomium, where as it is written on this wyse: Heare O Israell, the lorde thy God is one god, and thou shalt loue the lorde thy God with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the chiefe and greatest commaundement: next vnto this, is that that foloweth: Thou shalt loue thy neyboure none otherwise then thyselfe. There is no other commaundement greater then these two, because they compryse the summe and effect of the whole law. Whē the Scribe heard him saye so, he sayde againe: Thou hast wel & truly answered how there is one God, and none other but he, and that to loue him with all the harte, and with all the vnderstandyng, and with all the soule, and with all the strength, is a thing whiche passeth all burnt offrynges, and other sacrifices. Jesus perceyuyng that he had ryght discretly aunswered, sayd vnto him: Thou arte not far from the kyngdom of God. For the euangelyke godlynes standeth not in sacrifices of beastes, but in cleanes of spirite. He is not farre from this meaning, whoso preferreth that commaundement whiche is spirituall simple or plaine, before all other precepts, whiche be rather figures and tokens of true godlines, then the thyng selfe. But the cōmon sorte of the Jewes beleue verely that the chiefest parte of vertue and godly lyuing, standeth in visible thinges, as in washinges, in kepyng of the sabboth daye, in choyce of meates, in offred giftes, in sacrifices, in holy dayes, in fastinges, and in long prayers. Whoso with all his harte loueth god, for gods self (the whiche can neuer be loued enoughe) and his neybour for goddes sake: the same hath made sufficient sacrifice. After that Jesu had thus with his wisdome euery where confounded and ouercum them, than ceassed they to tempt hym, lest they should haue departed with greater shame, if they had been styll reproued in the presence of the people. They counted Jesus for an ignorant person, and auaunted and set out themselues among the simple & vnlearned people, what with their magnifike and hye titles, and what with theyr tragical and maskyng apparell, as thoughe they had been almost god almighties peeres. Howbeit the euangelike and godly wysdom, stādeth not in the multitude of sciences, but in purenesse of spirite. As Jesus was reputed among the scribes, Pharisies, priestes, and head mē of the people, so afterwarde were the apostles taken for rude and ignorant persons among the Philosophers, rulers, and princes.

He asked him whiche is the first. &c.

And no man after that durst aske hym any question.

The texte. ¶ And Jesus answered, and sayde, teachyng in the temple: Howe saye the Scribes that Christ is the sonne of Dauid? For Dauid himselfe inspired with the holy ghost, sayed: The lorde sayde to my lorde, syt on my right hande, tyll I make thyne enemyes thy foote stole. Dauid himselfe calleth hym lorde, and howe is he then his sonne? and muche people heard hym gladly.

But although the Scribes and Pharisies ceased to tempte Jesus, yet ceased not he to teache them. For when he had propouned vnto them being assembled altogether, a question, and asked whose sonne was Messias whome they wayted for, and they had answered againe out of the Prophetes, the sone

of

Howe saye the Scribes ỹ Christ, &c.

of Dauid: he moued a doubte that none of them all could assoyle, saying: howe standeth it that Messias is the some of Dauid, since Dauid himselfe inspired with the holy ghost, speaketh in the Psalme as foloweth. The lord sayde vnto my lorde, sitte on my right hand, till I make thyne enemyes thy footestole. Sith thauctorite of the progenitoures is greater then is thauctorite of the ofspring and neuewes, by what reason then dothe Dauid call hym, who shal be borne of his seede, his lord. It is a lyke thing, as thoughe the father would call the sonne Lorde. The Scribes, and the Phareseis, who had in them the spirite of the flesche, as yet vnderstode not this misterie. Dauid inspired with ỹ holy ghost, sawe in Christ, whoe was not then borne, a thing farre aboue the nature of manne, where as himselfe was nothing els but a man. Nowe when the Scribes, and Phariseis helde theyr peace, and couldе make no aunswere hereunto, the moste parte of the people fauoured Jesu, and had a great delite to heare him dispute and reason the matter.

The texte.

¶ And he sayed vnto them in his doctrine: beware of the Scribes whiche loue to goe in long clothing, and loue salutacions in the market place, and the chiefe seates in the congregacions, and the vppermoste rowmes at feastes, whiche deuoure wydowes houses, and vnder a pretence, make long prayers. These shall receyue greater damnacion.

And he said vnto them

Wherefore Jesus perceiuing them to be curable, and knowing also howe the priestes, Scribes and Phariseis of a purpensed malyce perseuered in their vngracious purpose, began openly to disclose theyr naughtynes in thaudyence of the people, not because to backbyte and slaunder them: but he toke from thē the visure of counterfaite vertue and holynes, lest they shoulde frō thencefoorth any more deceyue the people. For nowe the tyme required that he should so do. Therfore putting forthe and preaching vnto them his owne doctrine, that is to say, a francke doctrine, and suche a one as flattereth and coureth fauour with no manne, he saied: beware leste the royall shew of the Scribes, & Phariseis deceiue you. They studye not your soule healthe, but theyr owne glorye.

Whiche deuoure wydowes houses. &c.

For they couet to go in long roabes doune to the ancle, to thentent they maye appeare to be men of geat perfection: and they seke after salutacions in ỹ market place, and the preferment of the chiefe seate in assembles: and in all feastes, and bankets the first place or vppermost rounne of the table. They vse also long prayers, because they maye seeme holyer then other. And by reason of souche coloured holynesse, they crepe into the fauoure of blessed and godlye wydowes, but symple withall: whiche for diuers causes are apte to be deceyued, eyther because of the weakenes of theyr sexe and kynde, or for that they be wydowes, and lacke husbandes to defende them, or els because they be ryche and wealthy. To thē cum they of their owne swinge, vnder pretēte to be their patrones, and defendours, and with theyr counterfayte holynesse deuour vp their houses. But so litle shall this their Hipocrisy profite theim, that they shall be more greuouslier damned of god, for so muche as they couered their naughtynes with a coloure of holy and vertuous lyuing. Therfore take ye good hede of those, leste ye be deceyued.

These shall receiue greater dānaciō.

The texte.

And when Jesus sate ouer against the treasury, he behelde howe the people put money into the treasury, and many that were riche, caste in muche. And there came a certaine poore wydowe, and she threwe in two mites, whiche make a farthyng. And he called vnto him his disciples, and saieth vnto them: Verilye I say vnto you, that this poore wydowe hath caste more in, then all they whiche haue caste in to the treasurye: for they all dyd caste in of their superfluitie, but she of her pouertie dyd caste in all that euer she hadde, euen all her lyuyng.

Theſe thinges done, Jeſus went into that parte of ỳ tẽple where the treaſury was, wherin the offered gyftes were kepte, and ſytting directly againſt it, behelde thoſe that made their oblacion, and caſte in giftes. And many riche folkes caſte in great giftes, whom the prieſtes woulde therefore ſhoulde bee counted as it were more holier then other, meaſuring their godlynes, after the rate and meaſure of the gifte that they offered.

And manye that were riche caſt in muche.

In the meane ſeaſon there came alſo a certaine poore wydowe, and threwe in two little pieces of coyne, whiche made a kerthing. There was none among them all that preferred not thoſe ryche folkes before this poore woman. But Jeſus iudgement farre differeth from the iudgemẽt of the Scribes, and Phariſeis, the whiche thyng he woulde not haue his diſciples ignorant of. I tell you, ſayeth he, for a certaintie, this widowe, be ſhe neuer ſo poore, hathe geuen more to the treaſury, then all the other, whiche ſeeme to haue geuen mooſte lauiſhely. For the other gaue of their abundaunt ſuperfluitie. They gaue muche, howbeit they reſerued more to themſelfes. But this woman of her lyttle poore ſubſtance, hath geuen all together, reſeruing nothing vnto her ſelfe. For God doeth not eſteme the gifte after the meaſure and value of the thyng that is geuen, but after thaffection & minde of the geuer. Jeſus is pleaſed with ſuche a wydowe, and dayneth to bee her ſpouſe and conforter. The Synagoge like a proude houſewyfe boaſteth and craketh vpon the riches of hercightouſnes: ſhe boaſteth vpõ her ryche ornamẽtes of good workes. She glorieth in her houſebãde Moyſes, vnto whom ſhe was neuer obedient: She auaunteth herſelfe, becauſe the prophetes were her ſonnes, whome ſhe eyther ſlewe with wicked murther, or at the leaſt wyſe perſecuted. She hath euer in her mouth, the lordes tẽple, the lawe of God, the Patriarches, Abrahã, Iſaac, Jacob, and Iſrael. She goeth with her garde of prieſtes, Scribes, and Phariſeis. But the churche like a poore wydowe hath nothyng to boaſt vpon. She knowledgeth lacke of good workes: and yet that litle that ſhe hath, ſhe wholy dedicateth and offereth vnto God. Nowe what can be poorer then ſuche a wydowe, as leaueth herſelfe nothyng at all? She knowledgeth not Moyſes to be her huſband, becauſe ſhe knowethe not circumciſion: becauſe ſhe abhorrethe the ſacryfices of beaſtes, beeyng contented wholely to haue offered vp her ſelfe vnto almyghtie God. The Lorde her ſpouſe, inaſmuche as he hath forſaken the yearthe, and is returned into heauen, ſemethe to haue forſaken his wydowe: whiche nowe like a woman deſtitute of all ſuccoure, is ſpoyled, baniſhed, impriſoned, afflicted, and oppreſſed bothe of the Jewes and Gentyles. She heareth dayly: where is thy ſpouſe? It ſemethe that ſhe wyll ſtarue for hunger, whiche hauinge ſo ſmall ſubſtaunce, hath cleane forgone that lyttle ſhe had, and lefte herſelfe nothynge. It ſemethe ſhe wyll dye ſhortly wt reproche of barainesse, whiche hath loſt her houſband. But this widow which after the iudgement of the worlde is paſt all healthe, & vtterlye vndone, the prophete Eſaie comforteth on this wyſe: Bee thou glad thou barayne that bryngeſt furth no fruit: breake furth and cry thou ỳ trauaileſt not: for the deſolate hath many mo chyldren then ſhe that hath an huſbande. Doe not we ſe that this propheey is fulfilled? The ſynagoge is hongry, and dyethe. The churche is encreaced and ſpred abrode, triumphing in Martyrs, florifhing in Virgins, and reioyſynge in ſo many thouſandes of Confeſſours. She hath

not

not one farthing of her owne proper riches: but of her spouses riches, she hath tried golde, fine and pure: she hath precious stones inestimable. For throughe sincere and pure fayth towardes her riche spouse, whatsoeuer he hath, she hath thesame. The synagoge, albeit she semed to geue much vnto God, yet dyd she reserue more vnto her selfe then was sufficient. Wylt thou see the Synagoge geuing her giftes: heare the Pharisey praying: I thanke the Lord, saith he, that I am not such a one as other men be. Nowe marke me how much he reserueth vnto himselfe when he saith: I fast twyse in the weke. I geue the tenthe part of all my goodes vnto poore people. On the other syde, marke me the fashion of the wydow. She knocketh her brest, she dareth not once lift vp her eyes to heauen warde, she doth nothing but crye: God be mercifull vnto me a sinner. The Synagoge, whiles she craketh vpon her owne iustice hath neyther any of her owne, nor yet gods iustice. The churche whiles she renounceth and putteth awaye from her all glory of righteousnes and knowledgeth her owne vnrighteousnes, is enriched with the iustice and righteousnes of her spouse.

The. xiij. Chapter.

¶ And as he went out of the temple, one of the disciples sayed vnto him: Maister, see what stones and what buyldinges are here. And Jesus answered, and sayed vnto hym: Seest thou these great buildinges? There shal not be left one stone vpon an other, that shal not be throwen downe. And as he sate on mounte Oliuete ouer against the temple, Peter, and James, and John, and Andrewe, asked him secretly: tell vs, when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? And Jesus answered them, and began to saye: take hede lest any man deceyue you. For many shall cumme in my name, saying: I am Christ, and shall deceyue many. The texte.

Here was nothyng in the temple that pleased Jesus, saue the poore wydowe only, in the whiche temple there was nothyng els, but counterfayte deuocion, and fayned holines. Let vs also, who professe our selues to be the disciples of Jesu, departe out of the Jewish temple. Let vs sette aside all truste of carnall workes, and embrace the ryghteousnes of the euangelike and chrystian fayth.

Therfore our sauiour departed thence to builde an other temple, whiche should be holy and spirituall in dede: and of buyldyng so substanciall, sure, and strong, that the very gates of hell shoulde neuer be able to preuayle agaynste it. When he was gone out, one of his disciples sayed vnto him: Maister, beholde howe greate and houge are the stones of this temple, and what a strong buildinge is here: couert the meaninge that it was a stronger piece of worke, then that it coulde by processe of tyme fall in decaye or ruyne. Oh Jewishe eyes. They outwardly maruayled at stones couched and heaped together by mans hande, as thoughe Jesus had bene delited with suche a buyldyng. Jesus answered againe: Seeste thou this greate and curious edifice? There shall a time cum when there shall not one stone remayne vpon another but throwen downe: muche lesse then shall the same buyldyng continue for euer. Nowe Jesus lotheth, and contemneth all that euer is seene with bodily eyes, for the greate desyre he hath of his ghostly and spyritual temple. As he sate in that part of mount Oliuete (where he chose his lodging for that nyght) from whence the temple of Jerusalem myght bee sene, the disciples called againe to theyr remembraunce his wordes, wherby he had tolde before howe it shoulde

One of his disciples sayed vnto him.

And as he sat on mount Oliuete.

cumme to passe, that the sayd temple shoulde bee destroyed bothe stycke and stone, euen from the very foundacion. For they supposed that the kyngdome of god, whereon they ceased not as yet to dreame, shoulde cum immediatlye after the destruccion thereof. Therfore fower of them, that is to wete, Peter, Iames, John, and Andrewe, went priuilye vnto him as he there sate, to the entẽt that lyke as he had shewed vnto a fewe persons apart, the misterie of his transfiguracion, so should he lykewyse disclose vnto the, beeyng but a fewe, all the secretes concerning the time when his kingdome should cumme and begin: whiche thing he woulde not perhappes open vnto all the other. And for this cause they sayed vnto hym: Tell vs when these thinges shall cum to passe, and by what token we maye knowe when the same tyme is already cum and present. The Lord who had already weded out of his disciples all carefulnes for sustenaunce, desyre of reuengement, & prouidence of lyfe or forecastyng howe to lyue, woulde also wede out of theyr myndes all suche curiositie as maketh a man ouer busy and inquisitiue, to knowe suche thynges, as nothyng appertaine vnto his saluacion. Therfore he so tempereth his woordes, that by thesame he signifieth not onelye that the citie of Ierusalem shall one day be destroyed, but also that after his departure, greuous stormes of persecution shal rise against the preachers of the gospell: and finally that the ende of the worlde, or domes day shall cumme. But as it is expedient for all men to knowe howe they shall one day make an ende of this present lyfe, to thentent they may euer make themselues redy against the same, so his will and pleasure was to haue his disciples fullye persuaded, that a tyme shoulde lykewyse cumme, when he would returne into the worlde agayne, a iudge bothe of the quicke and deade: but when that time shoulde come, because it was not expedient, he woulde in no wyse haue it knowen. Therfore he began to speake of these matters, in suche wyse as here ensueth.

Beware, sayeth he, lest any manne deceiue you. For there shall manye come who wyll chalenge and take vpon them my name, and euerye of theim wyll fayne hymselfe to be Christe, and by his craftie delusion, deceiue manye vncircumspect persons.

The texte. When ye shall heare of warres, & tidynges of warres, be ye not troubled. For suche thynges must needes be, but the ende is not yet: For there shall nacion ryse agaynste nacion, and kyngdome agaynst kyngdome. And there shalbe yearthquakes in al quarters, and lamẽtement shall there be and troubles. These are the beginning of sorowes. But take ye hede to your selues, for they shall bryng you vp to the counsayles, & into the Synagoges, & ye shalbe beaten, yea, and shalbe brought before rulers and kynges for my sake, for a testimonial vnto them. And the gospell must first be published amonge all nacions.

The great busynes & rustlyng of the world, will shewe that my cũming approcheth, & the worlde is nighe at an ende. But you muste not strayght wayes when warres are moued, or when there is any terrible bruite or rumoure of warres to be moued, be so dismayed therwith, as though thesame time were already present. For these thinges shall cum, and yet shall not thende of the world furthwith ensue. They shall only be preludes of the ende yt is to come, euen as in an olde mans bodye, diseases ofttymes chaunceing, are foretokens that his body shal shortely decay and perishe. The temperature of the qualities is the thyng whiche preserueth bodely health.

But when by reason thesame qualities, do stryue one agaynste another, the whole bodye is distempered, then is it an argumente that the destruc-

on thereof approchethe. There shall nacion ryse agaynste nacion, realme agaynst realme, and one of them go about with great powers, and hostes of men, to destroye an other. Moreouer the yearthe it selfe, as though it were not content to norishe so wicked and vngodlye people, shalbe shaken with yearthequakes, and so shall there be in sondrie places of the worlde greate dearthe and famyne, because it shall deny men theyr naturall foode and sustenaunce. Furthermore the ayre as though it were angrye with thesame vngodly folkes, vnworthy of life and breathe, shalbe noysomme, and deadelye. When ye see manye of these signes and tokens, yet loke ye not byanby for domes daye. For these euils shalbe onelye the begynninge of the calamitie to come. Neyther shall youre selues be free from suche euils & troubles. And therfore loke well aboute ye, leste ye bee clapte in theneckes or ere ye be ware. For men shall accuse you, and bringe you before counceils and synagoges: and yee shalbe presented before kynges and rulers, to aunswere in causes of lyfe, and deathe: not for any offence, or euyl dede done on your behalfe, but onelye for the profession of my name: and this shall they do because all the worlde maye knowe, howe they were worthely caste out of the kyngdome of God, sithens they so persecuted the preachers of thesame. But lette not these thynges muche trouble your myndes. The cruelnes of wycked persons shall bringe nothing to passe agaynst the proceding of the gospell. Neither can anyeman slea you before your tyme. For domes daye shall not come, before the gospell be preached throughout all the worlde.

For there shall nacion aryse agaist nacion.

The texte.

¶ But when they leade you, and present you, take ye no thought, neyther ymagine afore hande what ye shall saye, but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy goste. The brother shall delyuer vp the brother to deathe, and the father the sonne, and the children shall ryse agaynst their fathers and mothers, and shal put them to death. And ye shalbe hated of al men for my names sake. But whoso endureth vnto the ende, thesame shalbe safe.

you nede not therefore to prepare you any worldly succours agaynste the violence & tirranny of persecutours, or take thought how to escape their iudgementes. When there is any accion commensed agaynst you, loke ye goe, & appeare, leste ye seme to despise the publike authoritie. For this thinge also shall make muche for the enlarging and spreading abrode of the gospell. But when ye are goyng to appeare, be you not carefull, studying with your selfes what answere to make, and how to tell your tale, for that ye are not sene in ỳ lawe, but men ignorannt in ciuill plees: as the common sort of the people are wonte to be carefull in suche case, who make Oratours and Rhetorcians theyr atturneys, and proctours in pleadinge of matters. But whatsoeuer cummethe vnto your myndes, that speake you. For your selues shall not be authours of suche wordes as you shall speake, but instrumentes onely. The holy ghoste shall speake by you, suche thynges as shalbe expedient for the busynes of the gospell. But suche persecucions must ye not onely looke for of aduyauntes, and enemyes, but also of your frendes, and kynnesfolkes. For one brother shall take the lawe of an other, and accuse hym of deathe worthye crymes, all naturall loue and affection cast aside. And the father shall likewise accuse the sonne, contrary to naturall loue and kyndnes. Furthermore the children shall also rise agaynste their parentes, and cause them to suffer death.

For it is not ye that speake.

The brother shall delyuer vp the brother, &c.

And where as ye hurte no body, but bringe the tydinges of saluacion to all

men: yet shall ye be hated of all them that loue this world, onelye for the dyf pleasure and malyce they beare to my name, whiche you shall preache. But in all these euils it shalbe nedefull for you to be armed with perseueraunce and constancie of minde. For whoso continueth in his good beginninges to the ende, shall be safe, because no calamitie is able to destroye him, that with constant harte and mynde beleueth the gospell.

The texte. Moreouer, when ye see the abhominacion of desolacion (whereof is spoken by Daniel the prophet) stand where it ought not, let him that readeth, vnderstand. Then let them that be in Jewry, flie to the mountaines, and let him that is on the house top not go down into ỹ house, neither enter therein to fetche any thyng out of his house. And let him that is in the fielde, not turne backe agayne vnto the thynges whiche be lefte behynde hym, for to take his clothes with him. Woe shalbe then to them that are with childe, and to them that geue sucke in those dayes. But praye ye that your flyght be not in the winter. For there shalbe in those dayes suche tribulacion, as was not from the beginninge of creatures, (whiche God created) vnto this time, neither shalbe. And except that the Lorde would shorten those dayes, no flesshe shoulde be saued. But for the electes sake whome he hath chosen, he hathe shortened those dayes.

If ye requyre a sygne to geue you knowledge when this extreme calamitie hangeth ouer your heades: when ye shall see the abhominacion that maketh desolacion standing in ỹ place where it is not beseming it should stande, then let him whiche readethe Daniels prophecy, vnderstande it. For then it shalbe hyghe tyme for euery man, al other thynges omitted and lefte vndone to shifte for hymselfe by flyeng awaye and to saue his lyfe, not by wordelye aydes, but by swyftnesse of flighte. Then lette al that be in Jewrye, the flourishingeste, and moste famous parte of the countreye, flye vnto the deserte and wylde Mountaynes. If this calamitie take any man on the house toppe lette hym not goe downe into the house, nor enter into his parloure, or chambre to fetche out any thynge from thence: but as he is founde, so lette him gette hym awaye and begone. And if at that season anye manne be labouringe in the fieldes naked, and without clothes, let hym not runne home againe to fetche awaye his cloke, or mantel, but flye strayght waye some whither els: so swifte shall the flood of ỹ miserie & calamitie be, whiche shal ouerflow this coũtreye. Therfore in wofull case shall they be whiche are great with chylde, & they also that haue chyldren sucking on their brestes, because nature will not let suche as are w̃ child to cast away their burthen: nor natural kindenesse suffer the other to flye awaye from their children. And the onely way to saue the life shalbe to flye without anye taryinge. Therefore desire you of god, that this calamytie chaunce not in the wynter season, nor vpon the Sabbothe daye. For ye muste not onelye flye awaye as fast as your legges will beare you, but also a greate waye of. But winter season because the daye is than shorte, is an yll tyme to flye far in. And the law forbendeth to trauayle far vpon the Sabboth day.

Let hym that readeth vnderstand.

Wo walbe then to the that are w̃ chylde.

All that the lorde hitherto sayed, is spoken in suche wyse, that it semeth partlye to pertayne to the destruction of the citie of Hierusalem: partelye to the tymes of persecutions, whiche were moste sharpe, and behemente, at what season Stephan was stoned to deathe: and partely to the laste ende of the worlde or domes daye. Yet is there included in the same wordes, a morall sence, whiche teacheth vs, how we that beyng deliuered from all worldlye impedimentes, and encumbraunces, we oughte alwayes to wayte for the cummynge of that daye, when we shalbe presented before almyghtye god to receiue our dome and iudgemente. He cannot neuer be prepared agaynste the same, who eyther for loue of temporall thynges, or els thorowe the forge-

Wo ye that poure flyght.

ment

ment of carnall affections, that is to saye, for his parentes, wyfe, or chyldrens sake, is called backe agayne to the daunger of the losyng of euerlastyng saluacion. He is laden with a vessell, who beeynge ouercharged and letted with worldly ryches, ceaseth to do those thynges which pertayne to eternall healthy. He is burthened with a mantell, who for takinge hede vnto the bodye, regardeth not the soule. He is slowe of foote by carying of an infant, who by reason of naturall affections, refrayneth not from those thynges whiche he knoweth ryght well are by all maner of meanes to be ertherwordme hasteth to thattayning of those, whiche he knoweth ought (all letters and impedimentes set aside) greatly to be desyred. Wynter taketh them flying, who for the lytle lyght that they haue fayth geueth, and because charitie is colde and fayne in them, doe not finishe their iourney, and manfully goe thorowe whither they beganne to goe. Moreouer the superstitious obseruacion of the Sabboth bryngeth those persons into daūger, who by reason of an vnright and auke ward iudgement, tremble and quake for feare, where there is no cause of feare: and where they ought chiefly to feare in dede, are feareles: as when a manne is bolde to transgresse the commaundement of God, for feare lest he breake mannes constitucions. For the Lorde himselfe taught openly that the Iewes Sabbothe was well contemned, and broken, for mans health and preseruacion.

Furthermore the wordes that ensue, seeme rather to pertayne to the last day of the worlde, before the which day, great businesse, and hurly burly shall vniuersally happen for the cummyng of Antichrist. Those dayes, sayethe he, shall be so full of miseries on euerye syde, that there hath not beene lyke tribulacion and affliction from the creacion of the worlde vnto this daye, nor hereafter shalbe. If this affliction shoulde long while continue, as it shall be fell, and cruel for the season, there shoulde not one man be saued. But God of his infinite mercye and goodnes hath prouided, that this storme shall shorte whyle endure, for their sakes, whom he hath chosen to lyke euerlastyng. For of these will he suffer none to perishe, what storme of euils soeuer shall arise. Wherfore there is no cause why any man shoulde feare himselfe, so that he persseuer and abyde still in the euangelike and christian fayth, as nighe vnto the shote anker or surest refuge. No puissaunce shall cast them downe, whiche haue a constant beliefe in me. For there shall be in those dates.

The texte. And then, if any man say to you, lo here is Christe, lo, he is there, beleue not: For false Christes and false prophetes shall ryse, and shall shewe miracles, and wonders to deceiue, if it were possible, euen the electe. But take ye hede, behold, I haue shewed you all thynges before.

Onely take heede that in stede of me, you embrace not another Christe. There shall bee more ieopardy of deceyuers, then of persecutours. For there shall aryse in those dayes false Christes, who shall vntruly chalenge and take vpon them my name, and person. There shall aryse also false Prophetes, whiche vnder a cloke and coloured shewe of holynes, shall fayne themselfes to be Prophetes: and in working of Magical wonders, and miracles cloked by craftie illusions of diuels, folowe the prophetes, and me, so that euen the very electe (if any power coulde preuayle agaynste God) maye be decepued by suche ligierdemayne, and iuglynge castes: Therefore if anye man shall saye vnto you: Loe, here is Christe, beleue him not: or if any call you backe to another place, and saye: loe, here he is: what place, what apperaunce of thinges, Loe. here is Christ. &c.

of

or what maner of honour or seruing of god soeuer he shewe you, beleue hym not. For after that Christ hath once forsaken the worlde, he cannot be shewed nor pointed to with fyngers, but will lye hidin mens soules, and this shall be the signe and token to knowe where he is: when anye dothe with his lyfe, & conuersacion expresse his doctrine, & put it in execucion. Howbeit he wyll not cumme at domes daye, so as he nowe cummethe, but wyll sodainly and vnloked for shewe himselfe from an hygh after the maner of a flashe of lyghtening, dreadfull to the wicked, who shall be cast into euerlasting fire: and againe amiable and louelye to godly persones, whiche shall be called to the felowship of the heauenly kyngdom. Therfore if you chaunce to liue in these dayes, beware ye embrace not in stede of me, sum counterfayte Christe.

Loe, I haue tolde you all thynges beforehande. There remayneth behynde, that you retayne and kepe my woordes in memory.

The texte. Howsoeuer in those dayes after that tribulacion, the Sunne shal ware darcke, and the Moone shall not geue her lyght, and the starres of heauen shall fall, and the powers whiche are in heauen shall moue. And then shall they see the sonne of manne cumming in the cloudes with great power and glory. And then shall he send his aungels, and shall gather together his elect from the fower windes, from the endes of the yearth, to the vttermost parte of heauen.

Nowe after these forsayed calamities, warres, persecucions, famyne, pestilence, and earthquakes be paste, there shall also ensue manye other wonderfull signes and tokens out of heauen, all the elementes beyng, as it were, yrkefully set to take vengeaunce vpon the wicked people. For the Sunne, the fountaine of light, shall wexe darke, therby as it were embraiding the vngodlye with theyr blyndnes, because they woulde not see the euerlastyng sunne and lanterne of the worlde. Neyther shall the Moone, whiche is wonte to shine in the night, and put awaye ỹ darknesse therof, geue her light ỹ she boroweth of the Sũne. Furthermore men shall see the starres fal doune from the firmament to the earth, which haue bene so many hũdred yeares there fastened for mans behoue & commoditie. And besides this, the powers of the heauens (by vertue whereof those merueylouse bodies haue cõtinued, euen frõ the creation of the worlde, their courses and offices appoynted thẽ of god) shalbe moued: so great shall the feare be of the dreadfull day of dome approching. These thynges done, all that be then aliue, shall sodaynly, and with the twynkelyng of an eye, see the soonne of man (whoe is nowe taken for an vnderlynge, and not regarded) appeare in the hyghest cloudes with greate puyssaunce, & in the glory of the father, and with him innumerable multitudes of Aungels. Then will he sende out his Aungels, who wyll let none of his chosen be awaye, but wyll assemble thẽ altogether frõ euery quarter, whether they be quycke, or els dead, but must sodainly be reliued again: he wyll send them out, I say, to gather all the membres of the mysticall bodie vnto their head, to thentẽt that they which haue bene partakers of afflictions & persecutions for the gospelles sake, maye lykewyse be companions and partakers with hym, of euerlastynge ioye and blysfulnesse. It skylleth not whither that good mens soules haue gone, neyther into what place their karkases haue bene throwen: Aungeles shall fynde them out, and gather them together from the fower quarters of the worlde: and againe from the hyghest pole of heauen, to the lowmoste. Euery soule shalbe ioyned vnto his owne proper bodie, and all the electe and chosen people shall lykewyse be conioyned vnto theyr head.

And then shall they see ỹ sonne of man. &c.

Learne

Learne a ſimilitude of the figtree, when his braunche is yet tendre, and hath brought forth leaues, ye knowe that ſummer is nere. So in lyke maner when ye ſe theſe thynges cum to paſſe, vnderſtand that he is nye, euen at the doores. Verely, I ſaie vnto you, that this generation ſhall not paſſe, tyll theſe thynges be doen. Heauen and earth ſhall paſſe, but my wordes ſhall not paſſe. But of the daye & tyme knoweth no man, no not the Aungels whiche are in heauen: neither the ſonne himſelfe, ſaue the father onely. The texte.

Now leſte this day cum ſodaynly vpon you, when ye are nothyng at all prepared, you maye geſſe by certayne forelygnes and coniectures, when it is nere hande, euen as ye may coniecture and gather by the fygge tree that ſummer wil ſhortly cum. For when the braunches of this tree begin once to waxe ſoft and tender, being about to bring forth their firſt fruite called groſſi, and when the leaues be alreadye budded out, ye knowe that ſūmer is not farre of. But it is muche certayner that that day ſhall cum, then it is certayne, that ſummer foloweth after wynter. This thyng do I auouche vnto you: This age ſhall not paſſe till all theſe thinges ſhall happen. Among corporall thinges there is nothing more ſtable & ſure then heauen: nothing more vnmouable then is the earth: but yet both heauen and earthe ſhall ſooner alter and chaūge their nature, then my wordes be vayne, and of none effect. Be ye not careful to knowe certeynly when thatſame laſte daye ſhall cum, foraſmuche as it is not geuen vnto ỹ Angels to know it: no nor yet to the ſonne himſelfe. For ỹ father hathe reſerued this ſecrete knowledge to himſelf alone, becauſe he perceiued it was expedient for your ſoule helth he ſhould ſo do. Be you moſte certaynly aſſured that it ſhall cum: but aſke ye not when, leſte by this meanes ye becum careles.

Take hede, watch, and praye, for ye knowe not when the time is. As a man which is goen into a ſtraunge countrey, and hath left his houſe, and geuen his ſubſtance to his ſeruaunts & euery man his worke, & cōmaunded the porter to watche. Watche ye therfore, ye know not when the mayſter of the houſe will cum, at euen or at midnight, whether at the cocke crowing, or in the dawnyng: leſt if he cum ſodaynly, he fynde you ſleepyng: and that I ſaye vnto you, I ſaye vnto all, watche. The texte.

Beware alwayes & take good hede: watche & praie continually, ſince you are vncertaine when that dreadfull date ſhall cum vpon you. You ſhal take good hede if you wyll not truſte vnto worldly aides, neither put confidence in any worldly creature: but wholy hang vpon me, & my cōmaundementes. Ye ſhal watche, if by refrayning frō ſuperfluitie, & all bodely pleaſures, you wil wholy bend youre ſelues to holynes of ſpirite, & vertuous liuing. You ſhal praye, if you wil moſt feruently deſire thoſe thinges, which are promiſed vnto thē that ſtil perſeuer & cōtinue in the profeſſion of the goſpell. Sātā hath his craftes to deceiue euen wiſe, & circūſpect perſons. Againſt theſe craftes you muſt vſe the wyſedom, & policy of the ſerpent. The world, & the fleſh haue their entiſinges, wherwith they ſo delite the mindes of recheleſ folkes, that (as I maye cal it) ſlepe, ſecuritie, & forgetfulnes of thinges eternall, creepeth vpon thē ere they be ware. Of theſe thinges ſpryngeth eyther contēpt, or els deſperāce of the kingdom of heauē. God wil not cleane forſake his choſē, but he loueth wakefull & dredefull perſons: yet will he that whē they haue done what may be done by mans endeuoyre & diligence, they neuertheleſ ceaſe not to pray, fully perſuadyng themſelfes how it is God ỹ geueth the beginning, proceding, & conſumation of euerlaſtyng bleſſednes. So watche you, as thoughe God wyll forſake you for a time: ſo praye you, as thoughe whatſoeuer ye go about, ſhall cum to none effecte, without he put to his helping hande. And becauſe the Lord Jeſu would the depelier faſten this doctrine in ỹ mindes of his diſciples, he added a ſimilitude

a similitude very fit for the purpose. Whē I shall forsake you, sayeth he, so demeane your selues, as faithful and wyse seruaūtes woulde do, vnto whom the Lord being about to make a voyage into a straūge coūtrey, hath geuē auctoritie to ordre and guide his house: and hathe assigned to eche of theym his worke, and office. Furthermore he hath commaunded the porter to watche for feare of nyght theues. These seruauntes, because they be vncertaine of their Lordes returnyng home, do still endeuoyre themselues to do their office and dutye, that whensoeuer it shall chaunce him to cum home agayne, he may finde theym watching. It is more certaine that I shall cum againe to you, then that their lord shall eftsones returne vnto them. There maye sum chaunce befall, that he miscary whiles he is from home in the straunge countrey. But as sure as God is in heauē, I will cum againe, albeit the daye when, be to you vncertaine. Therfore do you as good and thriftie seruauntes are wont to do. Euer watche & loke after my retourning. You cannot tell when the Lorde will cum, at euen, or at mydnyght: whether at the Cocke crowyng, or in the dawning of the daye, lest yf he cum sodainlye (as he wyll cum in verye dede) he fynde you sleapyng, and slacke, or negligent in doyng of your duetie. That I speake to you, I speake by you to all that shalbe borne vntill the worlde be at an ende: watche you. Euerye man muste watche that will be saued: Euery man must do the worke that the Lorde hath committed vnto hym, but especially and aboue all other, it behoueth the porter to watche, who watcheth for the safegard of the whole familie. And although the people doe sumtymes take a nappe, yet hath the shepeherde no leasure to slepe. Nowe is all this present lyfe (wherein is no certaine differēce betweene good thinges and bad, and wherin is exceding muche ignorauuce or blyndnesse, and very litle lyght) all this lyfe I saye, is in comparison of the lyfe to cum, nothing els but nyght. And albeit that in thende of the worlde the Lord will cum once for all, to all men generally, yet commeth he also to euery man seuerally at the houre of death. Therfore euery man particularly ought to watche against this his cumming, because it is euen as vncertaine as the other. For he cummeth vnto sum late in the euenyng, as in growyng age: to sum at mydnyghte, as when they are in their flowers, and bene lykyng: to other sum at the Cockecrowyng, that is to wete, in olde age. Ye muste neyther truste to youre strength, nor to your age. The tyme and houre of death is lyke vncertaine to all menne.

As a man whiche is gone into a straunge coūtrey, &c.

And that I saye vnto you, ge,

The xiiij. Chapter.

The texte. ¶ After two dayes was Easter, and the dayes of swete bread: and the hie priestes and the Scribes sought howe they might take him by crafte and put him to death. But they sayed not in the feast daye, leaste any busines aryse amongst the people.

NOwe that moste holye, and solemne feaste of Easter drawe nyghe, that is to say, of Phase, whiche worde signifiethe in the Hebrue tongue, a passing ouer, on the whiche daye the holy bloud of the vnspotted lambe should deliuer vs from the vengeaunce of the sleying swerde, and beynge brought out of Egipt through the red sea, and wildernesse of this worlde, bring vs vnto the heauenlye Hierusalem, into a countreye flowing with milke and honye. For the Iewes passeouer, whiche they yearelye

lye celebrate and kepe moste highe and holye, was nothing els but a figure and shadowe of this sacrifice, likeas was this ceremony, that they did on these daies forbeare leavened breade, exhorting vs hereby, to suche puritie and cleanesse of lyfe, as becummeth a professour of ỹ gospel. After two dayes expired, the daye that they called the preparyng daye should be. But as the chiefe priestes and Scribes, deuoutly prepared and made themselues readie to celebrate this corporall passeouer: so did they like vnwise felowes, wickedly make haste to offer vp thatsame trewe lambe whiche that solemne sacrifice had so many hundred yeares figured. For nowe were they at a full poynt to slea Jesus: but because they durste not openly do it, for feare of the people, they thought good to laye handes vpon hym, and put hym to death by gyle & treason. And for this their purpose, that daye of all other, was moste conuenient to thentent the thyng of the newe testament, shoulde agree with the fygure of the old. They themselues, dyd not chose this day, but it was forepointed vnto this sacrifice by the eternall decree and ordinaunce of the father. For they counseylyng together how to slea Jesus, saied: Not on the feaste daye, leste there arise any busyneste and hurly burly among the people. Doubtlesse it is a Jewyshe feare to stande in awe of menne, and all this whyle nothynge to dreade god at all. Jesus knowyng the tyme was cum, in the whiche it was the fathers wyll to haue that same euerlasting sacrifice to be made, departed not from Jerusalem, leste he shoulde haue semed to haue fayled at the place forepointed vnto this busineste.

But they lay not in ỹ feast daye. &c.

¶ And when he was at Bethania in the house of Symon the leper, euen as he sat at meate there came a woman hauyng an alabaster bore of oyntment, called Narde, that was pure & costly: and she brake the bore, and powred it on his heade. And there were sum that were not contented within themselues, and sayed: what nede this waste of oyntmente? For it myght haue bene sould for more then three hundred pence, and haue bene geuen vnto the poore, and they grudged againste her.

The texte.

When he therfore feasted at Bethany with his frendes, in the house of Symon, surnamed the leper, one of the geastes that feasted with hym was Lazarus. Thys house presenteth vnto vs, the agreyng, and frendly felowshyp of the churche: the whiche being vncleane, he washed & purified with his precious bloude: and beyng dead through sinne, and vnrighteousnesse, he made alyue againe by his death and passion. With suche persones, Jesus loueth to sit at table, rather then with the priestes, & pharisees, who thought themselues cleane, and alyue, notwithstandyng they were suche in soule, as Symon, and Lazarus were in bodye. As they thus feasted, there came in a certaine womã hauing and alabaster boxe full of pure, good, and precious oyntement, called the oyntment of ryght Narde: whiche brake her boxe: and powred al the ointment vpon the Lordes heade, as he sate there at the table. Jesus who was neuer delited with the pleasures and delicacies of this worlde, loueth to be anoynted with suche manoure of oyntment, after the spirituall meanyng.

The churche is lauishe and prodigall in bestowing this oyntment vpon her dere and welbeloued spouse. What precious thing soeuer she hath, thesame reserueth she not to herselfe, but powreth it vpon Jesus heade, vnto whom all honour and glory is due. The house of ỹ churche is in moste ample wyse enlarged & spred abrode throughout all ỹ whole world: but the swete sauour, and fragraũt smell of this ointment hath filled euery corner and part therof. This swete sauour allureth and causeth many a one to desyre that they maye be admitted

mitted into the same house, wherin Jesus sitteth at meate with his frendes. But there be sum which of spite & enuy, speake against the delicacies of Jesu: as the Jewes, who rather seke theyr own profit, glorie, & cõmoditie, then the glory & honour of Jesu Christ. For so did certaine of his disciples ỹ yet sauoured of the flesh, but specialy Judas Iscarioth: who being not contented in his mynde, & muttryng with himself against this womannes facte, sayed on thys wyse: what neded it to wast or cast away this so pure good oyntment? For it myght haue been sold for thre hundred pence, and with that money many a poore body haue been relieued. And the losse of this oyntment greued them so muche, that they made a great murmuring agaynst the godly prodigalitie of the woman. That thyng is well loste, which is employed vpõ Christes glorie: Yea, to saye the trueth, there is nothyng that lesse perisheth. The sinagoge is sparing to Christeward, and wastefull or prodigall to her owne person. Contrarilie, the churche regardeth not the price and valewe of that she hath receiued of Christe, but breaketh the vessell, and rashlye powreth out all that euer she hath vpon her spouses heade. The poore wydowe whiche cast a farthing into the treasurie, pleased Christ highly. So doth this woman content hym also, whiche for his loue and sake, hath lost her precious oyntment. The widowe knowleagyng her pouertie, brought forth all the poore substaunce she had, and caste it into the treasurye: and the other beyng now riche & wealthie through the lordes liberalitie, did not onely geue him all that euer she had, but also sustained the lose of her vessel. The one gaue her goodes and lyuyng: the other gaue euen body and soule, yf that can perishe whiche is geuen vnto Jesu. Where be they now that grudge and murmoure against this prodigalitie, whiche is so pleasaunte and acceptable to the aucthoure of grace? Christ geueth of his owne plentifully, to thentent that the good sauour of his liberalitie, maye the more be spred abrode: He requyreth no rewarde for anye thynge he geuethe: but here onely he is ambicious or desirous of honour. He willeth that we knowleage his well doing and benefites, not because he hath any nede of suche prayse and comunendacion, but it hath pleased hym by thys meane to geue vs his gyftes and riches.

What nede this waste of oyntmẽt &c.

The texte. And Jesus sayed: let her alone, why troble ye her? She hath done a good worke on me. For ye haue poore with you alwaies, and whensoeuer ye will, ye may do them good, but me haue ye not alwayes. She hath done that she could, she came aforehand to anoynt my body to the burying. Verely I say vnto you: wheresoeuer this Gospell shalbe preached throwout the whole world, this also that she hath done shalbe rehearsed, in remembraunce of her.

The Lord (of whome alone it is sufficient to be alowed) defendeth the godly diligence of the woman agaynst his disciples muttryng and murmuryng against her. Why, saith he, make you this busines with this woman? Suffer her to take her pleasure. She hath done me a good turne. For whereas you cloke your couetousnesse with a pretence to socour the poore, knowe ye ỹ whatsoeuer is geuẽ to me, the same is geuẽ to a poore body. These commune poore folkes, and beggers, you shall euer haue with you, whom you maye do good vnto, and helpe as oft as ye will: but ye shal not alwayes haue me present, to wyn my fauour by such comforth all benefytes. I haue been but once in my lyfe tyme thus honoured, and the thing that is done, is not done to thentent that many should take ensãple therby, to vse such manour of bodily refreshinges: but because all men should after the spirituall sence and meaning doe the like. This womã wotteth not what she doth, & yet with a godly endeuour and diligence

For ye haue poore. &c.

ligence doeth she as muche as lyeth in her to do. My death is nere hande, then will she desyre to anoint my body that muste bee buried. And because she shall not then haue tyme so to do, she preuenteth the tyme: and yeldeth me that honour whiles I am aliue, which she cānot geue me whē I am dead. But so true is it that her godly endeuoire (whiche you speake and murmour against) shall not lacke it condigne and worthye prayse, that when my death shall by preaching of the gospel, be renoumed and spokē of throughout al the whole world, she shall lykewyse bee remembred and spoken of, because she honoured it wyth suche a gyft and present before I dyed.

¶ And Judas Iscarioth one of the twelue, went awaye vnto the hye priestes to betraie hym vnto them. When they hearde that, they were glad, and promysed that they would geue hym moneye. And he sought howe he might conueniently betraye hym. The texte.

With these wordes the Lorde caused his disciples to cease their muttring. But Judas Iscarioth one of the twelue (who vntruely dispensed the common money geuen for the relieke of the poore) could in no wyse suffer the losse of this oyntment, but went streight wayes vnto the highe priestes, to betraye Jesus vnto thē. For it was not vnknowen vnto hym, how they studyed to take him by deceyte and treason. After the highe priestes hearde this, they were ryghte glad. It pleased them very well that one of householde with Jesu, shoulde bee the chiefe worker of this mischiefe. They agreed of the sum of money that Judas shoulde haue for his labour. And there was mutuall faith founde in that wicked counsell, and conspiracie, whiche is seldome kept in honest and leakfull couenauntes. Judas beleued the bare promise of the priestes, without eyther wrytyng, witnesses, or sureties. He ymagined with himselfe whiche waye he might betraye Jesu vnto the sayed priestes, and Scribes after such a sorte, as they desyred: that is to saye, in tyme, and place conuenient, leste anye busynesse or insurrection should ryse hereof. For this condition was expressed in the couenaunt. In the meane time, whyles Judas, and the hye priestes counsayled together how for to destroye him, Jesu went about the busynesse of mannes saluacion. When they heard that, they were glad.

¶ And the fyrste daye of swete bred (when they offered Passeouer) his disciples saied vnto him: where wilt thou that we go and prepare that thou maiest eate the passeouer? And he sendeth forth two of his disciples, and saith vnto them: Go ye into the Citie, & there shal mete you a man bearing a pitcher of water, folowe him: and whither soeuer he goeth in, saye ye to the goodman of the house, the maister saith: where is the geste chamber where I shal eate passeouer with my disciples? And he will shewe you a greate parloure paued and prepared. There make ready for vs. And his disciples weute forth and came into the citie, and founde as he had sayed vnto them, and they made ready the passeouer. The texte.

Nowe was the fyrst daye of the feast of swete breade cum, on the which daie the Jewes were wōt to offer vp their easter lambe. Therfore Jesus disciples said vnto him. Whither wilt thou that we go, and prepare thee thy easter souper? Jesus sent out two of them to make prouision therfore saying vnto them: Go ye into the citie, and assone as ye bee entred in, there shall meete you a man carying a pitcher of water: him folowe ye, & into what house soeuer he entreth in, saye these woordes to the good man of the house in my name. The maister saith, where is the souppyng chāber where I maye eate my easter lambe with my disciples? and he shall straightwayes shewe you a large souping chamber, paued, and already prepared for the feast that shalbe made therin. There prepare you for vs our easter souper. Here marke me the simple obedience of the Apostles, suche an obedience as they also shewed before, when they were sente out to fetche the Asses foale. Marke also this, that there is nothyng hyd and

 vnknowen

vnknowē vnto the lorde: so that it is manifest and plaine hereby, that he both foreknewe, and willyngly suffered whatsoeuer he suffered for our cause. Further, marke his authoritie. At the naming of this worde (Lorde, or Maister) the asse was byandby let go. Againe at the naming of the same worde, the soupyng chamber was furthwith shewed them, so that it appeareth hereby, that it was in his power to do whatsoeuer he woulde: he could with a becke haue restrained the priestes, & pharisees, who went about cruelly to tourment hym and put him to death. The disciples went their waye, and came into the citie, and founde one carying a water pitcher: whom they followed, and entred into the house where he went in, and declared vnto the goodman of the house, their maisters commaundement. He without any tarying shewed them a soupyng chamber, wherin the disciples prepared their easter lambe, that is to saye, the last and mysticall souper, whiche should both represent the figure of the olde lawe, and also sacramentally present and exhibite vnto them, the sacrifyce of the newe lawe, and gospell.

The texte. And when it was nowe euentyde, he came with the twelue, and as they sate at borde, and dyd eate, Jesus sayed: Verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sory, and to saye to him one by one, is it I? And another sayd, is it I? He answered and sayde vnto them: it is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truly goeth as it is written of him, but wo to the mā by whō the sonne of mā is betrayed. Good wer it for that mā, if he had neuer been borne.

In the euentyde Jesus followed with his twelue disciples, whom only as chosen felowes, his pleasure was shoulde be witnesses of all that shoulde bee doen in this moste holy feast or maundye. When they were all set at the table, and takyng their repast, Jesus sayed vnto theim: I assure you that one of you that eateth with me, shall betraye me. As he had so sayed, eleuen of them were stryken with great sorowe and pensiuenesse. For there was none of them all that knewe himselfe fautie, saue Judas only. But yet durste they not truste to the weakenesse and frailtie of mans nature. Therfore eche of them desyrous to be delyuered of this pensiue carefulnesse by the lordes discrying of the traytoure, sayed vnto hym: Is it I? Neyther was Judas, who knewe hymselfe culpable, ashamed to saye with the rest: Maister am I he? Jesus to shewe vnto his disciples a perfite ensample of lenitie and meknesse, thoughte it better to suffre them a while to be troubled with heauinesse, then to bewraye the traytoure: vsyng all the wayes and meanes he coulde, to cause hym to returne from his wicked and mischieuous purpose. Therfore he sayd: It shall be one of the twelue, who is so familiare with me, that he dippeth in the same platter that I do. And this is the rewarde whiche he will geue me for my gentle and familiar entertainement. Nowe Judas perceiued that it was not vnknowen vnto the lord where aboutes he wēt: and he sawe also suche meknesse in hym, as the lyke had not been heard of before. Jesus would not discrie him (of whō he should anone after be moste falsly betrayed vnto death) vnto the residewe of his disciples, because they would peraduenture if the treason had been opened, haue cruelly handled hym for their maisters sake. But oh vncurable malice. What stone, what diamōd, would not so great gentlenesse make to relent, specially of hym who could hurt and displease with a becke. But the same gētlenesse more encouraged the wretch to do this wicked and mischieuous dede. Then went Jesus foorth with his tale in this wyse: howbeit as concernyng me, nothing shall be doen otherwise then I will my selfe: but as the prophetes

It is one of the twelue, &c.

haue

haue sayed and prophecied of the sonne of man, so shall it be. It is expedient for a great many that he be delyuered and betrayed to death. But yet woe bee to hym throughe whose malice and wickednesse, he shalbe betrayed. He procureth a thing which shal be soule healthy to other, and to himselfe vtter confusiō. It had been better for him that he had neuer been borne. Howbeit this wicked mynde, & purpose of Iudas, was neuer a whit refourmed, neither with so great mekenesse of the lord, nor yet for dread of the great horrible punishments whiche he threatned him withall: so great a michiefe is couetousnesse. But woe to that man.

¶ And as they did eate, Iesus toke bread, and when he had geuen thankes, he brake it, & gaue it to them, and sayd: Take, eate, this is my body. And he toke the cup, and whē he had geuen thankes he toke it to them, & they all dranke of it, and he sayde vnto thē. This is my bloude of the new testamēt which is shed for many. Verely I saye vnto you, I will drynke no more of the fruite of the vyne vntill that daye, that I drinke it newe in the kyngdom of God. And when they had sayed grace, they went out to mount Oliuete. And Iesus sayth vnto them. Al ye shall bee offended because of me this night. For it is written, I will smite the shepheard, and the shepe shall be scattered. But after that I am risen againe, I wyll go into Galile before you. Peter sayd vnto hym: And though all men be offended, yet wyll not I. And Iesus sayeth vnto him. Verely I saye vnto the, that this daye, euen in this nighte before the Cocke crowe twise, thou shalt deny me three times. But he spake more vehemētly: no, if I shoulde dye with the, I will not denye the. Likewise also sayde they all. The text.

Furthermore in this souper, Iesus commended vnto his disciples that moste holy sacrement or signe of his death, and of the perpetuall couenaunt made with those that would continue in the euāgelike & christiā faith: for this cause he toke bread, and after thankes geuen to god the father, brake it, and gaue it to eche of them, saying: Take, eate, this is my body. Also he toke the cup, and after thankes geuen, gaue it them, and they all dranke therof. Then he said vnto them. This is my bloud of the newe testamēt which shall be shed for many. Be you well assured of this that I shall tell you: from hencefoorth I wil drinke no more of the fruit of the vine tyll that daie that I drinke it new in the kyngdome of God. When the souper was done, and grace sayde in the laude and praise of god, according to their manoure and custome, the same nighte they departed from Ierusalem vnto mout Oliuete. We must euer thanke, & praise God both in weale and woe. There Iesus knowyng the frailtie and weakenesse of his disciples, prepared and strēgthned theyr myndes, that they myght be able to suffre the storme of persecution which hanged ouer their heades. All ye, saith he, shall be troubled this night for my cause. And this thyng did Esay also prophecie of before. I wyll smyte, saith he, the shepherd, and the shepe shall bee scattered abrode. But dispayre ye not. As my death shall trouble you, and cause you to disperse and scatter abrode, so shal my resurrection recomfort you, and gather you together again. For I wil reliue, as I said, on the thyrde day, and being reliued, will go before you into Galile. After ye haue there sene me, you shall put away all sorowe and heuinesse. When Peter, who as yet knewe not his owne weakenesse, heard him say so, he answered again bely manfully, but yet rashely withal, saying: Although all the residewe be offended with thy death, yet truly will I not be troubled therwith a whit. Iesus desyrous cleane to wede and plucke out of our myndes all truste of our selues, sayth vnto him: O Peter, thou denyest that that thyng shalbe done, whiche both the prophetes, and I my selfe (whom it had bene thy parte to beleue, and in no wise to gainsaye or contrary with wordes) haue tolde before shall cum to passe. O thou rashe promiser: yea, the stronger thou thynkest thy selfe to be, the more nota- All ye shall be offended, &c.

lly shalt thou be troubled aboue all other. This thyng I assure the of: before the cocke crow twise this same very night, thou shalt thrise deny me. Yet is the presumpcion of Peter nothing abated herewith, insomuche that he maketh a more stoute, and greater promise of himselfe, then he dyd before, saying: Yea, if there be no remedy, but I must nedes euen dye with the, yet I wyl neuer deny the. As Peter sayd, so sayd the rest of the disciples, to thentent that they erring together, shoulde bee all reformed together of theyr errour, and knowe howe vnable they were to do any thyng by their owne strength and power, and finally perceyue how it was not possible for any thyng to bee vaine or vntrue, which came out of Christes mouth. A litle before, they al agreed together in cõfessing truly who Christ was, and the cõmune opinion of them al was praised in Peter. Here they agree altogether in a rashe confidence and trust of theselues: and in Peter alone the rashenesse of them all is rebuked. Only Peter denied Iesu, and the rest would haue doen the like, if occasion had been geuen them so to do. For they would haue denied him, yf they had not fled awaye. The bolde stomacke of Peter, the whiche was more constaunt in hym then in the other, brought him into this daunger. None of all these thynges chaunced vnto the disciples of any set malyce, as it happened to Iudas, but onely through mans imbecillitie and weakenesse. And therfore Iesus vsed the obstinate wickednesse of Iudas, to our saluacion: and would haue the weakenes and frailtie of his apostles diuersely declared, because to teache all other by them, how no manne shoulde warrand hymselfe ought of his owne strength, but whensoeuer the storme of yuels and aduersities aryseth, wholely to hang vpon the heauenlye ayde and socoure: whiche so muche the more presently helpeth man, as he distrusteth his owne strengthe and power. The apostles coulde not yet bee reproued by worde: but the time would cum when the experience of the matter should at the lengthe make them to knowe themselues.

Before the rocke crowe twyse. &c.

The texte. And they came into a place whiche was named Gethsemany. And he saieth to his disciples: Sit ye here whyle I go aside, and praie. And he taketh with hym Peter & James, and John, and began to ware abashed, and to be in an agony, and saieth vnto them: My soule is hevy, euen vnto the death. Tary ye here and watche. And he went foorth a lyttle, and fell downe flat on the gound, and prayed that if it were possible, the houre myght passe from him. And he sayd: Abba father, all thinges are possible vnto the, take away this cup from me: Neuertheles not that I wyll, but that thou wylt be done.

Therfore they came into a place called Gethsemany. This Gethsemany is a valey lying at the foote of moũt Oliuete. No man can mounte vp to the crosse of Iesu, vnlesse he first cum downe vnto this valey: vnlesse he hũble and abase himselfe by renouncyng of all the aydes and socours of mans pride & loftinesse. Here commaunded he the other eight to tarrie, and takyng vnto hym three, that is to saye, Peter, James, and John, gate him awaye not farre of, because he woulde geue himselfe to praier and contemplacion. Behold here the engines, and artilerye of the gospell against the violence of persecucions. There were two thinges in Iesu moste contrarye: that is to were, his diuine maiestie, the whiche there was nothyng higher, or of more excellencie: and his humayne weakenesse, then whiche there was nothing more vile, or of lesse reputacion. Because vnto these three disciples he had giuen before some taste of his highnesse and diuine maiestie, it was his wyll and pleasure they shoulde nowe be witnesses of his greatest abasyng of hymselfe, and humilitie: to thentent that in the same Christe, they should learne, both what they ought to counterfayte and ensue, and also what to hope after. Here nowhere appeared his face all

shyning

shynyng, and glisterynge lyke the Sunne: no where his apparayle whyter then the snow: no where Moyses and Hely cõmunyng with hym: and to bee shorte, no where was heard the fathers voyce as it was before, but as a man vtterly forsaken and destitute of all helpe and socoure, he beganne to bee sore troubled with feare, and dismayed with great anguish and agony of mynde: for he was a very naturall man, and notably expressed in hymselfe, what is wont to chaunce vnto those persones, who are nothyng els but men, whensoeuer any suche storme hangeth ouer them. Neyther dyd he cloke and dissemble the thing amõg his frendes. I thorowly, sayde he, feele in my minde, sorowe & heuinesse lykest vnto death. He sought for comfort euery where, & found none at all. But yet is it a certaine kynde of solace and comforte, to complayne vnto our frẽdes of our calamitie, though they will not helpe vs. Therfore he commaunded also these three to tarry here, and watche. That done, he went forth a litle, and as one cleane destitute of all worldly comforte, and vtterly forlorne and paste helpe (as touchyng mans helpe) fled vnto the father for socoure: of whom yet he should not byandby be eased of his griefe. Wherfore he fell downe flatte on the grounde: and lying grouelyng, prayed the father, that (if it were possible) the tyme of this battaile might passe awaye. The nature of his body feared the tourment, & death that was nye hand. Abba father (sayd he.) Thou canste do all thinges: take awaye this cup from me, that I drinke not therof. Neuertheles let that be doen that thy will hath decreed, whiche willeth nothing but what is moste expedient and best: and not as the weakenesse of this body desyreth.

My soul is heuy, euẽ vnto the death.

The texte.

And he came and founde them sleping, & saith to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye, and praie, lest ye enter into temptacion. The spirite truly is ready. But the flesshe is weake. And agayne he went aside, and prayed, and spake the same wordes. And he returned, and found thẽ aslepe agayn. For their eyes were heuy. Neyther wyst they what to answere hym. And he came the thyrde tyme, & sayde vnto them: slepe hence forth, & take your ease, it is enough. The houre is cum, beholde the sonne of man is betrayed into the handes of sinners, ryse ye vp, let vs go. Loe, he that betrayeth me, is at hand. And immediatly, whyle he yet spake, cũmeth Judas (which was one of the twelue) and with him a greate numbre of people, with swordes and staues, from the hye priestes, & scribes, and elders. And he that betrayed him, had geuen thẽ a generall token saying: Whosoeuer I do kisse that same is he, take him, and leade hym away warely. And as sone as he was cum, he goeth straightway to hym, and saieth vnto hym. Maister, maister, and kissed hym. And they layed theyr handes on him, and toke hym. And one of them that stoode by, drue out a swerde, and smote a seruaunt of the hie priest, and cut of his eare.

When he had thus prayed, he returned vnto his three disciples whome he left behinde him and found them nowe sleping. And then called he Peter, who a litle before had made so stout a promyse, saying: Symõ, slepest thou? Couldest thou not watche as much as one houre with me? This tyme admitteth no sluggishenesse. For he slepeth not that goeth about to destroye vs. Watche, and praye, lest ye entre into temptacion, because ye shall bee in ieopardy to bee ouercomen therwith, if it cum vpon you when ye are nothyng prepared. The perill is like commune vnto vs all. I watche and praye for your health & safetie: doe you like wyse watche, and praye as I do, that you maye ouercome with me. The spirite is ready, and wyllyng, but the flesshe is weake. The spirite must be stayed and stablyshed with watchyng, and prayer, leste, the flesshe haue the vpper hande. When Jesus had thus spoken he went eftsones to the place frõ whẽce he came, & made his prayers vnto the father, with like tenour of wordes as he dyd before: desyring hym, that he might not drinke of the cup

And agayne he went aside. &c.

which was at hand: and anon he returned to his disciples and founde them a-
gayne slepyng. They napped in the beholdyng of his maiestie, insomuch that
Peter wiste not what he sayde. In like maner do they here slepe in the behol-
dyng of his infirmitie and weakenesse, and know we not well what answere to
make hym rebukynge them. Jesus returned the third tyme from prayer vnto
his sayed disciples: and the thirde time he founde them a slepe. Bothe they and
we had perished, vnles Jesus had watched, and prayed for vs al. Therfore af-
ter they were wakened, he rebuked them because he would by them styre vp
and awaken all slewthfull persons. Slepe ye, sayde he, from henceforth, and
take your reast. You haue slepte ynoughe. The thyng selfe will now waken you
whether you will or no. The very point, and momente of the tyme is alrea-
dy cumme. Lo, the sonne of manne shall anon be betrayed, and delyuered into
And immediatlye while he yet spake &c
they? handes that are all set on mischiefe. Ryse vp, and let vs go mete them.
For now the lord Jesus had by prayer made himselfe strong in mynde against
the storme of afflictions that was at hand. Neither shewed he any time after-
ward any token of feare, or werines: but gaue vs an ensaple of moste cōstaunt
and stedfast patience vnto the last houre. He had no sooner spoken these wor-
des, but Judas Iscarioth one of the numbre of the twelue chosen disciples, &
amonges them taken for the chiefe, was cum, and with hym a great bende of
souldiers fensed with swordes and staues, against Jesus being without ar-
mour, and weaponlesse. Neither lacked there here authoritie. The hie priestes,
scribes, and head men of the people, sent this power. Here marke me (good rea-
der) the notable conflicte of the euangelike and christian godlynesse against
fayned and counterfayte holynesse. Thus is the truthe of the ghospell daylye
assaulted: thus doeth it alwayes ouercum and get the victorie. There is none
meter to betraye it then he, who professing hymselfe to be a preacher & teacher
of the same, teacheth those thinges that are of the flesche. There is muche more
ieopardie of false doctrine, then of the swordes and staues of souldiours, that
are notorious and open misdoers. Yet dyd not Judas well trust to his owne
strength and policie, when he should betraye the lorde. He ioyned vnto hym a
great bende of souldiers wel weaponed, & besydes them, the authoritie of both
the states, that is to saye, both of the spiritualtie, and tēporalitie. And all these
thynges dyd they in the night, hauing awayted as well opportunitie of place,
as of tyme. There muste nedes be moste horrible darkenesse, where Jesus is
bound, and taken. This was the power of darkenesse: & Satan was suffered
awhyle to seme to haue vanquished and ouercum Christ. What greater blind-
nesse could there be then to go about by mannes policie to betraye hym, vnto
whom nothyng is vnknowen: then with swordes, and staues to assault him,
who with a becke can do what hym luste. Judas dyd not openly shewe hym-
selfe to be the captaine of this vngracious compaignie, but gaue them firste a
token, saying: whomsoeuer I kysse, the same is Jesus: Laye ye handes vpon
hym, and leade hym charely, lest he scape frō you. The priestes were well ware
of this, that the money should not be disbursed vnlesse Jesus were in their han-
des and custodie. Then began Judas to go a prety waye before the souldiers,
as though he had goen about sum what els: but yet he went so before thē, that
he was euer in their sight. And anon as he was cū vnto Jesus, he saluted and
kysled him, according vnto his accustomed manoure. Neyther dyd Jesus here
abate any parte of his gentilnesse towardes the traytour. He only nipped him

by

by the conscience, saying: My frende for what entent art thou cumme? He knew right wel howe he would neuer tourne from his wickednesse, and yet vsed he all the meanes that myght be, to reforme hym: teachyng vs hereby to vse all the gentlenesse, and fayre meanes we can possible towardes synners, because we be vncertaine whether they will ons daye tourne and cum to amendment. If they amend, then haue we won the soule healthy of our euenchristen: yf they amend not, yet shall not our gentle demeanure be vnrewarded. A kysse is a sygne of mutuall loue & charitie. Charitie declareth vs to be the disciples of Jesu. Wherfore there is no greater point of vnmittie, then a fayned kysse. Certes such a kysse do false prophetes, ri ē in these dayes, gyue vnto Jesu, whiche vnder pretence of christian godlynesse, serue their belyes, and seke after the prayse of the world: and in stede of the spirituall fredōe, teache a very Jewishe religion. At the token of this vnnious kysse, the souldiers layed handes on hym, and bound hym. The disciples when they sawe this russhyng and busynesse, waxed vnmyshe and angrye. And nowe Peter cleane forgettyng what ỳ Lorde had tolde hym before, thought the tyme was cum wherin it shoulde be his part to do summe worthy feate, according as he had right courageously and lyke a bolde man promised to do. He drewe out his swearde, and strake the high bishops seruaunt called Malchus, because he more fierse then the rest, first hasted to laye handes on Jesus. Howbeit the Lorde so ordred the stroke of his right hande, that he dyd Malchus no other harme, saue onely cut of his right eare: the whiche the same moste gracious lorde anone as he had rebuked his disciple, restored agayne, and so made hym amendes for the hurt of this small and daungerles wounde. So beneficiall was Jesus to all men, that we ought to be ashamed to haue, so muche as a wyll or an entente to be reuenged vpon any man: I will not saye to hurte suche, as hath not deserued our displeasure.

And he that betrayed hym had geuen them a token.

And one of them that stode by. &c.

¶ And Jesus answered, and sayde vnto them: ye be cum out as vnto a theefe, with swordes and with staues for to take me: I was daylye with you in the temple teachyng, and ye toke me not. But these thinges cum to passe, that the scriptures should be fulfilled: And they all forsoke hym, and faune awaye. And there folowed hym a certaine young man clothed in lynnen vpon the bare, and the yong men caught hym, and he left his lynnen garment, and fled from thence naked. And they led Jesus awaie to the hye priest: and with hym came all the hye priestes, and the elders, and the Scribes. And Peter folowed hym a great waye of (euen tyll he was cumme into the palace of the hye priest) and he sate with the seruauntes, and warmed hymselfe at the fyre.

The texte.

Further, as Jesus will not be defended with any other aydes, then with the swerd of the gospel, the whiche pearceth to the innermost partes of mens hartes, so was it his wil that this armed company of souldiers should know that he could not haue been apprehended by any puissaunce or power of man, vnlesse he had both willingly and wittingly put hymselfe into their handes to be taken. Therfore he turned him vnto them, and sayed: sirs what ayleth you to cum out hyther to me at midnight, with swearde and staues, as vnto a theefe that woulde stand at his defence with lyke weapon? I was daylye at Jerusalem, not priuely, but openlye where euery body might see me: in the place where moste haunt and resort of people is, I meane in the temple: healyng sycke folke, and teachyng the trueth. I was euer weaponlesse, and accōpanied but wt a smaill number of disciples, who wer likewise without armour and weapon. Why dyd ye not there take me? Surely you might haue done it then with lesse businesse, if it had been so decreed.

I was daylye with you in the temple.

But this is your tyme: insomuche that you may by goddes sufferaunce, do nowe to me what ye luste. And that it shoulde so be, the scriptures, whiche ye not, haue foreshewed many yeares sithens. When he had sayd so, there was but who might firste lay handes on hym: and anon the disciples fearyng themselues, forsoke the yonge man, and ranne awaye, sum to one place, and sum to another. It is lawfull for weake persons to flye, who are not as yet mete and able to suffre persecucion. Albeit there chaunceth a tyme, when that to flye, is nothyng els, but to deny Christe. There must we not flye, but euen of our owne accorde hasten to dye. When that by thy death the Gospel taketh more dispro-fite, then commoditie, then flye awaye, and hyde thy selfe. But when that by thesame, the ghospell hath muche profyte, and contrarily greate disproffet and hinderaunce, if thou auoyde the daunger therof, then sticke not to go and mete the hangman. There was among the twelue, a certayne young stryplyng, whom Jesus loued more thē the rest, & folowed hym being led with his armes bounde like a captiue or prysoner: whose bare bodye was clothed with one fine lynnen garment only. Hym they layed holde vpon, and toke. But he caste of his lynnen vesture, and so escaped out of theyr handes, sauing his lyfe by the losse of his garment. He that so flyeth after the spirituall sence, flyeth happely. For what els is the bodye but the vesture and garmente of the soule? As often as Satan layeth hande vpon the soule, passe not vpon the lynnen garmente, and so saue thy selfe, and escape out of his daunger. Nowe beholde howe the euangelike verite is handeled after it is betrayed of a wicked disciple. The cruell garison of soldiers leadeth it bounde to the chiefe menne of both the states, who are in a conspiracie to destroye it. Fyrste it is brought vnto the hygheste priest. There is no more mortall an enemy vnto Jesu, then is a wicked Bysshop. Nowe because the matters should seme to be done with more auctoritie, thither assembled all the priestes, Scribes and elders. This is the authoritie of this world, whiche is in a conspiracie against poore, symple, and playne veritie, but yet inuincible withal. All this while Peters hert fayled him not. Howbeit he folowed Jesus a loofe, and was nowe a cloked disciple: and no meruayle, sithe the tyme drewe nere, when he would deny him. For mans bolde stomache is good for nothyng els of it selfe, but to make the synner more outragiously to offende. Therefore he preased into the palace of the highest priest, & there sate amidmōg the lewde and vngracious compayne of seruauntes, and warmed himselfe by the fire, as one that would be rather a beholder of the Lordes passion, then a folower.

And there folowed hi a certayne young man

The texte. ¶ And the hye priestes, and all the counsel, sought for witnesse agaynst Jesu, to put hym to death: & found none, for many bare false witnesse against hym, but their witnes agreed not together. And there arose certayne & brought false witnesse against hym, saying: We heard hym saye. I wyll destroye this temple that is made with handes, and within fyue dayes I will builde another, made without handes. But yet theyr witnesses agreed not together.

In the meane season suche of the priestes as were chiefe in dignitie (amōg whom as euery one was highest in authoritie, so was the same more wicked then the other) and with them the residue of the counsell, lest they should haue semed to be rather murtherers, then auengers of heresye, and vngodlynesse, sought for sum witnesse agaynst Jesus, whereby they might put him to death. They desired nothyng els, but his death and destruccion, who freely offered all men life euerlastyng. Yet could there no mete witnesse be found. Jesus onely was he, against whom mans craftines coulde fynde no conuenient witnesse.

For

For no we there came in many before the Judges, who deposed against hym, but their witnesse was so simple and sléder, that it appeared not to those moste vniust felowes themselues, sufficient to condemne him, whome they hadde in very dede cõdemned alreadye among themselues, before he was brought vnto his arraignement. At the length there rose vp certain persons who gaue fore euidence against hym, saying: we will denounce vnto you, suche thynges as we knowe certainly to bee true. For we heard hym saye (with these eares) I will destroy this temple made by mannes handes, and after three dayes erected, I will builde another, that shall not be made with the handes of manne. They woulde that this saying shoulde appeare to be a blasphemye spoken against the Lordes temple. Yet did not their witnesse (albeit to aggrauate the haynousnes of the crime, it contemned sum truthe) séme lawfull and sufficient. A man would haue sayed, that the iudges had taken conscience in the matter, and fauboured the defendaunte: Howbeit this diligence of the prieste's was for nothing els, but bicause Jesus should not by any meanes be quit and estape this iudgement.

For many bare false witnesse.

But yet their witnesses.

¶ And the hye priest stode vp amonges them, and asked Jesus, saying: answerest thou nothing? How is it that these beare witnesse against the? But he helde his peace & answered nothing. Agayne the highest priest asked hym, and saied vnto hym: Arte thou Christ, the sonne of the blessed? And Jesus sayd: I am.

The texte.

yet all this while is there nothyng doen agaynst hym. There nedeth the helpe of the highest priest or bishop of all, to destroye Jesu. Herfore perceyuing that the matter wet but rassly forward, rose vp in the middes of the counsel, and began to speake vnto Jesus, sekyng sum occasion of his wordes, wherby he might condemne him. Hearest thou, sayth he, what crimes are layed vnto thy charge? Haste thou no answere to make hereunto? Jesus held his peace and gaue hym not a word to answere. For, for what purpose shoulde he haue answered to those thynges, which themselues iudged but light matters, and of no wayght? Therfore the highest Bysshoppe styll sought occasion, and questioned with hym, saying: Art thou that selfsame Christe the sonne of God, who is euer to be praysed? Jesus confessed he was. For it was not his parte to denye that thyng, whiche it behoued all men to knowe.

¶ And ye shall see the sonne of man sitting on the right hande of power, and comming in the cloudes of heauen. Then the hye priest rent his clothes, and sayed: what nede we of any further witnesses? ye haue heard a blasphemy, what thinke ye? And they all condemned hym to be worthy of death, & sum began to spyt at him, & to couer his face, and to beate him with fistes, and to saye vnto hym: Areade. And the seruauntes buffetted hym on the face.

The texte.

And because he knewe they woulde not beleue in hym, or at the least wise woulde contemne him, by reason of the weakenesse of his body: he added an other sentence to feare them withall. You shall see (sayd he) the sonne of manne sitting on the right hande of the diuine maiestie, and cummyng on hygh in the cloudes of heauen, with great glory, and many aungels waytyng vpon him. He meant of his seconde cumming: when he will retourne, not lykewyse lowe as he was then, but in diuine maiestie a iudge both of the quicke, and dead. The wicked prieste's were ignorannt in the lawe: yet might they haue learned of the Phariseis, that both the cummynges of Messias, were prophecied of by the prophetes: the one not regarded and passed on, the other royall, and dreadfull. But they had no leysure to compare Jesus dedes, with the prophecies, and forsayinges of the prophetes. All that euer they wente aboute was

 nothing

nothyng els, but to bryng hym to destruccion. Here the highest priest clokyng his wickednesse with a vysure of Godlynesse, rent and tare his clothes, therby to make the blasphemy to appeare more haynous and detestable.

Then the hye priest rēt his clothes.

What nedeth there, saieth he, any further witnes: yourselues haue heard an open blasphemy. The wicked Bishop desyrous to set forth his owne glorye, coulde not abide to heare Christes glorye aduaunced: supposyng that what glory and prayse soeuer had been geuen to Christ, the same shoulde haue been to the great derogacion and minishyng of his maiestie. Wodnesse caused him a litle before to ryse out of his place: and yet in so doyng, he gaue reuerence vnto the sonne of god. Now doeth he rente his clothes, prophecying herby, how it shall cum to passe, that the true bishop raignyng the carnall and figuratiue bishophode shalde clene abolished and set aside. The glorious synagoge was rent, but Christes coate remaineth still whole. What is farther from blasphemy, then to set forth the glory of the sonne of God: then to testifie that all shall come to passe, whatsoeuer the Prophetes haue prophecied to cum: And yet the vngracious bishop iudgeth this to be suche a blasphemye, as nedeth no witnesses. What, saith he, thinke you here in: All they with one cōsent gaue iudgement that this saying was an offence worthy of death. Forsothe a mete and a worthy councell for suche a priest. Nowe is it to be considered howe the euangelyke veritie is entreated in such councels, where as a wicked priest, who fayne would be taken for a god, cannot abide to haue the glorye of the sonne of god auaunced: where the Scribes do not vtter what they haue learned of the prophetes: where the head men, and elders of the people, be in a conspiracie with the chief prelates of the temple: where suche waged seruauntes, & hyred souldiers beare a stroke, as are of theyr owne naughtie disposicion enclined to all mischiefe. For now some of them began to spitte at Jesus, as thoughe he had been lawfully condemned: and other some couered his face with a vayle, and after they had bufeted hym, sayed: Prophecie, and arede who hath striken the. Thus they reprochefully scorned hym, because he suffred the people to take hym for a prophete. Furthermore the priestes seruauntes dyd lykewyse beat and buffet hym. These thinges were more fell, and cruell then death: but this ensample was ordeined for our enstruccion. In sufferyng of reprochе and vylany none passed Jesus: but in worshyng of myracles there were some, that went beyond hym

What thinke ye?&c.

The texte. ¶ And as Peter was benethe in the palace, there came one of the wenches of the highest priest, and when she sawe Peter warming himself, she loketh on him, and sayeth: wast not thou also with Jesus of Nazareth? And he denied, saying: I know hym not, neyther wot I what thou sayest. And he went out into the porche, & the Cocke crew. And a damosel, (when she sawe hym) began again to saye to them that stoode by: this is one of them. And he denyed it agayne. And anone after they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galile, and thy speache agreeth therto. But he began to curse, and to sweare, saying. I know not this man of whome ye speake. And agayne the cocke crewe, and Peter remembred the worde that Jesus sayed vnto him. Before the cocke crow twise thou shalt denye me thrice tymes. And he began to wepe.

While all these thinges were doen vnto Jesu, Peter beyng a fearful beholder, sate in the neyther parte of the palace among the wicked bishop seruauntes. For there was a conuenient place for hym, sithe he woulde denye Jesus. Hither came a certaine wenche of ỹ highest priest, whiche, after she had espyed hym warmyng himselfe with other by the fier, and had eyed hym diligently, began to knowe his shape and phisnamie, and sayed vnto hym: Yea thou too

wast

waſt with Jeſus of Nazareth. Peter frayed with theſe wordes denied it ſaying: I know not the man, nor wote not what thou meaneſt. It was conuenient that this ſtoute promiſer, becauſe he might the better know his own frailtie, ſhould be made afearde of a wenche, to thentent that he afterwarde boldly profeſſyng the name of Jeſu before rulers, and princes, ſhould knowe that his boldneſſe and conſtant courage of mynde, came not of mannes ſtreingth, but of the holy ghoſte. He therfore beyng now afearde, and halfe miſtruſtyng that place, gate hym out of the hall, yet departed he not out of the byſhops palace. Whiles he abode here, the cocke crewe. Peter heard that, and yet remembred not what Jeſus had tolde hym: ſo greatly was he afrayed. Then a certaine damoſell (when ſhe ſawe hym) began to detect hym again to them that ſtode about her, ſaying: This is one of theyr number. Peter eſchewes auoyded her ſaying with a lye, denyng flat that he was any of the apoſtles. And anon after whey the ſeruauntes whiche ſtoode by whyles the damoſell knewe and diſcryed hym, had themſelues well bewed his fauour and apparaile, they lykewiſe began to knowe hym, and ſayed: Verily thou arte one of them, for thou arte of Galile. The firſte that detected hym was a woman. Oh what a perilie is for Chriſtes diſciple to be knowen in biſhops, and princes courtes. Vnleſſe he vtterly denye hymſelfe to bee Chriſtes diſciple, he ſtandeth in ieopardie to loſe his life. Peter is alſo in ieopardie, by reaſon of his mother tongue & countrey language. Suche manour of courtes can abyde no ſyncere and pure beritie. Nowe ſhall Peter at the length, be made a right courtier vp and downe, for he begynneth to ſweare depely, and to curſe withal, that he neuer in al his lyfe tyme knew this Jeſu, whō they ſpake of. And as he had ſpoken the word, the cocke crewe agayne. Peter came not to hymſelfe agayn, before Jeſus loked vpon hym. Therfore at the length callyng to his remembraunce the wordes that Jeſus had ſpoken vnto him, when he ſayed: before the cocke crowe twiſe, thou ſhalt thryſe deny me: he went forthe of Cayphas houſe, and braſte out a wepyng. Yet went he not to hange himſelf, as Judas did, becauſe he fell not of obſtinate iuelneſſe, but by mannes frailtie and weakeneſſe, and that by the ſufferaſice of God, becauſe his fal ſhould be our inſtructiō. But this ſhowre of teares which braſte out of his iyes, quenched the lyghtning of Goddes wrathe and anger. He wept not before he was goen out of Caiphas palace. For there the more naughtie packe that euery one is, the more he eſteemeth and fauoureth himſelfe.

Peter remembred the worde.

The. xv. Chapter.

The texte. And anon in the dawnyng, the hie prieſtes helde a counſaile with the elders and the Scribes and the whole congregacion, and bounde Jeſus, and led him awaye, and deliuered hym to Pylate. And Pylate aſked hym: Arte thou the king of the Jewes? And he anſwered and ſayde vnto hym: thou ſayeſt it. And the hie prieſtes accuſed hym of many thynges. And Pylate aſked hym agayne, ſaying: Anſwereſt thou nothing: Beholde howe manye thinges they laye vnto thy charge. Jeſus yet anſwered nothyng, ſo that Pylate meruayled.

All ỹ nyghte was ſpent in Cayphas houſe, in deſtroying, mocking, and ſkorning of Jeſu. In the morning earlye after they had coūſayled together afreſhe, the hie prieſtes, with the elders Scribes, and all the whole aſſemblie, led him awaye with his armes bound, & deliuered hym vnto Pylate to be iudged: whō they had with theyr foreiudgement already condemned. Now

are they of iudges becum accusars. Pylate, their accusacions and complaintes heard, called Jesu, and asked him: Arte thou that same kyng of the Jewes? Jesus answered. Thou sayest: couertlye knowledgyng and confessyng that he was the selfsame. Yet was Pylate not a whit moued with this answere, bycause there appeared nothyng in him whereby he semed desyrous of any worldly kyngdom. Furthermore the hye priestes, lest he should by any meanes haue been quit, gathered together diuerse criminall artycles against him, to thentent that amongest many matters, there should at ỳ least wyse be sum thyng in sum which would moue any iudge, not being to vniust, and partyall, to geue sentence against hym. Pylate perceiuing howe all was doen of priuate displeasure and malice, sought occasion to discharge him of suche matters as he was arrayned for. Therfore whē he came again vnto Jesus & Jesus would geue him neuer a word to answere, thē sayde he vnto him: Makest thou no answer, sith thou art in so great daunger to lose thy lyfe? Se howe many artycles thes felowes laye against the. Jesus from thence forthe made no answere, who desyred not to escape this iudgement, leste the vtterie of his death, shoulde haue been let or hyndered thereby, & also bicause he knewe right well that ỳ malice of the priestes wounde not yet haue ceased, although they had not this waye preuayled against hym. For this cause his will and pleasure was so to dye, that it might appeare that he died willyngly. The Emperours deputie, albeit he were a paynim, yet dyd he abhorre the murthering of a man, whom he iudged to be an innocent and giltlesse person: and therfore vsed he all the wayes and meanes he coulde possible to deliuer him. For he sawe well there was no healpe to be had on his behalfe, whereby he myght so doe.

And Pilate asked hym again.

The texte. ¶ At that feaste Pylate dyd deliuer vnto them a prysoner, whomsoeuer they would desyre. And there was one that was named Barrabas, which laye bounde with them that made insurrection: he had committed murther. And the people called vnto hym, and began to desyre him that he would do, according as he had euer doen vnto them. Pylate answered them, saying: wyll ye that I let lruse vnto you the kyng of the Jewes? For he knewe that the hye priestes had deliuered hym of enuye. But the hye priestes moued the people that he should rather deliuer Barrabas vnto them.

There was a custome among the Jewes that at the feaste of Easter, one of them shoulde be lewsed whiche laye in prison for anye death worthy offence, whomsoeuer the Jewes desyred to be geuen vnto them. At that season there was in duraunce a certaine notable felō, muche spoken of for his vngracious dedes, named Barrabas, who had been a stirrer vp of sedicion in the citie, and in the busynes, and hurly burly that he made, had committed manslaughter. Pylate determined with hymselfe to vse this occasion to saue Jesu. Therfore when the people were cummen together, according to theyr auncient custome to desyre to haue some felon pardoned, in token of theyr safe deliueraunce and scapyng out of Egypte, Pylate answered in this wyse: I haue two prisoners, Barrabas whome ye know, and Jesus whō men cal the kyng of the Jewes. Will ye therfore that I lewse vnto you Jesus? Pylate perceyuing that he coulde haue no ayde and helpe of the priestes, went vnto the people bicause to haue had some ayde & assistence of them, trusting that by theyr fauour, Jesus shoulde haue been deliuered. And so had he been without fayle, if the malicious bysheps (neuer weary to worke mischiefe) had not moued them rather to desyre to haue Barrabas pardoned, then Jesus.

The texte, Pylate answered agayne, and sayed vnto them, what wyll ye then that I do vnto him whom

whome ye call the kyng of the Iewes? And they cryed agayne: crucifie hym. Pilate sayde vnto them: what euyl hath he done? and they cryed the more feruently: Crucifie hym. And so Pylate wyllyng to content the people, let lose Barabas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified.

When this thyng had so chaunced, contrarye to the deputies expectation (for he heard say that Christ was highly in grace and fauour with the people) yet ceased not he to helpe hym, as muche as in him laye. What then, sayed he, will ye that I do with the kyng of the Iewes? louing to haue heard of them a more fauourable and gentler sentence. But here the wylye Bishops were beyre circumspect, who had before hande infected the myndes of the communaltie with theyr wickednesse. Neyther is the auctoritie of suche bishoppes good for any thyng els, but to moue Princes, and the people agaynste the trueth of the gospel. The people therfore cryed agayn: crucifie hym. The bishops had also beaten into their heades, that the shamefullest kynde of death of al, should be chosen out for hym: bycause his name shoulde hereby be counted detestable and cursed among all the Iewes. And they brought him to a place named Golgotha. &c.

For the lawe pronounced hym cursed, whoso hanged in wood. So studied they not onely to bereaue hym of his life, but also vtterly to extincte & abolyshe his good name, which was a facte muche crueller then death. They couldde not abide that any mans name shoulde be counted holy, saue theyrs. Neyther did Pilate here yelde vnto theyr furie, but spake harde againste them, saying: I am the Emperours deputie. It is not lawful for me to put any man to death, vnlesse he be duely conuicted. What offence hath he dooen wherfore he oughte to be crucified? Here the deputie not thyng preuayled. For they cryed outemore furiously: Crucifie hym. yet for al that Pylate shranke not in Christes cause, yf they layed vnto his charge treason against the Emperour. It was not conuenient that Iesu shoulde be doen to death, excepte the Emperours authoritie had serued the fury of the bishops. Pylate perceyuyng what daunger hanged ouer his head, on the one syde, of the Emperour, on the other, of the clamarous people, albeit he knewe righte well that Iesus was an innocente and harmeles person, yet willinge to yelde and conforme hymselfe to the mortall hatred of the bishops, Scribes, elders, and people, gaue sentence of deathe agaynste hym: but with the same sentence he both cleared the innocent of all crimes, and also condemned the priestes, and the people. For he pronounced hym to be innocent and giltles, whome he let them haue to crucifie. Suche maner of Pylates shal the truth of the gospell euermore haue: & would to God there dyd not aryse among vs some bishops, which are farre beyonde those bishops in all mischeefe & vngraciousnes. When therfore Iesus was condemned to death, he was fyrst beaten with scourges. But whē the Iewes were not here with satisfied, Pylate deliuered hym to the garison of ỹ souldiers to be crucified. So it pleased the high wisedom of God that Iesu the fountaine of al glory, should be put to all kyndes of vilany, by al sortes of people: to the entent we should not be dismaide vp any maner of worldly euils or aduersities. Iudas betrayed him: the bishops, Scribes, & headmen of the people counsailed together: the seruauntes toke hym: Cayphas the highest priest, chiefe worker of all this mischiefe condēned hym: the Counsell, and theyr seruauntes scorned him as a condemned person: the people cryed out agaynst hym like mad fooles: the Emperours name maketh the iudge afraid: Herode despiseth: the Emperours deputie geueth sentence: and in al these is Cayphas, and in hym the deuyl.

And

Ade texte, And the souldiers led him awaye into the cõmon hall, and called together the whole multitude, and they clothed him with purple, and they platted a croune of thornes, and crounded him withall, and began to salute hym: hayle kyng of the Jewes. And they smote him on the head with a rede, and dyd spit vpon hym, and bowed their knees, and worshypped hym.

Nowe remayneth there behynde, that the wicked garison of souldiers do lykewyse playe theyr partes, and amõg the also was Cayphas. All the shame and villany that Jesus was put vnto, all his destruccion (if it maye be sayed ỹ he was destroyed) came of Caiphas, who vnwares wrought a thing moste blessed and holy. For he made this sacrifice, without whiche no manne coulde haue attayned saluacion. When therfore Jesus was caste and iudged to dye, Pylates seruauntes led hym into the hall of the palace. For the Jewes, who were desyrous to seme holy durst not entre into the palace of a Panim; because they would come pure and cleane to celebrate theyr passeouer.

And yet was theyr mindes in the myddes of the palace, and in the verye handes of the souldiers, whom being of their owne enclinacion readye to do all mischicke, they prouoked and incensed therunto. After Pylate had once deliuered his handes of Jesus, he thought it made no great force how he were dorn to death. So did Herode fauour the vertue, and goodnes of John, that at the requeste of a peuishe wenche he caused his head to be striken of. Howbeit the fauour of Pylate was more constant then so, but yet in conclusyon he deliuered hym to be crucified. And this was dorn leste any that professeth the trueth of the ghospell, should trust vpon any worldly ayde and succour. Then the souldiers, because they wouldethe more take theyr pleasure on hym in puttyng hym to shame and villany, called together the whole garison of theyr companions: and in mockage, clothed him with a garment of purple, as it had been with a kynges robe: thẽ put they on his head a croune platted of thornes, in the stede of a diademe, and being thus disguised, they began with one voice to salute hym, saying: Hayle kyng of the Jewes. Furthermore they strake his head with a rede, whiche they gaue him in his handeinỹ stede of a scepter: & dyd also spit vpon hym, and bowyng theyr knees, worshypped him. Jesus all this whyle helde his peace, & patiently yelded to al theyr dispitefull doynges, transporting vnto his owne persone that shame and villanye, whiche was due vnto our offences, because to aduaunce vs vnto his glorye.

The texte. ¶ And when they had mocked hym, they toke the purple of him, and put his owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by called Simon of Cyrene (the father of Alexãder and Rufus) which came out of the feide, to beare his crosse. And they brought him to a place named Golgotha, which is (if a man interprete it) the place of dead mens sculles. And they gaue him to drinke wine mingled with myrre, but he receyued it not.

These thynges dorn, they toke of agayne the purple garment, and put on his owne clothes, to thẽtent that carying his crosse amõg misdoers, he might be discerned, and known of euery body. And this the malycious priestes caused to be done, because they would the more alienate and withdraw all mẽnes myndes from hym. As they were goyng to the place of execucion, they met a certayne felow called Simon of Cyrene (the father of Alexãder, and Rufus) cũmyng from his ferme: whome makyng refusall to beare Christes crosse, the souldiers (notwithstandyng he was a ryche man and of theyr acquaintaunce) did of a souldiourly malapertnes compell maugre on his head to beare it: not

because

becaule to fauour or eale Jeſus, but for the ſpedier finiſhyng of the execution. Some men neceſſitie conſtrayneth to embrace the croſſe of Jeſu: But this is a bleſſed neceſſitie that driueth a man to ſaluacion. The apoſtles enforced no mã to go to Chriſt: but the ſouldiers vſed compulſion. Howbeit the violence of theſe naughtie packes hath bene many a mannes ſaluacion. They broughte hym into a place ſlaunderous and reproothful, by reaſon that ſuche as treſpaced the lawe, there ſuffred execucion: called in the Syrian tong, Golgatha, & in Latine Caluaria, the whiche word implieth in Engliſhe a place of dead mẽs ſculles. There gaue they hym wine mingled with myrre, to drinke. For wyne is cuſtomablie geuen to men, when they be a paſſyng. Howbeit that wyne, for ſo much as it was corrupted with the bitternes of the Jewes, Jeſus receyued not whan it was offered hym. For a lytle before he dranke with his diſciples, and would not drynke agayne of the fruite of the vine, tyll he ſhould drinke it newe in the kyngdome of God. He hated the bitter wyne whiche the wyne of the Jewyſhe ſynagoge brought hym furth, that was becum bitter vnto her lorde, and tiller: and in ſtede of ripe grapes, yelded the fruite of the wilde vine. He hated the vine of wycked perſons, and thirſted for another kynde of wyne. That was the newe wyne of the ſpirite of the Goſpell, the whiche ſpirite after his aſcending vp vnto heauen, he moſte plenteouſly powred vpon his diſciples.

And they brought him to a place named Golgotha. &c.

And when they had crucified hym, they parted his garmentes, caſting lottes vpon them what euery man ſhoulde take, and it was about the thyrde houre. And they crucified hym. And the title of his cauſe was writte: the kyng of the Jewes. And they crucified with hym two theues, the one on the right hãd, and the other on his left. And the ſcripture was fulfilled whiche ſayth: he was counted among the wicked.

The texte.

When Jeſu was lifted vp on the croſſe, thoſe that crucified him, parted his clothes among thẽ: and for his coate (whiche was wrought in ſuche wyſe ỳ it could not be deuided) they caſte lottes, whoſe fortune it ſhoulde be to haue the whole. Nowe conſidre the ponertie of Jeſus, who hadde nothyng left him in yearth. He hangeth in the middes betwene heauẽ and yearth. So muſt he bee naked: ſo muſt he be lyghted of all burthens: ſo muſt he be high, that wyll encountre with the enemy of mãnes ſaluacion. When Dauid ſhould fyght with Goliad, he caſte awaye al the armour and weapõ of Saule, whiche dyd rather burthen hym, then do hym any ſtede. It was the thyrde houre of the daye when they nayled hym on the croſſe. There was ſet vpon the croſſe the tytle of the cauſe wherfore he ſuffered, which was this: The kyng of the Jewes: written in thre languages, that is to ſaye, in Hebrue, Greke, and Latine. And with hym they crucified two theues, in ſuche wiſe that one of them hong on his right ſyde, and the other on his lefte, on eyther ſyde enuironing hym hangyng in the middes. And this was doen by the procurement of the wicked prieſtes, becauſe to make his name ſhamefull. The prophete Eſai prophecied it ſhould ſo be, ſaying: He was reckened among the vniuſt and wicked.

And they that went by, rayled on hym, waggyng their heades, and ſaying: A wretche, thou that deſtroyeſt the temple, and buyldeſt it in three dayes, ſaue thy ſelfe, & come downe from the croſſe. Lykewyſe alſo mocked hym the high prieſtes among themſelues, with the Scribes, and ſayed: He ſaued other men, himſelfe he cannot ſaue. Let Chriſte the kyng of Iſrael deſcende now from the croſſe, that we may ſee and beleue. And they that were crucified with hym checked hym alſo.

The texte.

Neyther could the malicious biſchops, and Scribes yet be ſatiſfied with theſe ſo great euyls and manyfold diſpleaſures. For fyrſt the Jewes paſſing by the croſſe, rayled on hym as he hong theron: and as it were vpbraydyng

hym

hym now ouercum, sayde vnto hym in derision and mockage waggyng their heades withall: A wretche, thou that destroyest Gods temple, and buildest it agayne within three dayes: Nowe shewe what thou canste doe: Put furthe this might and power wherupon thou braggest: saue thyselfe if thou be able and cum down from the crosse. Neyther dyd the hyghe bysshops or priestes vse any gentler language vnto hym, who with the Scribes skorned hym among themselues, saying: He hath saued other, but himselfe he is not able to saue: He hath made his vaunt how he was Christe: he bragged that he was the kyng of Israell. If his promises be true, let vs see hym nowe cum downe from the crosse, & then will we beleue on hym. The priestes entended by these reprochfull wordes, cleane to withdraw all men from the beliefe of Jesu. So are the Martyrs euen at this daye ofte tymes scorned, and with lyke reprocheful wordes rayled on in their martyrdome, and corporall tourmentes, so is the veritie of the gospel berated, & laughed to skorne of the miscreantes, whiche is many tymes so hardly handled, that it semeth to be vtterly oppressed. yet ceased not this outragious raylyng against Jesus. The two theues that wer crucified with hym, rebuked the innocent as they honge on the crosse. But here also dyd Jesus accordyng vnto his name. For he saued one of them.

The texte. And when the sixt houre was cū, darknes arose ouer all the earth, vntill the ninthe houre. And at the ninthe houre, Jesus cried with a loude voice, saying: Eloi: Eloi, Lamazabathany, which is (if one interprete it) my God, my God, why haste thou forsaken me? And sum of them that stode by, when they hearde that, sayd: beholde he calleth for Helias. And one ranne and fylled a sponge full of vineger, and put it on a rede, and gaue him to drincke, saying: let hym alone: Let vs see whether Helias will cumme, and take hym downe.

At the sixte houre there arose a darknes, whiche couered all that lande: and endured tyll the nynth. Then Jesus destitute of all mannes helpe, cryed vnto the father with a loude voyce, reciting out of the psalme the prophecy whiche was spoken of hym before: Heloi, Heloi, Lamazabathany, the whiche wordes interpreted, are as muche to saye in Englishe, as, my God, my God, why hast thou forsaken me? When some of them that stode by heard hym speake these wordes, and vnderstode not well the Hebrue tong, they sayde: he calleth vpon Hely. There be many suche false prophetes, and interpreters of scripture, euen in our tyme, and euer shall be tyll the worldes ende, which expounde the wordes of Jesu, no better then those scorners did. After that when he cried agayn: I am a thyrst: there ranne one vnto him, and raught him a sponge ful of vineger, fastened to a rede, saying: Let hym alone: let vs see whether Hely will cū and take hym down from the crosse. When he had eftsones tasted the vineger, he wouldе not drinke therof. He thyrsted another wyne, whiche they wouldе not geue hym, that refused to beleue the gospell.

The texte. But Jesus cried with a loude voyce, and gaue vp the ghost. And the vayle of the temple did rent in two pieces, from the toppe to the bottome. And whē the Centurion (which stode before hym) sawe that he so cryed, and gaue vp the ghost, he sayde: truly this manne was the sonne of God. There were also women a good waye of beholdyng hym, among whom was Mary Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (whiche also when he was in Galile, had folowed hym, and ministred vnto hym) and many other women whiche came vp with hym vnto Jerusalem.

Jesus (all thynges fulfylled) gaue a great skryke, and therwith yelded vp the ghost. And byanby the vayle of the temple which disseuered those thynges that the Jewes counted moste holy from the syght of the multitude or cōmon people, was rent from the vppermoste parte to the lowest. Shadowes cease,

and

and vanithe away, allone as veritie cummeth once to light. Neyther should it be any more nedefull for any prieft to entre into the ſanctuary, after that ſacrifice was once offred vp, and made: whithe alone was ſufficient to pourge the ſynnes of the whole world. Nowe whē the capitaine that ſtode right againſt Jeſus, as a miniſter, and witnes of his death, who had ſene manye a one before put to execucion, ſawe howe that contrarye to the manoure of other, he yelded vp the ghoſte and dyed immediatlye as he had geuen this great ſtrike, he ſayd: Truely this man was the ſonne of God.

See here the fyrſt fruites of the gentiles, confeſſing the vertue, and power of Chriſte. He that confeſſeth hym to bee a man, and the ſonne of God: confeſſeth him to bee both God and manne. Albeit the captaine as yet vnderſtode by the ſonne of God, a man notably beloued of God. Marke this alſo, howe our ſauiour is euery where a ſauiour. When he was a dying on the croſſe, he ſaued one of the theues. And anon as he was deade, he dreweth the captaine vnto the profeſſion of Chriſten fayth. There were alſo women that ſtode a good waye of and behelde all that was doen: among whome was Mary Magdalene, & Mary the mother of James the leſſe, and of Joſes: and Mary Salome, the whiche all the while that Jeſus continued & taught in Galile, folowed hym, and miniſtred vnto hym of their ſubſtaunce: and beſides theſe, diuerſe other, whiche likewyſe folowed hym in his voyage to Jeruſalem.

And now when the euen was come (becauſe it was the daye of preparyng, that goeth before the Sabboth) Joſeph of the citie of Aramathia, a noble counſailour, which alſo loked for the kyngdom of god, came and went in boldly vnto Pilate, and begged of him the body of Jeſu. And Pilate meruailed if he were alreadi dead, and called vnto him the Centurio, and aſked of him whether he had been anye while deade. And when he knewe the truethe of the Centurion, he gaue the body to Joſeph. And he bought a Lynnen clothe, and take hym downe and wrapped hym in the lynnen clothe, and layed hym in a ſepulchre that was hewen out of the rocke, and roled a ſtone before the dore of the ſepulchre. And Mary Magdalene and Mary Joſes, beheld where he was layed. the texte.

When the euentyde drewe nye, foraſmuche as it was the preparing daye, ſo called, becauſe it was the euē of the great Sabboth: there came one Joſeph of the citie of Aramathia, a noble, and a right worthy ſenatoure, who likewiſe hoped after the kyndome of God. This man becauſe he had a good opinion of Jeſu: was bolde thrughe affiaunce of his nobilitie, to go vnto Pilate and deſyre of hym the body of Jeſu. Pilate meruayled yt Jeſus beyng but a yong man, were already deade: becauſe manye had been wonte to lyue two or three dayes after theyr legges were broken.

Therfore he called vnto hym the Capitayne, who ſtode by the croſſe, and demaūded of him whether he were all ready dead, or no. And when by his information he was well aſcertained that he was dead in very dede, he gaue the body to Joſeph. For Jeſus as long as he lyued, ſuffred hymſelfe to bee beaten and ſpit vpon of wycked perſons. But anon as he was deade, he claymed his dignitie, and would not bee handled but of godly perſons, no not ſomuche as bee ſeen but of his diſciples, who were apointed to lyfe euerlaſting: teachyng therby, that no man ſhoulde chalenge his dignitie in this worlde. Let a manne by honour, and diſhonour, by glory, and reproche, onlye endeuour himſelfe to finiſhe the buſineſſe of the goſpell. For dignitie beginneth neuer to florythe tyll after death. Joſeph beyng right ioyfull that he hadde obteyned ſo precious a gifte, bought a piece of fine linnen clothe, and therin wrapped the bodye, and

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layed it in a newe sepulchre hewed out of free stoone: and then rolled a great stone to the doore or entry of the sepulchre, that no man should lightly conuey awaye the body by stealth.

But of the women whiche beheld the lorde when he dyed, two folowed hym vnto the sepulchre: that is to wete, Mary Magdalene, & Mary Joseph, marking where the body was layde, to thentent that they might at time conuenient thither repaire, and honorably perfourme the solemnities, and ceremonies belonging vnto burials, accordyng to the manour and vsage of that nation.

The. xvj. Chapter.

The texte. And when the Sabboth was paste, Mary Magdalene, and Mary Jacob, and Salome, bought swete odoures, that they might cum, and anoint hym. And early in the morning, the first daie of the Sabboth, they came vnto the sepulchre when the Sunne was risen, and they sayde amõg themselues: who shall rolle vs awaye the stone from the doore of the sepulchre? And when they loked, they sawe howe that the stone was rolled awaye. For it was a very great one. And they went into the sepulchre, and sawe a yong man sitting on the right syde, clothed in a long garment, and they were afrayde.

Because that on the preparyng daye (on the which daye the lord was buried a litle before the euentide, immediatly after the Sunne setting) it was not lawful to do any worke for the reuerence, and highe solemnitie of the Sabboth: these women ceased for that time to make further prouision for spices, as they began to do, awaytyng for the ende of the nexte daye folowing. And anon as the Sunne was gone to glade, and the time come agayne when men might lawfully returne to theyr businesse, then came Mary Magdalene, Mary of James, and Salome, with spices readie prepared, to enoint Jesus. And early in the morning vpon the fyrste daye of the sabbothes (the whiche folowed next after the sabboth was ended, and was the thyrd daye from the preparing daie) these well disposed women came to the sepulchre, what tyme the element waxed now faire & bryght about the Sunne rysing, & sayde one of them to another: Who shall rolle vs awaye the stone, frõ the doore of the sepulchre? The stone was great, and houge: & it passed womans strength to remoue it. And they loked aboute yf they could get any body to helpe them, & in ỹ meane while that they thus loked backe, they sawe the stone already remoued to theyr handes. Thẽ anone as they were entred into the doore of the sepulchre, they sawe a yong man sitting on the right syde of it, clothed with a long white garmẽt. With this sight though it were a right ioyfull syght, and a token of good lucke, yet because it appeared sodainly, & at vnwares, they were amased.

The texte. And he sayth vnto them: be not afrayed, ye seke Jesus of Nazareth which was crucified. He is risen, he is not here. Beholde the place where they had put hym. But go your waye, and tell his disciples, and Peter, he goeth before you into Galile, there shall ye see hym, as he sayed vnto you. And they went out quickly, and fled frõ the sepulchre. For they trembled, & were amased, neyther sayed they any thyng to any man, for they were afrayed.

But byanby an Aungell recomforted them with swete and pleasaunt wordes, saying: you haue no nede to be afrayed. you seke Jesus of Nazareth, who was nayled on the crosse. He is risen: he is not here. Beholde the voyde place where they had put his body. Therfore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get you hence rather, to shewe vnto his disciples, beyng greatly dismayed with

with their Lordes death: but especially e vnto Peter (who because he denied hym thryse, is twyse as sory as the rest.) Get you hence, I saye, to shewe them how Jesus wyll go before them into Galile. Thither let them folowe. There shall you see hym alyue, whome ye now bewayle as dead. But these wemen, what for great ioye and gladnes, and what for the feare they were in by reason of this straunge sight fled out of the Sepulchre, and spake not one worde as long as they were there: so greatly were they afeard.

¶ When Jesus was rysen, early e the fyrste daye after the Sabboth, he appeared fyrste to Mary Magdalene, out of whome he had caste seuen dyuels. And she went and tolde them that were with hym as they mourned, and wept. And they, when they heard that he was alyue, and had appeared vnto her, beleued it not. After that, appeared he vnto two of them in a straunge figure as they walked, and went into the countrey. And they wente, and tolde it to the remnaunt. And they beleued not these also. The texte.

As yet Jesus had not appeared to any bodye: but after he was rysen, he appeared fyrst of all to Mary Magdalene, out of whome he had caste seuen diuels: and this appering was the fyrste daye after the great Sabboth early. She incontinent shewed the disciples (who wept and mourned for their lordes death,) what she had sene. But when they heard her tell howe he was alyue, and that she herselfe had sene him, and heard hym speake, they gaue no credence vnto her wordes. So cleane out of memory was the thyng which he had so ofte tymes promised, that is to saye, howe he would ryse againe on the thyrde daye. The same daye that he appeared vnto Mary Magdalene, he appeared also vnto two disciples in the likenesse of a straunger and wayfaryng man as they went from Hierusalem into the countrey. But they knowyng at the length that it was the Lorde, retourned to Hierusalem, and shewed vnto the residew of the disciples, what they had sene. Neyther was suche thynges as they tolde, beleued of the moste parte.

¶ Afterwarde he appeared vnto the elenen as they sat at meate, and caste in their teeth their vnbeleefe, and hardnesse of hart, because they beleued not them which hadde sene that he was rysen againe from death. And he sayde vnto them: Go ye into all the worlde, and preache the gospell to all creatures, he that beleueth, and is baptised, shalbe saued. But he that beleueth not shalbe damned. The texte.

Laste of all when he was readye to departe hence, and returne into heauen, he appeared vnto the eleuen Apostles as they sate at meate (for Judas was then dead) and hit them in the teeth with their vnbeleefe, and hardenesse of harte, because they wouldenot beleue those persons, who had sene that he was rysen agayne from death. For it was not requisite that all should se his death, and resurreccion, but sufficient for the fayth and certaintie of the gospell, that the thyng was once proued by mete and conuenient witnesses: Els how shall the heathen geue credence to those thinges that were doen, yf they would likewyse discredite the apostles reporte, as Thomas, and some other of them did at the begynning. And Jesus sayed vnto them. After all these thinges are now at the length proued, and right wel knowen of you by sure argumentes and proues: go your waye into all the world, and preache this gospel to all the nacions therof. For I dyed for all men, and lyke wyse for all men haue I risen agayne. It is not nowe nedefull to kepe the ceremonies of the olde lawe. It is not nedefull to vse any mo sacrifices, and burnt offeringes to pourge synnes. Whoso beleueth the gospell (whiche thorowe my death offreth to all that beleue in me, free remission of all synnes) and beyng washed with water, receyueth a signe or token of this grace, the same shalbe saued. He that beleueth and is baptised shalbe saued

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Who so beleueth not the gospel (there is not why he should truste to the obseruacion of Moses lawe, or heathen learning and philosophie,) the same shalbe damned. This waye is open for euery manne to go to saluacion by: but it is but one waye onely.

The texte. And these tokens shall folow them that beleue. In my name they shall caste out diuels: they shal speake with newe toungues they shall dryue awaye serpentes, and if they drinke any deadly thing, it shall not hurt them. They shall laye theyr handes vpon the sicke, and they shall recouer.

In my name shall they caste out diuels.

And leste your preaching shoulde not be beleued, there shalbe ioyned therunto a power to worke myracles: so that there lacke not in you an Euangelike faith: and so that the thing selfe do require myracles. The chiefe power and vertue of the Euangelyke grace, lyeth hyd in mennes soules: but yet when for the aduaunsyng of the gospell there shall nede any miracles, the same shall not lacke for the weakes sake. They that will beleue in me, shal cast out diuels, not in their owne name, but in mine: they shall further, speake with newe tongues, and dryue awaye serpentes: and yf they drynke any deadly thyng or poyson, it shall not anoye them. They shall laye theyr handes vpon the sicke, and they shall be whole. When these thinges are wrought and done in mennes soules, then is there a muche greater miracle wrought, but the same is hid and not sene. Couetousnesse, pleasure of the body, ambicion, hatred, wrath and enuy, be very poysons and deadly diseases of the soule. These diseases shall they cure and put awaye in my name, and that continually. But for the weakes sake, & suche as are harde of belief, the other miracles shall also be oft times wrought, to thentent the grosse sorte of people maye perceyue, that in my disciples is a spirite more puissaunte, then all mannes strength and power.

The texte. So then, when the lorde had spoken vnto them, he was receyued into heauen, and is on the right hande of god. And they went forth, and preached euery where, the lorde worcking with them, and confyrmyng the worde with myracles folowyng.

When the Lorde Jesus had spoken these, and other mo wordes to his disciples, he ascended vp into heauen, where he sitteth on the righte hande of god the father. The disciples after they had receyued the holy ghost, preached as they were commaunded, not only in Jewry, but also in all other regions and countreys: and the matier went forwarde, notwithstanding the world resisted, and was bent against them: the Lorde Jesus puttyng furthe his mightye power by his holy spirite, and theyr ministery: and euerywhere confirmyng with ready miracles, whatsoeuer they promysed to do with wordes.

FINIS.

To the moste vertuous Ladie / and moste gracious Quene Katerine, wife vnto the moste victorious and moste noble prince Henry the viii. kyng of Englande, Fraunce and Irelande. &c. Nicolas Udall wisheth prosperous healthe, and long continuaunce, with grace, peace, and all ghostely comforte in our Lord Jesus Christ.

Whē our maister Christ in the ghospell, moste gracious Quene Katerine, whan the woman that had liued wickedly, beyng now by his grace called frō hir sinnefull life to perfite repentaūce and amendmēt, came vnto him sittyng at his repaste in the house of Simon the lepre, and washed his feete with the teares of hir yes wyped the same with ꝑ heare of hir head, poured forth vpon his head a precious sweete ointment, and also anointed his feete therewith, did so well allowe his deuotion, hir earnest zele, and hir tendre cōpassion which she had to comfort him, that he did not onely among all the cumpany declare his perfect remission in forgeuyng hir euen there all hir offences & wickednes afore paste, but also promised that she should not lese the condigne reward of renoume for hir tēdre gentilnes to him shewed, in so muche that afore all the presēce he openly protested, that wheresoeuer throughout al the world the gospel wer afterward preached, there should she in suche wise as also reason wold be had in mind, that the remēbraunce of his good hart & thankefulnes towardes him, should neuer dye nor be forgotten. So Luke the euangelist, & Paule with the other apostles of Christ did in their holy writinges, not onely make mēcion of such men & preachers, as were faithfull workers or ministers in Christes vineyard, but also by whatsoeuer good matrones and deuout women they sawe, and herd either that god was glorified & his honour aduaūced, or ꝑ ghospell preferred, the word of god furthered, the preachers of the same maintened, the younglinges in the faith cherished, the true christiās in their powertie refreshed, the nede of the faithfull relieued, or the vnfeined beleuers in aduersities cōforted & succoured: to suche godly women they did not forget nether passe to geue laude, praise, and cōmendation, as well for the due reward of the parties selues, as also for the good ensaumple and encouragyng of others to doe the lyke. For this cause doeth Luke in his gospel more thē once make mēcion of Marie Magdalene, of Johāna, the wife of Chusa, of Susāna, & Marie the mother of James. And in the actes he neyther forgetteth ne omitteth to cōmend Priscilla, Tabitha, Lydia, Mainaris. For this consideracion Paul cōmēdeth vnto the Romains, Phebe, Marie, Tryphena, Tryphosa, Persis & others. For this respect did Hierome write a whole treatise entytled of noble & famous wemē, whose nobilitie also renoume he esteemeth & measureth by none other thyng, but by their godlines, deuocō, zele, and endeuour to setforth Christes holy ghospell, and by their godly conuersation

loyned with moste ardent diligence in readyng the scriptures. Wherfore
most gracious ladie, although here nowe to reuewe the memory and prayse
of the manifold moste excellent vertues, and ardent zele of your highnesse to-
wardes the promouyng of the knowledge of gods holy word and ghospell,
bee a thyng more due to your meryte worthy desertes, than easy for my rude
penne to expresse them, and more apperteineth to my duetie, then it standeth
with myne habilitie and power accordingly to sette them forth: yet so to do
at this present I haue thought partely a thyng needefull: because your excel-
lencie doeth so ferre surmounte and passe all prayses whiche my slendre vtte-
raunce is hable to geue you, that I shoulde therein seeme to do a much lyke
thyng, as if I would bring forth a smouldring smokie fyerbrand in a bright
sunne day, of purpose to helpe augment the clerenes of the sunne: and part-
ly superfluous, because that on the one syde all men doe already know your
incomparable vertues, and do with one accord magnify the same, and on the
other side, for y your highnes doth so muche tender and seke gods glory that
ye euidently declare your self nothyng lesse to mynde or desire, then the vaine
prayses or commendacion of this worlde. Yet lyke as the shadow doth re-
medilesse follow and accompanie the bodye in the sunne lyght, so glory and
renoume doeth inestimably follow and associate excellent vertue. And where
the deseртes of true vertue are so great and so infinite, it cannot be chosen but that
glory and renoume must aryse, and so much the more, because your highnes,
(as muche as in you lyeth,) doeth flee it. For glory (sayeth the philosophi-
cal poise,) is of the nature of a Crocodile, whiche being a beast in the flood
of Nilus in Egipt, hath this propertie, that if one pursue him to suppresse
him, he fleeth: & will not assaulte and yet ye flee, than will the Crocodile followe
and ouertake you. And for asmuche as glory is by the philosophers deemed
to be a constant and perpetuall prayse geuen to any partie by a common con-
sente of good people, for the excellencie of vertue euidently shewyng it selfe in
the same partie, (as in deede vertue cannot be hidden but will appere) he wel
it be possible that your renoume should dye, whose manifold excellente ver-
tues do from day to day more and more encrease. How can your prayse be
cast, whose armes, monumentes are consecrated to immortalitie, as thynges
not builded vpon the sand of ambicious seruyng for (like bubles in the ayre
water) puffed vp with the blast of worldly vanitie, but founded vp-
on the sure rocke of gods worde, from whence floweth the lyuelye and the
same euerlastyng fruites of true glorye in deede? Neythey may your high-
nesse in this case refuse any mannes woordes of prayse and commendacion,
for as muche as it is a matter as laudable to allowe large the good thyn-
ges, whiche in deede are in vs prayse worthy, as it is vncommendable though
dayne arrogancie to take vpon vs that we haue not. And though your grace
is so farre fro all ambicion and also affection of this worldes reward, that
ye haue no eye to any mortall mannes recompence, yet cannot good folkes but
extolle and magnifye the inestimable aboundaunce of diuine gyftes of grace, so
plentifully heaped and couched in so noble a pryncelle. Though ye would
haue your well doynges, hydden and buryed, yet cannot the gratitude
of the people hold the peace, or passe it with silence. Though your gracious
benignitie require no thankes, yet cannot the honest hertes of the people for-
beare or refrayne by open protestacion to acknowelage by whom they daily

receiue

receyue incõparable benefites. Though your modestie nothyng lesse seketh then the fame of your good actes to be blowen abrode, yet cãot our duties but brast out into wordes of testifiyng howe muche we thynke our selues bound vnto your highnes: so that although the great and manifold benefytes whiche I haue priuately receyued at your graces handes, dyd not now moue me, yet could I not in this most iust occasion of the publique gratulacõ hold my peace. For your vertuous liuyng euẽ from your tẽdre yeres enbraced, folowed, and still continued, your pregnaunt wittines ioyned with right wonderful grace of eloquence, your studious diligence in acquiryng knowelage aswell of other humaine disciplines, as also of holy scriptures, not only to your own edifiyng, but also to the most godly ensaũple & instructiõ of others, your incõparable chastitie, which as a moste precious iewell ye haue by auoiding all occasions of idlenes, & by contenyng prouocatyues of all vayne pastimes kept not only frõ al spot, but also from al suspicion of stainyng, your singular modestie coupled with passyng great integritie and innocency of all your behauiour, your other manifold vnestimable giftes of grace, and among them most principally your studious seekyng to promote the glory of God and of his most holy ghospell, haue been the thynges that haue moued the most noble, the most renoumed, and the moste godly Prince of the vniuersall worlde, our most gracious Soueraigne Lord kyng Henry the eight, to iudge and esteme your grace a mete spouse for his maiestie, and among so many women of nobilitie, of honour, and of muche high pryce and worthinesse, you alone to picke out to be his moste deere beloued and moste lawfull wyfe. Neyther do we doubte, moste gracious ladie, but that as the prouidence of god hath fourmed and aptised your grace to be a worthy and mete spouse for suche an housbande, so hath it by a speciall election deputed and preferred the same to sum high and notable benefite of the cõmõ weale, and to be an instrument of his glory. The towardnes and likelyhode wherof, lyke as in mens opinions vndoubted, so doeth it already begin to shewe it selfe in a nombre of thynges whiche otherwise were not to bee loked for to proceede from any woman: muche lesse from a woman of nobilitie brought vp in the courte of a kyng, where Fortune commonly nourceth, cockereth, & pampereth hir derlinges, suche as by hir wil she myndeth and laboureth to corrupt with wealth, idlenesse and baudrie, and leaste of al from a Quene being set in place, where if she would beeun fortunes wanton, she might without controllement swimme in the delices of all such prosperitie as might occasion hir to dote on worldely felicitie, and to forget god. But the Psalmes and contẽplatife meditacions, on which your highnesse in the lieu and place of vayne courtely pastimes and gaming doeth bestow your night and daies studie, and whiche ye haue set forth as well to the incõparable good exaumple of al noble women, as also to the ghostly consolacion and edifiyng of as many as reade them, doe well declare not onely the thyng to be true whiche Socrates affirmed, that is to were, that women, yf they doe so apply theyr myndes, are no lesse apt, no lesse wittie, no lesse hable, no lesse industrious, no lesse actiue, no lesse frutefull and pitthy in the acquiryng or handlyng of all kyndes of disciplines then men are: but also how godly ye bestow your time howe litteli ye set by the worlde, how muche ye thirst righteousnesse, howe carefully ye seke the kingdom of god in the middes of a thousand occasiõs,

whiche otherwyse might withdrawe your high estate therefrom.

And because ye so muche tendre the glory of God, that accordyng to the lesson of Christe ye doe first of all other thynges and principally seke ỳ kingdome of heauen: therfore hath he, according to his promesse in the same place conteyned, and doeth, and still will of his owne prouision encrease vnto you all kyndes of necessary coumforte and consolacion, in muche better wise then your grace could deuise, in muche larger maner them your owne self would wisshe, and in ferre other sorte then ye could imagine to looke for. These blessinges hath his eternal truth and vnfallible promise perfourmed vnto your highnes, because ye seke hym more then the worlde, because ye more mynde godly contemplacion then courtly solaces, because ye more tendre his glory than any temporal cõmodities, because ye esteme the knowlage of his word more precious then perle, golde, or any treasoures subiecte to corrupcõ, because ye preferre the aduauncyng of his holy word before and aboue al other thynges, because ye cease not with all your power, with all your diligence, and with all your industrie to sette forth to all mennes knowlage his holy ghospell and testament, the onely foode and coumforte of our soules. And not only doeth your grace with most earnest zele from the first houre of the daye to the twelfth, labour in the vineyarde of Christ, sustenyng the burden of al the whole daye, and the parchyng heate of the smouldring nonetide in your owne person: but also at your exceding great cost and charges do hire other workemen to labour in the same vineyarde of Christes ghospell, to the ende the same may fructifye and so plenteously bryng forth, that al English people maye to their health and ghostly consolacion be aboundauntely replenyshed with the fruite therof. And as a good captayne partly to the encouraging of his forward soldiers, and partly to the shaming of dastardes, or false hearted loyterers, leadeth and guideth his armie and goeth himself before them: so your grace, ferre otherwyse then in the weake vesselles of woman ferre is to be loked for, doe shewe vnto mennes a notable exaumple of forwardenesse in settyng penne to the boke, partely to the great coumforteyng of suche as fayne would doe good yf they durste, and partely to the shame and contumelye of sluggardes, who hauyng good talentes dooe kepe them faste lapped vp in their napkins, and liue idely. And by this meanes doth your highnesse rycht well declare that all your delite, al your studie, and all your endeuours by al possible meanes enploied to the publique commoditie of al good English people, the bynges moste louyng and obedient subiectes, to bee nousled and trayned in the readyng of Gods woorde, and in the meditacion of his moste holy ghospell. For this ghospel is the same treasour hidden vnder ỳ cloddy hard grounde in the feld of the letter, which your grace after ye had found, did forthoye selle all that ye had to bye that same fielde withal. And wel may such persons be sayed to haue solde al that they had, who sette lesse by al the worlde then by the ghospell, and aswel for the obteining of the knowlage to themselfes, as also of desire to helpe make the same comunion to others, doth not spare to spend oute the treasoures of their golde and substance. This is that same precious margarite that Christ speaketh of, which your grace seekyng for with great desire, (whan ye had once founde) solde al that ye had to bye, thought your treasoures wel bestowed if it myghte so fortune that ye myght fynde meanes to make all Englishmen whiche would reade or heare

it, to

it, to bee partakers of the same. This is the grayne of mustardsede whiche whan it was so fine and so tender that the vnlearned sort of English mē could scarce possibly fele or see it, ye of your exceding charitie & zele towards your countrey folkes, did in such wise helpe to sowe in the field of Englande, and did so therishe with the fatte dableng yearth of the paraphrase, that where before it was in the eyes of the vnlettred, the lest of al sedes, it is now shot vp and growē muche larger in bredth, thē any other herbe of ỳ field, so that it now spredeth the braunches in suche a compace, that al Englishe readers may therin fynd many places where to lyght, and to bylde them nestes, in whiche their soules and consciences may to theyr gholdely comfort quietly repose themselfes. This is the spirituall leauen whiche your grace beyng gholdly housewyfe for the behouse of all the whole royalme of England, & other the kynges maiesties dominions, hath in suche wyse hydden in all the whole fower peckes of English meale, East, west, North & South: that by the benefite and meane of this paraphrase, it is now al made sauoury, and of a pleasaunt relice to al English peoples taste, where the texte of the gospel afore was in sum partes (though alwayes spirituall good and holsom foode and very restorative to suche as were able to brooke it,) yet to the cōplexiō of grosse, rude and grene stomaked Englishmē disagreeyng and harde of digestion, yet ye by procuring the whole paraphrase of Erasmus to be diligētly translated into Englishe, haue minced it, and made it euery Englishmans meate, though his stomake beneuer so weake or tender. Where afore in sum partes agayn it seemed to be to light meate, that the grosse stomakes dyd no lesse lothe it, then the children of Israell dyd Manna in deserte, whan they sayed: Our soule is qualmishe ouer this meate beyng to to light, and is readie to cast it vp again, your godly cure in conseruyng it with the paraphrase of Erasmus in Englishe, hath made so founde and substantiall meate for all complexcions of people, that it may be to euery body lyke the aboundaunce of quailes, rayning downe in wildernesse from heauen, suche as best stoode with euery bodyes stomake, appetite, and most desire to be piētreously fedde withall. Where of it self it is a meate most pure and simple, & therfore to sū delicate mouthes vsed to none but fine termes, to the painted colours & eroticacions of Rethorike, it semeth dry & vnpleasaut, it is now by ỳ eagre dulce sauce of the paraphrase made more liquide to rūne pleasauntly in the mouth of any man whiche is not to muche infected with indurate blindnes of herte, with malicious cancardnes, and with to to muche peruerse a iudgemēt. For Erasmus lyke as he doeth in all his workes excell and passe the most parte of al other writers: so in this worke of the paraphrase vpon the new Testamente he passeth hymselfe. Therfore most gracious Ladye although the your demerites are so ferre aboue al praises of man, that how fer soeuer I wade in magnifiyng your vertuous disposicion, your deuout study and endeuour to do good thinges, I shalbe sure not to incurre any suspicion of flatery: yet do I at this present omittyng al other thynges, onely in Englandes behalf make one emong the rest in rendring publique thankes to your highnesse, as well for your other godly trauaile in furtheryng the knowledge of Goddes worde, as also most specially in settyng men in worke to translate the paraphrase of Erasmus vpon all the newe Testament, wherein ye do both to the young and to the olde, as well to the high as to the low, & no lesse to ỳ ryche

then to the poore, the wmuche more bountreous liberalitie in deling about
in makyng common vnto all good Englishe people the heauenly Jewels of
Christes doctrine, thenkt ye shoulde open all kynges cofers of worldly trea-
sures, and deale to euery one suche abundaunce as might make them al wel-
thy and riche for euer in this worlde. And as ye haue herein doen a dede wor-
thy suche thankes and rewardes as lieth in none but only God to repay, and
a dede to bs your most louing and obedient subiectes so beneficial as no hert
can thinke, (muche lesse any tongue or pen expresse) so doubte I not but that
ye haue doen a good thyng to your most regal spouse the kynges maiestie so
acceptable, that he will not suffre it to lye buried in silēce, but wyll one daye
when his godly wyse dome shall so thynke expediente, cause the same Para-
phrase to be published and set abrode in print to the same vse that your high
nesse hath ment it, that is to say, to the publique commoditie and benefyte of
good English people now a long tyme soore thirstyng and hongrynge for
lyuely and playne knowledge of Gods word. For his most excellente Da-
uidlie beyng a man after the hert of the Lord, being a right Dauid chosen to
destroy Goliah the huge and cumbreous enemy of Israell without any ar-
mour, and with none other weapon but the stone of Gods word cast out of
the slyng of the diuine spirite worthyng in him & his lawes made here in En-
gland, & being the elected instrument of god to plucke downe the Idoll of
Rome the Antichrist, who folowyng the steppes of his father Lucifer hathe
not onely vsurped a kind of supremitie & tyrannie ouer all princes on earthe,
al well christen as heathen, but also hath ensourged against heauen, and hath
lifte vp and exalted hymself aboue al thyng that is called God, making bold
the plain commaundementes for the aduaunceing of his own more then pha-
risaicall traditions, peruertyng the true sence of the holy scriptures and wre-
stynge them to the maintenaunce of his abominations beyng both afore God
and manne detestable: his highnesse beyng our Ezechias by the prouidence
of God deputed and sent to be the destroier not onely of al counterfait reli-
gions (whyche swarmed amōg vs like disguised maskers & not mummers, but
maundiers, who vnder the cloke of holines seduced ye people, and deuoured
the houses of riche widowes, and were mainteners of al superstition, idola-
try & rebellio) but also to roote vp al Idolatry doen to dead images of stone
and tymber as vnto God, and committed to other creatures in steade of the
creatour, directly against the expresse woordes of the precepte: *Thou shalt haue
no mo gods but me*, his most excellent maiestie (I say) from the first daye that he
wore the emperiall Crowne of this realme, foresaw that to the executing of
the premisses it was necessary, that his people should be reduced to the sin-
cerite of Christes religion by knowyng of Goddes worde: he considered that
requisite it was his subiectes were nousled in Christ by reading the scriptu-
res, whose knowlage should easily induce them to the clere espyng of al the
sleightes, of the Romishe iugglyng. And therfore as soone as myght be,
his highnesse by most holsome and godly lawes, prouided that it myght be
lefful for al his most faithful louyng subiectes to reade the word of god, and
the rules of Christes discipline, whiche they professed: he prouided that the
holy Bible should be setforth in our owne vulgar language, to the ende that
Englande myghte the better attayne to the synceritie of Christes doctryne
whichethey might draw out of the clere fountain and spryng of the ghospell,

runnyng

tenyng euermore clere without any mote or mud, rather then out of ỹ mud-die lakes, & puddles purposely infected with ỹ filthy dregges of our Philistines the papistes, who had stopped our spriges to driue vs to their poy-soned muddy gutters and forowes. By this his maiesties most godly pro-uision it hath cum to passe, that the people whiche long time had been led in errour and blindnes by blind guides, mõkes, fryers, chanons, and papisti-cal preachers, do now so plainly see the clere light, that they do willigly ab-horre idolatry & superstition: they do now know their dutie towardes God & their prince: they do now enbrace ỹ veritie for veryties sake: they see where and how the leauen of the papistes hath by continuaũce of time & for default of scripture, soured all the whole batche of Christes doctrine: they see how we being led by blynd guydes and pastours in the derkenes of ignorannce, they fel daily in the depe pitte of manifold errours with the same guides, they see that lyke as the olde Phariseis in the time of Christes being vpon earth, had corrupted the sincere doctrine of gods word, and the pure vnderstanding of the lawe, teachyng the people to leaue their poore fathers and mothers de-stitute contrary to the playne commaundement, rather then to let their trea-surie to be not enriched, whiche kynd of offring, themselues of mere couetise had inuented, and dyd apply the same to the maintenaunce of themselfes in glutrony and sensualitie: so now had the wicked papistry deuised a meane to picke the riche folkes purses, & the poore vulgare people clene to deuour vn-der the colour of goyng on pilgremage to this or that Locke of mans handy makyng, & vnder pretence of sekyng healthe of the soule & remission of sinnes, at the handes of Peter, James, John, & Marie, which could not geue it, but when suche thinges were asked them, blushed to heare god thonly autour & geuer of all good thinges to be so blaspheméd. They see now that lyke as ỹ couetous Phariseis passed lesse at the violaciõ or breakyng of gods precep-tes, then of their traditions, and put more iustice in washyng the outeside of their dishe or their cuppe, then in the innocencie of life and puritie of the con-science within, in offryng of myntes and rue for their lucre, then in perfour-myng the office of charitie to the neyghbour, sooner to wynke at their owne blasphemies against god, then to remit a small trespace committed by their weake brother against the fond ceremonies which they and the lawyers had deuised and added besides the lawe: so the beaste of romishe abomination to had clene subuerted the true interpretation of Christes ghospell, and by his mere tirãnie ioyned with most crafty delusion, to had inuected into Christes church and holy congregation, al thinges that were contrary to Christ, that is to were, in stede of pure faith such as Christ requireth, a faith lapped in a patched cloke of beggerly workes and ceremonies of his owne deuising, & stirryng forth in stede of religion, superstition: offrynges in stede of charitie: buildyng of chaunteries in place of releuyng and maintenyng the liuely tem-ple and image of God in the poore: encensyng of images in stede of the pure sacrifice of an innocẽt life: in stede of trustyng in gods mercies trustyng in trẽ-tals & masses of scala celi: in stede of heauẽ, a purgatory consistyng of imateri-al fier, & the same to be redemed w̃ money geuen to him: in stede of declaryng our free redemption in Christe and by Christ sealed with his most precious bloud, the Antichrist of Rome seduced the simple people to putte their affy-aunce for remission of synnes and obteynyng the ioyes of heauen, by his par-

dones conteined in a piece of parchement or paper with a lumpe of lead hā
ging at it, and to be bought of him or of his generacion the monkes and fry
ers for money: in stede of the holy bible, legenda sanctorum, the miracles of
our ladie, and martiloges, whiche themselfes deuised and neuer durst sette
forth vntill the partie of whom they were made, had been an hundred yeres
dead, for feare of beyng taken in a lye: in stede of obeiyng our liege lord and
soueraigne, to be subiect to forein potentates: with other abuses so innume
rable, that no tyme or wordes may suffice to declare or reken them vp. And
in this blindnes had England still continued, had not god of his infinite good
nes & bottēles mercy reised vp vnto vs a new Ezechias to confoūd al idols,
to destroy al hillaiters of superstition, to roote vp al counterfait religions,
& to restore (as muche as in so litle time maye be) the true religion & worshi
of god, the syncere preachyng of gods word, and the booke of the lawe, that
is to say of Christes holy testament to be read of the people in their vulgar
toung. That if in so litle time hauing no more helpe but the mere texte of the
Bible, the people through the goodnesse of god and the instincte of his holy
spirite haue had the iyes of their hart and soule so opened, that they haue not
onely espyed the abuses afore mencioned, and thousandes mo in wiche the
Romyshe Babilon hath certain hundred of yeres holden all christendōe cap
tiue and thrall: but also haue so cōformed themself to the syncere doctrine of
Christe, that they do with most glad wyll, with most earnest zele, and with
most studious diligence embrace the truthe, abhorre the errours wherin they
were afore drowned, detest the superstitions wherwith they were afore de
luted, hounger and thirst the kyncere knowlage of Gods word by the good
nes of God, and the gracious prouision of our moste noble Ezechias kynge
Henry the eyght, nowe daily ministred vnto them: how is it likely that they
would profite in godly knowlage if they had sum other godly exposicion or
declaracio of sum good syncere writer vpō the new Testament for their fur
ther edifiyng? Of whiche sorte truely there cannot one name be picked out
more apt and mete then Erasmus, especially in this his Paraphrase, which
your highnesse of a moste godlye zele hath thus procured to be tourned into
Englyshe: whose doctryne as it is not in any poynte (after my poore iudge
mente,) corrupte, so dooeth it without violence or extremitie of wordes de
cer the doctryne, edifye the conscyence, declare many abuses, detecting the e
nemies of Goddes worde and supplanters of his ghospell, by suche true
and liuely markes, that they maye be easilye knowen, so that it cannot be
doubted, but it should bee vncredible furtheraunce towardes the rypyng of
the knowelage of Goddes worde, yf it myghte or shall so stande with the
pleasure of our sayde moste gracious soueraigne Lorde, beeyng nerte and
immediately vnder God our supreme heade. Whiche thyng verily I would
wishe and praye to God myghte so frame for two considerations, the one,
because that the people hauyng the Paraphrase of Erasmus, shall haue the
pyth of all the doctours and good writers, that haue any thyng setteforth
for the declaracion of the ghospels, the Actes, and the Epistles, so that Era
smus may stande one alone in as good stede as a great numbre of other ex
positours setfoorth togethet: and the other, because my herte dooeth wyshe
that ỹ setting forth of gods glory, the destroiyng of idols, the confoundyng
and defacing of all popish trompery, the publishing of the bible, & gospell of

Christe

Christe, so godly by his highnesse entended, so stoutely entred, and so luckily begon, might by the same our most gracious soueraigne be in such wyse prosecuted & brought to effect, that whan heauen no lōger willyng to spare him to the worlde, but that he must geue place to nature, shall call him to receiue a croune of immortalitie, and he for desire therof shal willingly surrender and geue vp this emperiall croune of worldly dignitie, to the moste regal Impe his sonne, our noble prince Edwarde, he may deliuer to the same a people so well framed, and trained to his hande, that the same may with al ease & prosperous successe, and without any let of stumblyng blockes to be layed in his way by papistrie, continue the godly trade nowe at this daye well begonne and (thankes to god) luckily proceding. I would wish (as in dede I hope no nede,) that he might not nede to be put to any further trauayl or cure, but wel to cōserue and kepe thinges in the same stay and order that his most noble father mindeth to leaue all vnto him. Our Dauid Henry the eight hath already to substancially cast the foundacion, and reised the buildyng of the Temple, that I trust it shalbe no burden for our young Salomō to consummate and fynyshe the same whan his tyme shall cum. But nowe I perceiue my selfe, while I entre into opening the desire & praier of my herte, to haue entered into suche a large fielde of talke, which the experience of kyng Henries exaumple concernyng the trade of religion, and the hope of prince Edwarde to be a right folower of so right a leadyng father, doth minister vnto me, that except I here sodainly breake of, I am drawen to wade so fer in their praises, that I were not hable in long tyme to fynde any way out again. Omitting therefore at this present the moste worthye and moste iustely deserued prayses of them bothe, I shall touche my style sumwhat to treate of Luke, whome it pleased your highnes to commit vnto me to be translated. Whiche cōmaundement whan it came first vnto me in your graces name although I knewe how litle it was that I could do in this kinde, yet was I glad that your cōmaundemente dyd so iustlye concurre with the determinacion of myne owne minde and purpose. For I had long time afore with mature deliberacio and also with aduised election apointed with my selfe to trāslate this paraphrase vpon Luke, also one as any such libertie might be, and to make it vnto your grace a testificacion of my ductie and thankefull remembraunce of your manyfolde benefites afore dooen to me of your mere bountie. And two thynges there were that had moued me to take this prouince most specially in hand, first because that as Luke is the longest of all the Euangelistes, so is he of al men noted to haue written his gospel moste exactely, as well by relacion of the Apostles which were present and conuersaunt with Christ while he liued on earth, as also by the instruccions of Paul, who was moste earneste and full in the iustificacion of feith, and most pithy against the institucion of workes (albeit they do al in this poynte of doctrine through hy consēt and agree.) The secōd was, for that Erasmus who did in this paraphrase beston more diligence then in most of the others, had specially dedicated the same vnto our most noble king Henry the eight. And I thought I could not deuise any apter gift to present his most dere beloued wife withal beyng of the like zele, affection, godlines, & deuocion that he is, then the same worke, trāslated into Englishe, whiche I certainly knew his maiestie to had singularly well allowed and moste graciously accepted in latine, and in perusyng therof to be daylye

exceedyng muche delighted. And I nothyng doubt, most gracious Lady, but that the readyng therof should cause no lesse delectacion of mind to you, yf any thing were so well doen as sum mā of more learnyng perchaūce could haue doē it. And in this behalf none other refuge I haue but to your most benigne fauour and pardone well to accept mine honest herte, mine earneste zele, and willing labours. For as touchyng the translacion selfe, though I iudge and plainly confesse my self to be by many degrees inferiour in knowledge & facultie to all the others whom I heare that youdhighnes hath appoynted to the translating of the other partes, and though I cannot of my self promette any hablenes to take such a prouince in hand: yet (my hart better seruyng me hereunto then perchaunce my hande hath doen) whan I sawe that your graces resolucion & pleasure did helpe to minister courage to myne owen hertes desire, I conceiued boldenesse to attempt & enterprise the thing, & thought it most expedient to shewe mine obedience & prompt good will to do your commaundement, trusting that though I haue not been hable in all behalfes and poinctes requisite, fully to discharge ỳ office of a good trāslatour, yet I haue expressed ỳ sēse & meaning of the autour. As for the grace of the latine tonge I thinke vnpossible to be lively expressed, as this autour doth it in the latine by reason of sundry allusions, diuerse prouerbes, many figures, and eoratiōs rethoricall, with Metaphores innumerable, whiche cannot with ỳ like grace be rendred in any other lāguage then in the latine, or greke, besydes that an infinite sorte of wordes there be, whose full importyng cannot with one mere Englishe worde equiualently be interpreted. And this imperfeccion I haue to my litle power so laboured to redoub, that I trust there be not any poynte of pithythie signification any where conteyned, whiche I haue not in one or other place of the sentence by sum meanes throughly touched. And for as muche as I consider it to be a paraphrase, that is to say, a playn settyng foorth of the sence of the terte with as many wordes as the circumstaunce therof for the better linkyng of one sentence to an other doth require, I haue not so precisely bound my self to euery woord and syllable of the letter, but that I haue take more respect to ther planacion and declaring of the sēce, then to the noumbre of the latine syllables. In translatyng of the very terte, I thinke it requisite to vse sum scrupulositie (as if the trawlatours were not altogether so precise as they are, but had sum more regard to expressing of the sence. I thinke in my iudgemente they should doe better) but in a paraphrase, which of it selfe is a kynd of exposicio and of cōmentary, I thinke it nothyng nedefull to be so precise in the wordes, so the sence be kepte. And this I dare auouche, that yf any interpretour shoulde in sum places bee as breefe in the English translacion as the autour is in the latine: he should make therof but a darke piece of worke. For that is the onely thyng that maketh the very terte selfe so derke as it appeareth to be. In Luke I haue had sum what the more busynesse, because that the Latine exemplaries (thorough whose defaute & negligence I am intertayne,) do vary and not well agree, sum hauyng more or lesse then others, sum hauyng an other worde then an other copye hath, sum beyng otherwyse poynted then the rest, wherby I haue in sum places been driuen to vse myne owne iudgemente in rendryng the true sense of the boke, to speake nothyng of a great noumbre of sentences, whiche by reason of so many membres, or parentheses, or digressions as haue sum in

are so

are so long, that vnlesse they had been sumwhat deuided, they woulde haue bredde hard for an vnlearned braine to conceiue, much more hard to conteyne and kepe it still. As touching the stile (because the iudgemētes of readers be diuerse, and sum lone length, sum desire breuitie, sum can well awaye with elegaunte speache, sum hate all curiositie, sum commende an eloquente stile, sum thynke nothyng to be plaine enough, sum wyll be bulle iudges, of other mens writinges and do nothyng themselfes:) it may please your moste gracious patience to suffer me to say my poore iudgement, for the satisfiyng of them that are reasonable. First I would not haue euery reader to require in euery writer to be like his owne witte, perceyuyng, or style, or phrase of speakyng: but rather to consider that euery man hath a beine of his owne, either by imitation so confirmed, or by long vse so rooted, or of delyte to be playne and clere, so growen into an habite: that he cannot otherwyse write then he doeth. Sum writers hate breuitie, and sum thynke al long thinges tedious, and yet is neither of these two sortes to be remoued, so y matter be good, the making fine, the termes apte, and the stile nowynge with out curiositie or affectacio. For like as Cicero was so copious that nothyng might be added vnto him, so was Demosthenes so breefe that nothing might be taken away. The same mistine is betwene Cicero and Salluste. But Tully would not leaue till the eye, the eare, and also the mouth of the reader were full euen in euery sentence: Salluste was loth to tyer any of these with a whole nacion. The Lacons could abide no length, the Sophistes of greece coulde thought their copiousnes make an Elephaunt of a flye, and a mountayne of anolde hill. And this I speake rather in commendacion of eloquēce, of copie of eleganrie of stile where it is, then to clayme that there is any suche here. Oulde, Tullie, Erasmus could haue proceded in any their inuention euer infinitely, sum other wittes coulde not so. Sum lone it whanne is style slacke, & sum care for no more but the bare sence. But eloquence of it selfe, and copie (that is to say shift of termes) is a vertue in an oracion, and that thing chiefly geueth to bokes that the latine men call genium, that is life and continuaūce, that euery mā will an hundred yeres after set store by it, and esteme it worthy many times readyng ouer. What other thyng commendeth Chaucer & causeth his woordes to be more set by then thousandes of other treathe hastyly bokes hastily shootyng forth lyke May floures, and not withering but vtterly dying with the first readyng. Neuertheless no man of our tyme and in our Englishe tounge (which none but our selfes for our own vse do muche passe on,) writeth so ornately, but that he hath in sundry woordes & phrases sum smatche of his native countrey phrases, that he was borne in. Yet this notwithstandyng sum there be, whiche haue a mynde to renewe termes that are now almoste worne cleue out of vse, whiche I do not disalowe, so it be doen with iudgement. Sum others would amplifate and enrich their native language with no vocables whiche I also commend, if it be aptely and wittily assayed. So that if any other doe inuoate and bryng vp a woorde to me afore not vsed or not heard, I would not dispraise it: and that I do attempt to bryng to vse, another man should not causayle at. For an easy thyng it is to depraue, and a small glory for one man, in matters of nothing, to laboure to deface an other. But for as muche as both do our beste, we ought rather thus to thinke the one of the other.

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This man hath seen that I have not: I see no man is so barrain, but he is able with sum wourde or other to helpe garnishe his mother tongue, with other like latynges proceding from humanitie and fauour to encourage suche as are studious. And what if one labour to enrich his countrey language, as Tullie gloseth that he did amplify the latine tonge, is he therfore to be blamed, and not rather to be commended? Thus muche I say for the defence of writers and styles in generall. As touchyng mine owne stile in this present worke, if I should be so straightly examined, I am (as the Greke prouerbe is) in like case as a man that shoulde hold fast a wolfe by both eares. For yf he hold him still, he hath a thing in handelyng, cannot so continue ever: if he let him goe, he is in ieoppardy to be deuoured: so should I in this matter stand in a straite, either to incurre suspicion of arrogancie, if I maintein mine owne, and by standyng in defence therof to be deemed spightfull, or ambitious of singularitie: or els I must be driuen to geue an ouer, where perchaunce more is. Letting passe therfore all suche kynde of tratlelyng, I shall resolute this whole cause (as Tullie doeth of his booke which he entitled Defensus) in the ingenuous part of your highnesse, whome yf my lourdars doe iustifie, I shall the better like my self, and thank of others, others I saye, whose regard humanitie to take and interprete all thynges to the best: in whome to moderacion rather to pardone sum faultes, than to condemne the thyng whiche though they can, they will not amend: in whome to learnyng and knowlege to iudge right: in whom reason to winke at a litle trippe or stombling in a long piece of worke: in whom learnyng and skilfulnesse doeth worke indifferencye of affection: and finally in whom dwelleth reasonable consideracion of mannes infirmitie, that the best learned doeth sumtimes erre, and no man at all tymes doeth all thynges right. For vnto suche an one as will be more seuere and heauy iudge on an other mans labours, then himselfe eyther would bee, or would haue others to bee on his owne, I can saye nothing but this: I for my part can do no better, if I could I would, and in case ye will either for the peece of the publique benefite whiche is ment herein, or els for loue to me, whose me, or els for any other iust consideracion take your pine and amend any fault that ye shall see: I shall not onely not thinke any wrong doen to me, but also I shall with all my hert geue you thankes for that ye so muche tendre eyther my poore honestie, or the thing selfe, that ye would put to your helping hand to make it well. And thus I surceasse with my bayne talke any longer to detayne your highnesse from the frutefull reading of Eusebius, whereof may redounde suche edifiyng and encrease of knowlege to thesame, as the labour of readyng maye be well bestowed, and the boke through your graces commendacion hereafter one day set forth to the publique vtilitie and benefite of all the whole deuout congregacion of this churche of Englande. yeuen at London the last day of Septembre, in the yere of our Lord. M.D.xlv.

The preface of Erasmus vnto his paraphrase vpon the ghospell of Luke.

Vnto the moost puissaunt and most victorious Prince Henry the eight, king of England, Fraunce, and Ireland, and defendour of the Catholike faith, Erasmus of Roterodame wisheth long health, with all honour and prosperous continuaunce.

MOste regall and princely kyng Henry, I sende vnto youre highnesse Luke the physician, not any other Luke then ye had of him heretofore, but the same Luke speakyng somewhat more plainly and also more at large vnto the eares of suche as are vsed to good latine. Neyther do I suppose it any thyng nedefull for me here nowe in this matter, to spende labour appeasyng and satisfiyng these kynde of people, which commonly allege vnto suche as I am, that it was a sentence by right great learned men, very well taught, that in geuing of giftes or presentes none ought to haue a speciall eye and regarde, that the thynges whiche we geue, bee apte for the parties that they are geuen vnto. I for my parte dyd this thyng not long sence, at what tyme I dedicated the Paraphrase vpon Matthewe vnto Charles the Emperour: yea and before my tyme also it hath of right excellent clerkes, by prescripcion of auncient custome and vsage, been plainly declared, that any kynde of argumente what euer it bee, is rightly and well dedicated vnto princes, whom though we know that they will neuer read it, yet is thus muche vtilitie and benefite gotten therby, that vnder the title of their names, the worke is the better hailed to the fasties of studious persons, according as Plinius finely wrote, certain thynges euen for suche onely respect to be reputed very precious, because they are dedicated for iewels in temples. But certes the waywardnesse of sum persones towardes bokes, when they commenely forth, is so greate, that they wyll bidde away with the bokes out of their sight, ere they take any assay or tast of the same. And by this meanes there perisheth as well to the writer y fruite whiche he hoped to haue thereby, as also to the reader, his due profite & vtilitie. And at suche mens hades, one thing at least wise shal the title of noble princes obtein whan it is set in the first frount of any booke, that they wyll not geue sentence on it to be vtterly naught, that they will not disdain it, that they will not spet on it before they haue red it. Albeit eue otherwise also the godly zele and affection of sum princes doeth make, that whoso sendeth the ghospell to any kyng for a present, shall not seme to do against good reaso. for by men of right good credite, and suche as vse not to lye, it hath been reported vnto me, as well that Charles the Emperour, in case any bacat tyme of leysure maye in so great vnquietnesse and troubleous state of the worlde be gotten, doeth gladly bestowe the same in readyng the ghospell boke: as also the moste renowmed Prince Ferdinando, brother to the same Charles, muche and often to haue in his handes the Paraphrase vpon the ghospell of Saincte Iohn, whiche not very long agon I dedicated vnto hym: yea and

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furthermore that ỹ right noble kyng of Denmarke Christierne, which thing maye to your highnes also be well knowen, hath bokes of christian religion often tymes in his handes, and that he with greate delyrefulnesse vseth to reade my paraphrase vpon the ghospel of Matthew. Why than shoulde the ghospel seme to be vnaptly sent vnto those whiche are handlers and louers of the ghospel, whiche ghospell certes is to be had and vsed in the hãdes of all persones as many as remembre and thinke themselfes to be Christyans. Nowe although after the rate of worldely dealyng, suche a thyng is moste chiefely to bee geuen, as the partie hath nede of to whom it is sent, yet after the rule of the ghospell, whoso hath already, to hym muste nedes be geuen, that he may haue plentie. Wherfore me thought I should do but as myght best stande with congruente, to sende this Euangelical physicion vnto your highnesse, for asmuche as the same is so farre from disdaimyng holy scriptures, that (as your owne writtinges doe testifye,) ye haue aboue the meane rate profited in the same, so that yf a man geue vnto your grace any thing to holy scripture appertenyng, he shall not seme so muche to geue a gifte, as to make amendes and recompence for a pleasure receyued. Moreouer if this be a thyng specially aboue others in all haste prouided for, that in the kinges & Emperours courtes there may from tyme to tyme be physicions ready and prest at hande (beyng men exactly learned and of approued fidelitie) to take charge that the princes bodye be preserued and kept in healthy: howe muche more doeth it stande with congruence, that Luke the physicion should there be resauyng, whõ doeth not with seamnony or ellebour preserue the healthful state of the body, but doth with an heauenly pocion deliuer the soule frõ diseases that pestilently hale men to death euerlastyng, that is to wete, ỹ vnknowyng of the truthe, mistrustfulnesse & vnbeleefe towardes God, the loue of this worlde, ambicion, auarice, riottous excesse, hatred, enuye, and suche others. For these diseases is all the life of mortall men subiect vnto, & dayly in daunger of falling into them, as John thapostle sayeth, where he bewayleth that all the whole worlde is set in naughtinesse, neyther any thing els to reigne therin, but cõcupiscence of the flesh, concupiscence of the eyes, & pryde of the lyfe. And in so muche the more peril and hasard of the said diseases do the princes stand, as they are more then others made wantons & derelynges of fortune, and haue lybertie without checke or controllemente to fulfyll their owne sensuall luftes and appetites. But nowe me seemeth I shall not spende my labour in vayne but to good purpose, if I shal in a fewe wordes commend and sette forth vnto your highnesse, first Luke himself being the physicio, and then the pocio or medicine that he bringeth with hym, albeit I put no doubtes but ỹ as well the one as the other is already (as in dede they ought to be) vnto your godly ze'e and deuocion in most best wyse accepted. Forsoth thi same is that excellent man Luke an Antiochian by the coũtrey & nacion that he was borne in. And Antioche is a citie whiche was in old tyme of so great fame and power, that so muche parte of al the countrey of Syria as reacheth vnto Cicilie & buttreth vpõ it, had the name geuen it thereof; And the sayed Antioche was in this behalf more happie and fortunate then verye Rome it self, ỹ Peter ỹ apostle had his first see here in this citie of Antioch and that Paule, and Barnabas dyd in the same citie receiue their dignitie of the charge and functio Apostolical. Now to our present purpose this Luke

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was of familiar acquaintaunce and conuersacion with all the Apostles, but
most specially a folower and disciple of Paule, and also a companion of his
all his peregrinacio, neuer repaused ner deuided from his compaiy. By
liuyng in coumpany with the Apostles, he wrote his ghospell: and by the
tymes whiche Paule wrought and did, Luke beyng a presente wiene se of
them, he wrote the booke whiche he entytled, *the actes of the apostles*. And that hy-
storie of the Actes, he continued vntill the second yere of Paul abydyng at
Rome, that is to say, vntill the fourth yere of Nero, the Emperour there.
Wherof men gather a coniecture that the boke was written in the same citie.
And fully agreed it is amonge the learned men, that this same verye Luke ii. Cor. viii.
is, of whom Paul the Apostle doth so often tymes make mencion: as for
example, in his second epistle to the Corinthians, where he thus saith: We
haue sent with him our brother, whose laude is in the gospel throughout all
the congregacions. Again, where he writeth to the Collossias, he sayth: dere Colloss. iii.
Lukas the physicion greeteth you. And agayne in the secound epistle to Ti- i. Tim. iiii.
mothe: For Demas hath forsaken me, louing this present worlde, & is depar-
ted into Thessalonica: Crescens, is gone into Galacia: Titus into Dalma-
tia: onely Lukas is with me. Yea and this point moreouer is leafte to vs by
auncyent writers, that as often as Paul calleth it by name of his gospell,
(as he doeth to Timothe, where he saieth: Remembre that Jesus Christ of ii. Tim. ii.
the kynde of Dauid arose again from death accordyng to my gospell &c.) he
meneth of the ghospel of Luke, because that like as Marke writes the histo-
ry of the gospell at Peters worde, and by his settyng on, so dyd Luke at
the word and bidding of Paule. Hierome is of the opinion and iudgement,
that Luke was more expert in the greke tongue then the other were, and
by reason therof wrote the discourse and processe of the story after a more or-
nate & gloriously sorte then the others dyd, that is to wete, takyng his en-
traunce at the first conception of Johan the Baptist, and makyng relacion of
verye muche matter touchyng the natiuitie, and concernyng the babehoode,
yea and certayne poyntes furthermore concernyng the childhood of Jesus,
makyng also rehersall of many parables and miracles whiche the other euā-
geliste for loue of briefnes had let passe he any thing spoken of. And where
as not one of all the others went any whit further then the tyme of ꝑ Lorde
Jesus beyng assumpted into heauen, this man alone did in an other seconde
booke make a further continuacio of the story concernyng the churche, how it
first sprong vp, and how it grewe more and more to spreade and shewe it selfe.
This muche moreouer the writers affyrme: that lyke as Matthew wrote
his ghospell, and Peter his epistles, chyefely vnto the Jewes: so dyd Luke
write his gospell most specially to the Gentiles, as one that was a disciple
of Paules, which Paul as he was the teacher of the Gētiles, so did he write
all his epistles vnto Gentiles, except the only one epistle to the Hebrues, of
whose author wrytes wherof it hath euermore been doubted whether it were
Paules or not. He wrote his ghospel after Marke, but yet before that John
wrote his, by reason wherof beyng but a disciple, he is set before John who
was an Apostle. And to conclude, it is written that a long lyued manne he
was, whiche thyng was in a physicion, euen as of congruence it ought to be.
For he folowed ꝑ rowlaile of Paul, which wrote: It is good not to touche
a wife: he lyued a single mans lower score and fower yeres.

The bones of him after he was dead, wer remoued and conueied out of Achaia, to Conſtantinople, together with the bones of Andrewe the apoſtle, in the twētieth yere of Cōſtancius. We haue now a phiſicion for the ſoule of a phyſicion for the body, a man by his familiaritie of conuerſacion, with the Apoſtles habled, and by mo teſtimonies then one of Paul the apoſtle, commended and prayſed, and by the whole conſent of all the faythfull congregaciōs allowed. For where the goſpels of many were reiected and refuſed, Luke was by the conſent of al the congregations voices receyued, to make vp that ſame holy and miſtical quaternitie, which Moſes in old tyme limyted out, whan he expoūded vnto vs the fower fludds or riuers welling vp out of one ſpryng in paradiſe, whiche fludds do water al the earth wyngefall: and the whiche quaternitie the Prophet Ezechiell afterward ſaw, whan he playnly ſet out vnto vs (as it had been in a picture) the fower myſticall beaſtes & the fower wheles in one. Now if it be ſo thought good, let vs in fewe wordes, ſum what ſpeake of the potion or medicine that he hath geuen vs. We had been wonte out of Hypocrates to take medicines, wherewith to remedie diſeaſes of the body, but this medicine of the ghoſpel, wherwithe cure and heale our ſoules, he toke of the Apoſtles, whiche had both ſeen and heard Chriſt, yea or rather of the very holy ghoſt himſelf.

There was among the phyſicions of olde time, a certain kynd of medicine of paſſyng great efficacie & vertue, whiche medicine they called in Greke θεῖα δῶρα, that is to ſay, Gods handes, lyke as there is now a confection that is called manus Chriſti. But yet was there neuer any medicine inuented by the Phiſicions, that was able to remedie al diſeaſes of the body, though they make neuer ſo muche bauntes and boaſt of that ſame which they call panacea, a medicine (as they affirme) effectual and of muche vertue, but it was not to no man. Once the ſickenes of olde age geueth place to no phiſicke. But this ſame medicine of the ghoſpel is in very true dede, the manus Chriſti, whiche thorough ſyncere faith doeth once for altogether take away all diſeaſes of the ſoules, & geueth immortalitie: which thyng apperteineth onely vnto god to do. And certes it was a thyng not vnfeatly ne vnſkilfully ſpoken in the prouerbes of the Grekes, that woordes and talke is the phyſicion of a mynde beyng diſeaſed and ſicke: yea and ſum there hath been, which beleued that the diſeaſes of the body alſo myght be driuen away with certayne hartie woordes aduerſedly ſpoken, hauyng a certain magical vertue & efficacie in them. The Lord Jeſu was a phiſicio, who while he liued here on earth, did with his woordes put away diſeaſes of the bodies, were they neuer ſo ſore, or of neuer ſo log continuance rooted in them. yea and with his woordes he rayſed dead folkes to lyfe agayne. For his woord was no woord of magike: but the almightyful word of the omnipotēt father. The ſame Chriſt did alſo with his word driue away diſeaſes of the ſoules, whan he ſayed: Sonne thy ſynnes are forgeuen the: and in an other place: Goe thy waye, thy fayth hath made the whole. And in conſideracion hereof, the prophecy had afore promiſed, y Chriſt ſhould be a phyſicion. For it ſayeth in the booke of Sapience: For neither any herbe ne any ſuppelyng plaiſter hath healed them, but thy word, o Lord, whiche healeth all thynges. This ſame verily is that true gnoſtica, that the phiſicious ſpeake of, as afore ſayd. Alſo the myſtical pſalme hath this ſentence. He ſent his woord, and he healed them from their vtter perysshynges. The

liuely

lively woorde of the father is Christe. He had sent Moses and the prophetes: and by them was the nacion of the Jewes taken in cure to be loked vnto, but they were not clene healed. Onelye the woorde of the father was of sufficiente vertue and efficacie to heale the diseases of man, and not onelye the lighte dyseases, but also the mortall and deadly sickenesses. For it is a marke whereby to know that it speaketh of deadly sickenesses, whan the prophete addeth, from theyr vtter perilhynges. At suche tyme as the stomacke is so clene fallen awaye that it abhorreth and refuseth all kynde of meate, than groweth the sicke partie towardes his death, and of suche manier a disease was all the whole vniuersall worlde sicke, before the cumming of the heauenly physician. Whiche thing had the psalmiste a litle tofore spoken: Their solle abhorred all kynde of meate, they were drawen nere, euen to the gates of death. There had bene manye soondry dremedies tempered by the philosophiers, as for exaumple, by the secte of Pythagoras, by the Academikes, by the Stoikes, by the Epicureans, and by the Perepatetikes, promisyng perfect healthe of the myndes, yea and heauens blisse too. Moses tempered many potions, prescrybyng and appoyntyng soondry ceremonies of religion and of seruyng god: the prophetes also made muche and many temperynges to the same ende and purpose: but by reason of diseases growyng strong and preuayling, the phisicke and medicines auailed not, ne dyd any other good, sauing that it encreased the diseases, and bewrayed the same that it might appere. The stomacke of the soule beeyng corrupte with naughtie dewres, as it had beene with euell and hurtefull humoures, dyd on the one syde turne theyr face awaye from the moral preceptes and lessons of the philosophiers composed with greate labour and studye: and on the other syde by the ordinaunces and prescripcions of Moses, they were made the more superstitious, but nothyng the better men. As for the bittur chydyng whiche the prophetes ministred, had no good relice ne taste in theyr mouthes, and therfore was there no credyte geuen to theyr promises. Whiche thyng the father of heauen whan he sawe, because he woulde not haue any thyng to perishe of all that he had created: sente foorth his woorde who should with an heauenly medicine delyuer all people from all diseases of theyr soules, onelye requiryng of vs to acknowleage our disease, and put assured trust and confidence in the physician. And lyke as the louyng & frendely physicias, if at any tyme they cannot styll remayne to bee euermore present with theyr patientes, doe commonly vse to leaue some boxe or receypt of physicke with them, whereby the parties that are sicke maye be theyr owne physicians, if the case shoulde so require: so the lorde Jesus when he returned into heauen, leafte vnto vs by his Apostles a medicinable electuarie of the gospell, bothe easye and readie for euery bodye that wyll take it, but of great vertue and effecte, if a man receyue it as it ought to be: and certes to take it to ones profite and benefite, the chiefe thyng that worketh it, is his assured trust and affiaunce in the physician.

Neither is it enough to haue taken a slendre taste or assaye thereof, but it muste be receiued and conueyghed into the verye bowels, that as soone as it is receyued within the stomacke, the vertue therof maye haue full course to renne euery waye throughout all the veynes. At suche tyme and neuer till than it begynneth to roumble and shake all the partie from toppe to toe with the hatred of his former life: but after this great troublyng and confusion, immediately ensueth greate tranquillitie of myndе and quiet of the conscience. The

phiſicians of the bodyes, haue practicioners, and potcaries that dooe miniſtre
theyr arte vnder them: and theimſelues are the preſcribers and appoyncters
what it is that muſt bee geuen to the ſicke: Chriſt alone it is and none elſ, that
hath preſcribed the medicine of euerlaſtyng ſaluacion. The Apoſtles, and their
ſucceſſours the biſhops, are no more but miniſters, they temper in due proporc-
cion, they kyne and beate to powder, they laye to the places diſeaſed, not receip-
tes of theyr owne, but of Chriſtes. They baptiſe in water, but Chriſte it is that
waſheth the ſoule cleane: they teache the thynges whiche he taught and deliu-
red vnto theim, but Chriſtes owne ſelfe it is, whiche maketh that theyr wordes
maye take effecte. The corporall phiſicians dooe often tymes varie aſwell in
their iudicials of the diſeaſes, as alſo in appoyntyng medicines for theſame:
yea and many tymes in ſtede of medicines they appoynte thynges that are ve-
ray poyſon to the ſickenes, accordyng to the ſaying of the greke Poete.

Many of the medicines be good that are wrought,
And many of theim again are ſterke ſtaryng nought.

But of the phiſicke and medicine Euangelicall, there is but onely one receipte,
whiche ought of no mortall creature to bee either corrupted or altered. And fy-
nally to conclude, it is confect of no mo but one ſimple, ſo that althoughe they,
whoſe parte and duetie it were to be miniſters of the ſame, woulde bee ſlacke to
dooe theyr office, euery man maye take it and miniſtre vnto hymſelfe, ſo that he
haue a mynde feithfully truſtyng, a mynde ſyncere, and deſirous of health. For
euen that ſame chiefe and head phiſician of all, who alone and none but he is of
power hable to heale all the whole manne, did at ſome ſeaſons geue health by
hymſelfe in his owne perſone, and many tymes alſo by the miniſterie of his Apo-
ſtles and diſciples. Now feithermore all the whole faculte and arte of phi-
ſicke, hath two markes that it principally ſhoteth at: the one that it maye de-
liuer the bodye from diſeaſes, and from ſuche thynges as doe brede diſeaſes, &
this parte is by the phiſicans terme, called *therapeutica*, that is to ſaye, the arte of
curyng or healyng diſeaſes: ſecondelye theyr arte is to preſerue and continue
the healthfull ſtate of the bodye, and to encreace the ſtrength: and this parte of
phiſicke they place in the ordreing of the diete.

For the phiſicians dooe not euermore ſere with hote yrons, or cutte, they doe
not euermore geue potions of ſcammonie to conſume and waſte the fleaſhe as
men in manier fleaghyng and martiring the bodye, to kepe it in lyfe: but ſome-
tymes they miniſtre ſuche thynges as maye make the herte lyghte and merie,
yea and alſo they geue the bodye ſuſtinaunce at large: So there is firſte of all
miniſtred vnto vs the potion of faith, whiche troubleth the ſoule and conſcience
with repentaunce, and emptying vs, dooeth diſcharge and vnlade vs of our
ſynne. Than immediatly therupon is geuen an electuarie of conſolacion, of ex-
ortyng and of more perfeict doctrine. For if a phiſician, as ſoone as he hath
made the bodye emptie by purgacion, ſhould ſoodaynely geue vp the ſicke pa-
cient and leat hym alone, it is an hazarde and ieopardie leſte whan it is deſti-
tute of all the ſtrength, ſome power and rage of a greater ſickeneſſe maye take
it, as for example, the paulſey, the generall taking or diſſoluction of all the lim-
mes and ſenewes, wherupon men lye bedred, or a conſumpcion. So after that
repentaunce hath caſt downe our combe, and hath well ſhaken our diſeaſe, whi
baptiſme hath ſcoured or pourged vs and made vs emptie and voyde from al
ſynnes, there bee ſuche thinges miniſtred, and geuen to vs, as maye holſomlye

repleniſhe

replenisshe the soule agayne beyng now well clensed and made voyde. Wrathfulnes is voyded out, and tentilnesse and mekenesse is in stede thereof infused. Enuie is sucked out, and taking of all thynges to the best, put in for it. Pieling and pollyng is voyded out, and in place therof succedeth liberalitie. The feruent desyre of makyng warre, is consumed awaye, and the earnest zele of peace cometh in for it. The loue of sensuall pleasures of the flesshe is expelled, and in their stede entreth the loue of thynges celestiall. Wyll ye heare what is the scammonie euangelicall? Doo ye penaunce. The axe is nowe alreadie sette at the roote of the tree. And euerie tree that bringeth not foorth good fruicte is cutte vp. And Paule in lyke maner: Mortifie your membres whiche are vpon yearth: whoorehuntyng, vncleannesse, wanton lust, euill concupiscence, and auarice. And within fewe woordes after it foloweth: spoylyng your selues of the olde man with all his actes. He hathe now voyded out the ill humoures, how doeth he fill vp the emptie place agayne? Doo vpon youre selues, (sayth he) as the saintes & the elected of God, the bowels of mercie, bountiousnesse, submission, humilitie, pacience, supportyng one another, and forgeuyng your selues emong you if any persone haue a querele agaynste an other, lyke as the Lorde also hathe giuen to you. And aboue all these thynges haue ye charitie, whiche is the bande of perfeccion, and leat the peace of Christe reioyce in your heartes. Suche manner an house swepte cleane with broomes and replenished on euery syde with suche ornamentes, the euill spirite shall not entsones entre vpon, whan he returneth with seuen worse then himselfe. Thus than the Euangelicall medicine hath wyne of it owne, wherewith to scoure the mattier of oure woundes that they smarte agayne. Auaunt, come behynde me Satan, thou sauoureste not the thynges whiche are of god, but whiche are of men. Now see the supplyeng oyle of the same. Haue ye a perfecte trust and confidence, for I haue ouercommed the worlde. A heare of your heade shall not perishe. Be ye not afearde litle flocke, for yours is the kyngdome of heauen. Paule hathe meate, wherewith he coumforteth and cherisheth suche as are but newlye conuerted to Christe, that they maye not fal agayne into diseases, forasmuche as they are yet weake: he hath also sounde and substantiall meate that maye kepe theim in perfecte strength, growyng forwarde from daye to daye vnto the measure of the fulnesse of Christe. Those persones had gathered perfect strengthe, of whome it is thus wrytten in the actes of the Apostles: They went reioycyng oute of the sight of the comsell, in that they had been reputed worthie to suffre reproche for the name of Jesus.

That man also had gathered perfecte strength whiche layed: I can doo all thynges, in hym that maketh me strong. And for this consideracion the Lorde Jesus in the ghospell exhorteth menne to the eatyng of the breade that was come from heauen, the eatyng whereof geueth immortalitie. He exhorteth men to the eatyng of his flesshe, and to the drinking of his bloude, meanyng vndoubtedlye of his doctrine, whiche beyng as breade to the soule, dooeth make thesame lustie and strong and (as effectuall strong wyne) doeth inebriate men and bryng them in a godly kynde of drounkennesse, euen to the contempte of this worlde, in lyke maner as flealshe hath sound nourishemente for the bodye, and lyke as bloude hath a vertue and effecte vnto lyfe. And though all the scripture of god haue a medicinable vertue and power in it: yet hath it none a more effectuall electuarye or receipt then that pertaineth to the ghospel. One and thesame spirite it is, that is in all the Scriptures of God, but yet in the ghospell especiallye his pleasure was, that the thyng should remaine, wherin he might speciallye shewe foorth his owne power, because there shoulde appere some difference betwene the seruauntes and the maister, betwene the puddels or litle gutters, and the

spryng or fountaine. And truely it is a labour well bestowed, to considre how great a thyng the vertue of this medicine is. Euerie common weale is (as ye woulde saye) a certayne body. The pestilent diseases and sickenesses of a common weale, are euill maniers. Against whiche diseases suche men as haue excelled others in wysedome, haue in soondrye regions ordeyned and set lawes, as it were certayne medicines and remedies for thesame, as for exaumple, emong the Athenians, Solon made lawes: emong the Lacedemonians, Lycurgus: emong the people of Crete, Minos: emong the Romaynes the tenne Commissioners called in theyr toungue, Decemviri. Yet not one of all these men, was hable to bryng to passe, that other nacions also would enbrace and receiue the lawes that he had made. No neither dyd any of them so muche as attempte suche a thyng, leste besides spendyng of labour in vayne, he shoulde also haue wonne an opinion of a shameleſſe acte in his so doyng. Solon was fain to liue tenne yeares a banished man for thrustyng his lawes into the citie of Athens alone to be vsed there. Plato a man so well learned and so eloquent, coulde neuer bryng the people of Athens in mynde to receyue his lawes. And yet is there no doubtes to bee made, but that euerye one of theim perswaded theimselues, that the lawes whiche they hadde made were true, and that they wished (yf it myght possibly haue been brought to passe) that all the world should haue enbraced and receyued thesame. No nor the lawes of Moses neither were spred abrode or receyued any ferther then within onely one nacion, although in dede the Phariseis did with great highe supt hunte to wynne and geat vnto them a fewe proselites, that is to saye, foreyns and aliens wonne to their religion. Fynally, not the violent autorite of the Emperours neither, was hable by violence or compulsion to obteyne, that theyr lawes might haue weight and force with all nacions. And the thyng whiche all the sayed persones by the lawes that they made did endeuour to bryng about, thesame did also the Philosophiers attempt by theyr morall rules and lessons, with great iudgement, and with incomparable diligence and labour wryten and published. Of al which neuertheleſſe, not one hath there been so eloquente or so well learned, that he hath been hable to bryng any one nacion in the mynde that he woulde haue theim in, so werithe and vneffectuall was the vertue of the medicine of philicke which they broughte. Onelye the trueth Euangelicall dyd in procesſe of a fewe yeares possesſe, perswade, and ouercome all nacions of the worlde full and wholle, drawyng vnto it the Grekes, and the barbarous peoples, the learned and the vnlearned, the inferiour common people, and kynges and all. So pithihy and so effectuall was the electuarie of this trueth, that somany thousandes of people forsakyng the lawes of their owne countreyes, renouncyng the religiō that theyr forefathers had vsed, leauyng aswell the sensuall pleasures and vices, whiche from their cradels they had been accustomed vnto: they enbraced a new and a forein doctrine, and out of diuerse toungues, and ordinaunces of contrarie sorte, they did consente to the receyuyng of a certaine lowe and basse philosophie: especiallye at suche a tyme as neuer was there any of the lyke sorte furnished nor armed either with the maintenaunce and supportation of learnyng and eloquence, or with the power and autorite of princes: and at suche a time ferthermore whā al the worlde with al the strengthe that it had, fought against the trueth of the gholspel beeyng vnarmed and naked: yet neuertheleſſe it could

not

not possible bryng to passe, but that the sayed trueth after that it firste entred possession vpon the countrey of Grece, inuaded also the citie of Rome, and the verye courte of Hers, and foorthwith spred it self abrode throughout all and singular the prouincies of the Empire of Rome, euen vntill the Iles called Gades, lying in the fertheste parte beyonde Spaigne, and vnto the Indians, vnto the peoples of Afrike, and the Scithians, and the Isle of Britannia now called Englande, beyng a countrey vtterlye diuided and cutte of from all the rest of the worlde. These nacions and peoples dyd verye muche differ one from another in theyr languages, lawes, rytes, vsages, ordeynaunces, Goddes, religion, and facions: and anon beeyng from suche great discorde brought to a generall vnyformitie, they begonne to syng all one song, extollyng with laudes and prayses Iesus Christe the onely lorde and saluecur of the worlde.

And all this while, the spoylyng of their goodes, their banishementes, emprisonynges, tormentes, deathes, were none other thing but good procedyng and goyng forewarde of the ghospell. What persone hath there euer been founde, that hath been content to suffre death for the lawes of Solon, or the morall preceptes of Zeno? But for the simple and playne doctrine of Christ, how many thousandes of men, both olde & young, how many thousandes of matrones and byrgins, haue willyngly offered and holden out their neckes to bee chopte of? And yet how muche more wondrefull, and more abhorryng from commune reason, are the thinges whiche the ghospell teacheth, then whiche the Paradoxes, that is to saie the straunge opinions of the philosophiers, dooe teache? And the sayd philosophiers doctryne not one of the princes did euer make anye a doode to destroye or suppresse, and yet of it owne accorde it banyshed awaye, lyke as did also theyr lawes, and the arte magicall, and the rites of sacrifices. For what creature dooeth at this daye sacrifyce vnto the Gods of the Heathen, or slaygheth beastes in sacrifice as the Iewes did? What persone dooeth now knowe of Zoroastes? What man setteth an heare by the misticall riddels of Pythagoras? Who readeth the lyke of Apollonius Tyaneus any otherwyse then as a certayne dreame? Yea or rather who vouchesalueth to reade it at all? For where Aristotell is at these dayes of greate name and fame in the scholes, leat hym neuer thanke his owne sacte therefore, but the Christians. For euen he had perished too, yf there had not been made a medley of Christe and hym together in our schooles of diuinitie. Against the philosophie Euangelical, beeyng, yet but tendre and euen but newly spryngyng vp, the worlde arose at the first chop with all his force and power, by meane of the Iewes, vnder the pretexte and coulour of religion fightyng againste the fountaine of all religion, by meane of the philosophiers beeyng hable muche to doe in all kyndes of learnyng, by meane of the Sophisters beyng felowes vnpossible to bee ouercõmed in stiffenesse of holdyng argumentacions, by meane of the rhetoricians beyng meruaylous in the force of eloquence, by the tyrannes beeyng armed with all sortes of shewyng crueltie, by meane of kynges, lieutenauntes, magistrates, by suche as were cunnynng in magike and sorcerie, and perfecte in the sleyghe of castyng mystes ouer mennes eyes and other senses, and by meane of ciuyll spirites beeyng the lordes of this worlde. All suche tumultuous busynesse, as these, (as a sea of etuils swellyng vp and ouerflowyng,) dydde the power of the trueth Euangelicall receiue, endure, breake throughe, and vtterly ouercome. For at the lighte of the ghospell whan it came, it was reason that all

counterfaictes of worldly power should clene vanishe away. Vp shot that same ghospell and shewed it selfe beeyng plaine and lowe, whiche all men with great adoe endeuoured to ouertrede and kepe downe. The bokes of suche persones, as with singular high witte, with woondrefull learnyng, and with exquisite eloquence wrote agaynst the ghospel, vanished away of theyr owne accorde as it had been certayne dreames, insomuche that they are not at this day remaynyng to bee had neyther, excepte it any fragmentes or small pieces haue been saued of the Christians, by reason of wrytyng agaynst them in confutyng them. The kynges and princes dooe nowe bough downe, to honoure the thyng whych to fore they wēt about to destroie: the power of magike is vanished away and gone: the euill spirites are cast out that they howle and roze agayn: philosophie hath confessed her ignorraunce: and geuyng ouer the foolishe wisedome of the world, it hath embraced the wysedome of the crosse: the rethoricians with oracions in the prayse of Iesus Christ: the poetes do hisse the olde goddes out of place, and in the lieu and place of Goddes innumerable, all their song and compolyng is nowe of Iesus Christe alone. Thissame so great a chaunge of the world, begoonne within a fewe yeares after Christ was putte to death, to be made generall and common through al the whole worlde, and without any maintenaunce or supportacion of mā, it encreaced from tyme to tyme still more and more, vntyll the piece of leauen beeyng mengled in three peckes of meale did leauen and turne al the whole batche, and vntill the graine of mustard seed beeyng digged into the yearth, did kerre and wyde spreygh his boughes abrode ouer Asia, ouer Afrike, and Europe. And ouer and beslydes all this, those persones who layed theyr battrey agaynst the trueth Euangelical to cast it downe and to destroye it, not onely had diuerse and sondry kyndes of terrours, wherwith euen very manly stomakes also might haue been quayled, that is to wete open cōmaundementes by proclamacion, consistories & places of iudgemente, forfaityng of al theyr goodes to the princes, attaindres and depriuacions, banishementes, prisons, tormentes of burnyng plates, scourgyng with roddes, axes wherwith to choppe of theyr heades, iebettes, fiers to burne them, wylde beastes to cast them to, that thei might be deuoured, deathes: but also they had diuerse and soondrye allurementes, wherewith an herte though it wer right cōtinent might bee corrupted. Ceasar would saye to some one of them: Renegue thou and forsake Christ, and be thou the chiefe emong all my piers, and except thou so do, all thy gooddes shall be forfayte to my behoufe. I wyll shewe all extremitie of rigour towarde thy wyfe and children, and thyselfe for thyne own part shalt bee cast to wylde beastes in a denne. Who did in suche cases as these perswade so many thousandes, and bryng them in mynde with reioycyng to take it whan theyr promocions and dignities were taken from them, whan theyr gooddes were spoyled, that whan they sawe those parties haled with all violence to huge tormentes and execution of death, who nexte after God were moste derely beloued vnto them, they should geue thankes to God: and finally that themselues whan they might easly haue escaped, and whan they might haue enioyed suche high commodities, should of theyr owne voluntary wylles offre themselues to bee cruelly martyred? No power of humayne eloquence could this haue dooen: but the godlye power of the trueth was habile, whiche laye hidden in the graine of mustardsede. Neither did the philosophiers doctrine lacke allurement. The Stoykes promised libertie and fredome, true

ryches,

rychesse, health, reigne, & other thynges magnificent and royall to be spoken. The Epicureans made highe woordes and promises of pleasure to the eares of men. The Peripatetikes dyd couple the good giftes of the bodye with vertue. But the doctrine of the ghospell as it did not drawe any body vnto it with any worldly terrours: so on the contrary parte, how ferre was it from hauyng any thyng commendable in outwarde shewe to see to, naye rather howe many thynges did it conteine vtterly incredible? It telleth newes of one Jesus nailed on the crosse, who had by his death deliuered mankynde, and this Jesus to be bothe god and man, borne of a virgin, and one that had returned agayne from death to life, and was nowe sitting at the right hande of God the father, and the same Jesus to had been a man that had taught suche persones to bee in blissed case, as for the profession of his name did mourne and waile, did suffre thirst or hungre, were put to affliction, wer euill spoken of, or were putte to death: and that all men shall in time to come arise to life agayn, and that the godly sorte at that daye (the same veray Jesus beeyng their iudge,) shall haue immortalitie to their lotte, & the wicked shall haue the peines of hell for euer without ende to endure. What philosopher durst haue entreprised to propoune suche thynges as these so ferre contrarye to all mennes opinion or thinkyng, and thynges so vntouthsome for menne to bee fond on, or to make anye great countenaunce vnto? Yet all these thynges neuertheless dyd the law talke of, the ghospell dyd in suche wyse persuade, that suche an one is taken for mad and cleane out of his wittes, as dooeth not beleue it: and that so manye thousandes of people will sooner forsake their life, then the profession of the trueth Euāgelical. And by what maner felowes at last dyd so great a chaunge of the worlde firste come vp? by meane of a fewe disciples beeyng menne vnknowen, men of lowe degree, men of pouertie, & vnlearned. To what purpose is it to speake of the rest, whan Peter the chiefe of them was a fisher, and of no further knowlage but his bare mother toungue, Paule a leather sewer, and not one of them all, a man of rychesse, or a man of power, or a gentle man? And either nothyng at all had they of this worldes, or in case thei had aforetymes had, they clene forsooke it. And by what wayes was it possible for suche men to bryng so great a matter to passe? Certes they brought a medicine in a vile boxe but it was through godly vertue, a medicine of great power and efficacie.

The talke euangelicall is of a playne homely sorte, and of no eloquent composyng, whiche in case a manne examine and trye by the storie of Thucydides in greke, or of Titus Liuius in latine, he shall fynde a lacke of many thynges, & with many poyntes shall he be offended. What a noumbre of thynges dooe the Euangelistes leat passe, howe manye thynges dooe they touche with three woordes and no moze, in how many places dooeth the ordre disagree, and in how many places dooe they appere to be one contrarie vnto another? It was possible that suche thinges should haue turned awaye the mynde of the reader from the readyng of it, and should haue caused it neuer to be beleued. Contrariwyse they that haue written stories of worldly affaires, how carefull are they wherof to make the first begynnyng of the matter, what labour & diligence do they bestowe, that thei maye not tell anye thyng otherwyse then is semyng, that they maye not tell any thyng vnlykely, that they maye not tell any thyng not standyng together, or any thynges contrary vnto reason?

Than ferther with what euidence dooe they laye the thyng playne before

mennes eyes, with what swete pleasaunt knackes and conceiptes do they contente and reteine the readers mynde, that no pointe of tediousnesse maye come stealyng vpon hym: But the monumentes of all this sorte of wryters hauyng been composed with great labour and studie, are a great porcion of them lost, and those that remayne are reade neither of all persones, and yet without geuyng any credite vnto them. For what persone is there so light of beleke, that he wyll auouche and warraunt, that in all Titus Liuius there is no poynte conteyned of telling an vntrueth? But so many thousandes of people there haue been found, whiche would with better will tenne times suffre death, then to admitte or graunte any one false clause to bee contcined in the writinges of the gospell. Haue we not than of these premisses an euident marke whereby to know the matter not to be of worldly auctoritee or wisedome, but of the vertue and power of God? There is a secrete vertue and efficacie lying hidden in the medicine, whiche whan it was once poured into the body, spred it selfe abrode ouer all the vniuersall nacions of the worlde, as if it were by resemblaunce, throughout all the membres. We haue nowe the cause, why the veritie euangelicall did within so fewe yeares by men of lowe degree, spreade it selfe abrode all the world ouer, whan thesame worlde rebelled against it with all kyndes of extreme cruelitie. And now maie it come in some mannes mynde greatly to meruaile by what reason it hath come to passe that in those later seasons, whan the worlde had Christian princes, Bishops, men of learnyng, welthie and riche persones, and endued with great authoritie, the diction of Christe is so shrounken together into a narowe roume. For the cause of this matter beeyng well knowen, a remedie might perhappes the sooner be founde. But I hauyng a good while sence forgotte my selfe, do passe the limites & boundes of a preface. I therefore returne now to our physicion Luke, whome lyke as I doubte not to be right acceptable vnto youre grace: so woulde I by my good wyll haue hym by meane of thesame youre grace, to be made the more acceptable vnto all people. The wyse Ecclesiasticus speaketh in this maner: Honour thou the physicion for necessities sake. How muche more than ought condigne honour to be shewed to this physicion, who hath tentilly geuen vs so effectuall a receipt of physicke, whiche is to euery creature necessary, except if any suche persone there bee, whiche is without all faulte and hath no nede to ware a better man than he was? And certes it will also bee effectuall, if we beeyng vttrely wery of our diseases and infirmities, shall oftentymes byte of this medicine, if we shall continually chawe it, if we shall conueye it to passe into our stomake and into the botome of oure herte, if we shall not vomite vp agayne that hath been taken therof, but shall kepe thesame still in the stomake of oure soule, vntill it cast a brode the vertue that it hath, and chaunge vs altogether into it selfe. This poynte by experience haue I founde in myne owneselfe, that litle fruite there commeth of the gospell, if a man reade it but sluggishely, and superficially renne it ouer. But in case a mā do with diligent and exquisite meditacion kepe hymselfe occupied therin, he shal fele a certaine vertue and pith suche as he shall not fele the lyke in any other bookes. Nowe to preuente makyng of myne aunswer vnto the suspicious demynges of menne, for that I haue dedicated euery particular paraphrase of the gholpels seuerally to particular princes, it is veray chaunce and not anye ambicion or sekyng on my behalfe. For thesame thyng hath fortuned vnto me in this matter, that fortuned in the epistles Apostolicall. Whan I wrote the

paraphrase

paraphrase vpon Matthewe, I loked for nothyng lesse, then that John should bee earnestly required, and immediatly after hym this Lukas. But nowe to thentente there shall not any glasewyndooze oz gappe bee seen emong the Euãgelistes, I wyll adde Marke also vnto the other three: albeit he that dedicateth sondrie ghospels to sondrie men, maie seme to do neuer a whit more contrarie to reason, then did Sayncte Hierome, who dedicated, yea euen the lesser Prophetes, vnto seuerall persones. I haue elswhere geuen aduertisemente, and do now eftsons geue warning vnto the reader, that he esteme no more auctoritie to be in any paraphrase of myne, then he woulde geue to the commentaries of other wryters. For I do not for any suche purpose wrote paraphrases, because I would shake or strike the gospell out of mennes handes, but to thentente it maye be read the more commodiously to a mannes mynde, and with the more fruite, lyke as meates are sauced to the ende they maye be taken with the better will and the more delectacion. Yea and of one ferther poynte also must I here warne a reader that is somewhat grosse of vnderstanding, whiche is, that it bee not myne owne woordes that I do any where speake in the paraphrase, leste the thyng whiche vnder the persone of the Euangeliste is humbly and truely spoken, maye seme to bee arrogauntlye spoken vnder myne owne persone. The lord Jesus geue his spirite vnto you, moste noble kyng, to the ende that vnder your protection beeyng a true Christian Prince in dede, the veritie of the gospell maye from daye to daye more and more reigne and flourishe.

Yeuen
at Basill the.xxiii. daye of August
in the yeare of our Lorde
M. D.xxiii.

The life of saynt Luke written by S. Hierome.

Luke a phisicion, and borne in Antioche, was not ignoraunte of the Grecke tounge (as his wrytynges do shewe) he was a folower and disciple of the Apostle Paule, and a companion of all his peregrinacion: He wrote a volume of the ghospell, of whome the same Paule sayeth in this maner. We haue sent with him a brother whose praise is in the ghospell throughout all the congregacions. And agayne to the Colossians: Moste dere Luke the phisicion greeteth you. And to Timothie. Luke is with me alone. He sette foorth also another speciall goodlye booke whiche is entitled the Actes of the Apostles, the storie whereof came euen full to Paules tyme beeyng and tarying two yeares at Rome, that is to saye, vntill the fourth yeare of Nero the Emperour there. Whereby we do well perceyue that the sayde booke was made in the same citie. Therfore as for the circuites of Paule and of Thecla the virgin, and all the tale of Leo by hym baptised, we reken emong the scriptures that are called Apocrypha. For what maner a thyng is it, that a companion whiche neuer went from his elbowe, shoulde emong his other matiers be ignoraunt of this thyng alone? Tertullian whiche was nere vnto that tyme, reporteth that a certayne priest in Asia beeyng an affeccionate fauourer of the Apostle Paule, was conuicte before John for beeyng author of the same booke, and that the priest confessed him selfe to had done the thyng for the loue that he bare to Paule, and the booke by reason therof to had escaped hym. Some wryters deme, that as often as Paule in his Epistles saieth according to my ghospell, he signifyeth of the woorke of Luke, and that Luke learned the ghospell not onely of the Apostle Paule, who had not been conuersaunte with the Lorde in the flesh, but also of the rest of the Apostles, whiche thyng Luke himselfe also declareth in the begynnyng of his owne woorke, saying: As they haue deliuered them vnto vs whiche from the beginning sawe themselues with their eyes and were ministers of the thynges that they declared. The gospell therfore he wrote as he had heard: but the Actes of the Apostles he compiled as he had seen. He lyued. lxxiiii. yeares not hauyng any wife. Buried he was at Constantinople, vnto whiche citie his bones were removed and conueyed out of Achaia, together with the bones of Andrewe the Apostle in the. xx. yere of Constantius the Emperour.

The Paraphrase of Erasmus vpon the Gholpell of S. Luke.

The prologue.

¶ Forasmuche as many haue taken in hand to sette foorth the declaracion of the actes that are come to passe emong vs, lyke as they deliuered theim vnto vs that first sawe them themselues, and were ministers of the woorde: I thought good also (now that I had gotte the knowlege of all thynges from the begynnyng) to wryte the diligentlye vnto the in order, good Theophilus, to the ende that thou mightest knowe the trueth of those woordes, of the whiche thou art enfourmed.

IN the hiſtories of worldly affaires, vpon conſideracio, that not a lytle, aſwel delectacion as also profite, is take of the knowlege of thynges: there is cuſtomably requi-red an vpright trueth of reporting theſame. But muche more oughte this vpright trueth to be in makyng relacion of the Gholpell: the whiche not onely doeth muche delite the mynde hauyng litle els to do, or is very com-modious and profitable vnto this tranſitory lyfe: but alſo is neceſſary vnto true godlineſſe, without the which no man atchieueth eternal ſaluacion, and the bliſſe that neuer ſhal decaye of the lyfe euerlaſtyng. For it were no matier of daungier, thoughe a manne did not knowe what man Hannibal was, or Alexander: what actes Epaminondas or Scipio hath doen: what matters Solon, Lycurgus, or Draco haue writen: what doctrine Socrates, Plato, or Ariſtotle taughte, albeit the knowleage of theſe thynges alſo, after the rate of mans ſtate and caſe in this worlde, hath their fruite. But whatſoeuer perſon ſhall not knowe the father, the ſonne, and the holy ghoſte: whoſoeuer ſhall not learne what actes the ſoonne of God Jeſus Chriſte hath dooen on yearth for the ſaluacion of mankynde, what he hathe taught, what he hath promiſed vnto ſuche as doe conſtauntely cleue to the doc-trine of the gholpell, what he hath threatned vnto ſuche perſones as doe either litle regarde, or els doe playnely deſpiſe theſame: ſuche an one ſhall not poſſibly bee hable to auoyde, but that beeyng excluded out of the cowmpanye of Gods childzen, and ſhut out from the ioyes of the heauenly lyfe, he ſhalbee adiudged with the wicked, to the tormentes of the diepe pitte of hell, whiche neuer ſhall haue ende.

And in dede at the firſt, by meane of thapoſtles beeyng therunto choſen of our Lorde hymſelfe, and by the reſidue of his diſciples beyng enſpired with the ho-ly ghoſt, the gholpell (in dede by liuely voice and by mouth onely, but yet with mooſt vpright certaintye and aſſured trueth) is begonne to bee ſpred abrode throughout all coaſtes and countreyes of the worlde, and dooeth daylye yet ſtill ferther and ferther renne abrode. Yet forasmuche as the ſyncerite of repor-tyng (the whiche goyng from man to man by mouth onely iſſueth ſucceſſiuelye to a great noumber) is more lightlye corrupted, then ſuche reporte as is ſette out and left from one to another in writyng: therefore Mathew the Apoſtle,

one

one of the twelue, whom our Lorde Jesus beeyng yet cõuersaunte on yearthe, had specially appointed and chosen to this office: and also Marke the disciple of Peter the Apostle, were by inspiracion of the holy ghoste admonished to put the summe of the whole storye of the ghospell in writyng: not myndyng ne goyng about by preuencion to take awaye from others any libertie to write of the same matiers: but rather, leste any person beyng craftilye deceiued by false Apostles, shoulde folowe the Jewes factions, or fonde fables in stede of the gospell. Notwithstandyng, lyke as not euery manne did at that tyme with eguall synceritie and pureneſſe preache the ghospell, so those that write dooe not euery man with lyke faythfulneſſe and trueth handle the storye of the ghospell. For many an one hath attempted after like sorte to patche and to make a medley of the discourse of repoortyng Christes ghospell, as other writers are woonte of mortall mennes actes: that is, entremedlyng ofttymes false thynges emong the true, and tellyng for matiers of approued certaintie, suche thinges as they had afore taken onely of the vncertaine rumoures and voyces of the common people, yea, and many tymes inuentyng of their owne braynes some thyng to tell, eyther of a delite and lust to lye, or els beeyng corrupted with some other affection. And (as mortall mennes matters are of nature apte and readie to bee corrupted) there shall perchaunce hereafter also some persones sterte vp, whiche through makyng lyes on the actes and doctryne of Christe and of his disciples, shall cause, that true matiers shall not be credited neither. Therfore the spirite of Jesus hath (as it were) nipped my herte also with a litell twynge, that after Mathewe and Marke, (whiche two with all possible trueth and vprightneſſe, wrote as muche as at that tyme they iudged to bee sufficiente, and yet neuertheleſſe of a sette purpose and entente, left vnto others certain thinges to be written, supplying in the meane tyme with the office of liuely voyce, that lacked in theyr writtinges;) and after some others whiche haue not with semblеable vprightneſſe attempted thesame: of whiche persones some haue euerye where entermyngled many poyntes muche contrary to the doctryne of the gospell: and many haue rather had an eye to fyll vp the holes of the storye with fables and tales vnseemyng for the grauitie of the ghospell, then to tell suche thinges as the holy ghost hath iudged to be auailable towardes the blisse euerlastyng: I Luke also should by compolyng a certaine ordre and processe of the storie euangelicall, bothe supplye suche matiers as haue been omitted by the others, and also debarre the authoritie of other persones, whiche eyther heretofore haue written, or hereafter shall wryte for matiers of certaynetie and for matiers of euident trueth, eyther cãtalyes of theit owne imagining, or els thinges none otherwyse knowen but by the rumoure and bruite of the people, who is commonly an authour and bryngeth vp of thynges not all of the tryest. And yet do not we our selues so frame the processe of this storie, that we leatte passe no manier poynte at al of the thynges that haue been sayde or doen: But we make relacion of suche thinges onely, as we know to conterne the godly deuocion of the gospel, and the fruicion of the lyfe euerlastyng. For an infinite and endeleſſe matter it were, throughly to write euery thyng that Jesus hath doen or taught. Some poyntes there bee, whiche without the preiudice of saluacio maye not bee vnknowen, some other thynges agayne there bee, the knowelage wherof bryngeth very muche profite to the zele and desire of perfect godlineſſe: and some poyntes finally there bee, that maye bee vnknowen without anye

perill

perill of saluacion, and without any greuous empechemente or hinderaunce of a christen mannes perfeccion: as in dede (for an exaumple) all that euer we knowe in diuine matiers, is but a litle litle porcion, in respect and comparison of that that we knowe not. Therfore neither wyll we touche and treate of euery matier to the vttermoste, nor yet tell or recite thinges vncertayne: but those thynges onely wyll we declare, of whiche there hath been moost assured and euident certaintie shewed vnto vs by the vndoubted Apostles and disciples of Christ, the whiche had not onely theimselues with their owne iyes seen a great parte of the thynges that they tolde vnto vs, and hadde hearde thesame with their owne eares, and had the handeling and doyng of muche parte therof with theyr owne handes: but also hadde theimselues been a parte of thesame actes that they reported were doen, as men that had doen many thinges at the commaundemēt of the Lord, and had suffered not a fewe thynges for his sake, because they were in all matiers inseparable companions and folowers of Iesus Christ, almoste neuer out of his presence. Neyther ought there the lesse credite to bee giuen vnto me, for that I do wryte suche thynges, not as I haue seen my selfe, but as I haue learned of others. It was requisite to a matier beyng so ferre out of all vse, and so straunge, and so vncredible: that feith should first be acquired and woonne out of all the senses of the body, and than thesame feith to be confirmed with euident wondres and miracles.

Of the actes that are cōe to passe emong vs.

But this kynde of tokens or prouffes cannot euermore continue ne endure. For on the one syde Christe didde not long exhibite himselfe to bee seen in this worlde, and on the other syde miracles are thynges but for a time geuen to mēnes hardnesse of beleefe, and afterwarde once to ceasse and to haue an ende. It is sufficient that the rudimentes and first principles of the feith, proceded from suche beginninges as these. Thomas the Apostle sawe Christ after his resurrection, hearde hym and felte hym with his handes, and than beleued: but oure Lorde and maister Christe pronounceth suche persones to bee blissed, whiche although they haue not bodyly seen the thynges dooen, yet neuertheleſſe dooe geue as muche credite to the woordes of the gospell, as if they had personally been presente at the dooyng of thesame. For otherwyse, if onely the iyes should bee beleued, euen verey they that were bodyly conuersaunt with our lorde, doe reporte many matiers, at the dooyng of whiche themselues were not presente, but learned it of other persones beeyng substanciall, credible, and true of theyr reporte: as (for an exaumple) of the natiuitie and petigrewe of Christe, of the wyse men that were called Magi, (whiche came from the Easte to see Christ beeyng newe borne) of the flying of Ioseph & Marie with Christ into Egipte, of Satan how he tempted Christe. We Euangelistes, though we sawe not the begynnynges of thynges, yet haue we seen the sequeles and endes of them. We haue seen in the Apostles, al that euer oure Lorde had promised of them in the gospell. We haue seene theim beeyng enspired with the holy ghoste, geue thesame holy spirite of God to other persones also beeyng baptised, by layeng their hande ouer them: yea, and in our owne selues haue we found and felt the effectual power and strength of the holy ghoste. We haue seen diuilles dryuen out of mē at the name of Iesus: we haue seen diseases put away: we haue seen poysons voyde of al effecte or force to dooe harme. We haue seen that the maiestie of the gospel, by men of slendre substaunce in worldely rychesse, by men of lowe degree borne, by men priuate, that is to saye, by men hauyng no seculare autoritie at al, is yet neuertheleſſe in a fewe yeres famously notified

That it mighte not bee denyed but that they hadde seen heardе and felte these thynges.

throughe

throughout the whole vniuersall yearth, and that the great and mightie princes of the worlde haue in vaine striued and wrastled to suppresse it.

And veraily euen the same thyng also, had our Lorde spoken afore and prophecied: whan I shall be lifted vp from the yearth (sayed he) I shall drawe all thinges to my selfe. Suche autours and auouchers of thinges, and the growyng of the same thynges to suche an ende and proufe as afore is sayd, doth not suffre vs to doubte, neither of tho thynges that haue passed before our tyme, ne yet of suche thynges, as for many hundredes of yeres to come are promyled. Whatsoeuer had of long tyme afore been foresayed by the godly sayinges of the prophetes, Iesus at his cummyng into the worlde did perfourme and fulfyll: and whatsoeuer thyng Christ toward his departure from hēce vp to heauen, sayd afore to thapostles that it should come to passe, hath in dede come to passe: neither is it to be doubted, but that he will with semblable vprightnesse and trueth, accomplishe all other thynges, whiche he hath differred vntyll his second cōming to bee perfourmed, concernyng the resurrection of our bodyes, and concernyng the rewardes of the godly persones, and of the wicked. Therfore as for the ordre and processe of the gospell matters, I haue with earnest studie throughly boulted out of the mouthes of suche, whose woordes are vndoubted and certain to write vpon. And out of these haue I picked suche pointes as semed to be moste effectuall and moste helpyng to the fayth, and to the deuout godlynesse of the gospell: not geuyng it but a litle touche here and there as it were at rouers, and as men gather floures here and there one, at auenture as they come to hand: but folowyng the ordre of the tyme, and the due course or processe of matters, I haue diligently compyled the storye, yea euen somewhat ferre fettyng the matter from the firste grounde, that is to wete from the conception of hym, whiche went before the commyng of our saluecour, lyke as in byrth, so in preachyng also, and in death. And than furthermore I treate of the straunge conception of Christ within the wombe of the virgin, of the byrthe of the childe, of his circumcision, of the purification of Marie, of sōdrie prophecies spoken vpon the childe, & of certayne tokens of godly towardnesse whiche euen very than already did like certaine litle sparkes appere in the chylde: of whiche thynges the other Euangelistes that with vpright trueth and certaintie wrote before, had touched almoste nothing at all. After al this, how Iohn baptised and preached, and than of the baptising of Iesus, of his beyng tēpted, of his doctryne, of wondres that he wrought, of his death, of his beeyng layed in graue, of his arisyng again frō death to lyfe, and of his returnyng vp into heauen. These thynges well set in an ordre eche in his moste conuenient place, I shall in another treatise adde, howe he sente the holye ghoste, and what were the firste rudimentes and principles of the primitiue churche whan it firste came vp, and begonne, and also as it grewe from time to tyme greater and greater, what the chiefe Apostles Peter, James, Paule, and Barnabe didde, what they taughte, by what myracles, and by what afflictions they glorifyed the name of oure Lorde Iesus, not for that I suppose that these thynges wyll bee strange vnto thee, moste honest Theophilus, but partelye to the entente that thou mayest eftesones perusse in an ordre tho thynges whiche thou haste by piecemele learned of others: and partelye to thende that thou mayest of a more perfecte, and assured credence, throughly perceyue by my wrytyng, the same thynges, whiche thou haddest hearde of others afore tymes by theyr liuelye

In the actes of the apostles.

voice

voyce, and wooyde of mouthe, and mayest refuse the fablinges of a great sorte whiche dooe at this present, vnder the false counterfeicte name of the ghospell, set out theyr owne peynted sheath: and not thou alone, o Theophilus, (for we dooe not wryte these thynges to any one sole person onelye) but also all other personnes, either at this presente tyme beyng, or hereafter to come, whiche either be or shalbe the same in dede, that thou arte called in name, that is to wete, the louers of god: whiche renouncyng and vttrely geuyng vp the deuyll, dooe with prest readinesse of beleuyng, and with godlye applying theimselues, sue to the frendeship of god: and the whiche despising aswell the ciuilles as also the good thynges of this transitory woorld, do bend al their desyre to those thynges, that are euerlastyng and heauenly.

Theophilus i Greke is in englisshe the louer of god.

The fyrst Chapter.

WHan the tyme by the purpose and appoyntemente of God prefixed, and by soondrye sage sawes of the Prophetes aforetolde and promised, and by the space of so many hundred yeres, greatly wished for of holy and deuout people, was now come, that the sonne of God shoulde take vpon hym the nature of manne, for to redeme mankynde by his death, and aswell by his doctrine as also by his exaumple of doyng, for to enstructe vs towardes the knowledge of the trueth, and the earnest loue and desyre of the godlye trade of the ghospell, and finally by his promyses for to set vp oure hertes towardes the hope of the lyke euerlastyng in heauen: for because all this same that was to bee doen was straunge, nor the lyke heard of, in any age or tyme afore, (the wysedome of god by secrete wayes and meanes ordreyng all thynges) there was leate passe no poynte at all of any tokens or euident signes, whiche mighte to a matter of it selfe incredible, purchase credite, and cause it to bee beleued among men.
For who hath euer heard a man to haue been borne of a woman on earth, which should for euermore reigne God in heauen? The histories euen of the Gentiles also be full of straunge thinges that haue happened against the cõmon course of nature. In the bokes of the olde testament we learne that fyer hath been cast downe from heauen: we learne the sea to haue opened and deuided it selfe into twoo partes: water to haue been gotten foorth of a drie stone by touchyng it with a long rodde, and deade menne to haue been restored agayne to lyfe. But who hath euer hearde a virgin to haue brought foorth a chylde without mans helpe? Yet in dede the chiefe article of our saluacion it was, that this same point were to all persones throughly perswaded, that is to wete, Jesus to be the same Messias, whose cummyng, all foretellynges of the Prophetes had promysed, and whom all the lawes of Moses had by waye of a shadowe expressed, and of whome onely all persons muste hope and truste to haue theyr saluacion.

¶ There was in the dayes of Herode the kyng of Jewry, a certayne priest named Zacharie, of the course of Abia, and his wyfe of the doughters of Aaron, and her name was Elizabeth. The texte.

Wherfore by the high wysedome and prouidence of god, there was one prepared, the whiche beyng for his owne parte also borne into this worlde after a woonderfull straunge sorte, shoulde goe before the heauenly chylde bearing of

the

the virgin Marie: and the which through the nobleneſſe of his linage, through ſuche his holyneſſe of liuing as had not afore that tyme bene hearde of, and by his auctoritie, through his rare gyftes of grace gotten among all the people, might vnto Chriſt beyng not yet borne, procure the fyrſt knoweleage and faith among the Iewes whiche were harde of beliefe, euen as the doctrine of the goſpel (wherof Chriſt was the heade, the firſte founder, and firſte bringer vp) was at the firſte beginnyng made acceptable vnto the worlde, by the teſtimonye of the olde lawe, the figure of the whiche olde lawe, Zacharie and Iohn did repreſent. But in ſhorte proceſſe of tyme, (the courſe of thynges beeyng chaunged a contrarie waie) lyke as Chriſt whan his vertues & giftes of grace were ſhewed forth, did derken the glorye of Iohn: ſo the brightneſſe of the maieſtie of the ghoſpell, as ſoone as it once opened it ſelfe vnto the worlde, dyd (as ye woulde ſaie) clene abrogate the autoritie of Moſes lawe. And ſo it was that where Iacob the Patriarke a litle before he ſhoulde dye, beyng endowed with the ſpirite of prophecie, did foreſaye verye many thynges which ſhould afterwarde come to paſſe, whan it was now come to the mencioning and namyng of Iuda, (out of whoſe tribe our Lorde Ieſus ſhoulde iſſue and procede by lineall diſſent) he ſpake theſe wordes of the prophecie, folowyng. The ſcepter (ſayed he) ſhal not be taken from Iuda, ne the head rewler from the thighe of hym, vntyll he come that muſt be ſent, and verye he ſhalbe the expectacion of all nacions. This prophecie did euidently enough betoken that Meſſias ſhould at ſuche tyme come, whan the people of the Iewes (whiche had afore from tyme to tyme euermore been rewled and gouerned by capitaynes, iudges, kynges, and prieſtes of their owne nacion) ſhould now be ſubiecte to a prince borne in a forreyne countreye. And theſame Prophecie did al vnder one geue a token, that the grace of the goſpell (whiche the Iewes would deſpyſe and ſette at nought) ſhoulde paſſe and go from theim vnto the Gentyles. But firſte of all others, Herode the ſonne of Antipater, whereas he was neyther deſcended of the bloud of the Iewes, and yet was beſides forth an vngodly and a wicked perſon, was not onlye enfraunchiſed and called to the honour to be a denſen of the countrey of Iewrie, but alſo through the fauour of Ceaſar Auguſtus than Emperour of Rome, obtayned the kyngdome and rewle ouer the Iewes. Therfore euen by this token alone (though there had been no mo, nor no other) the Scribes and the Phariſees, (whiche tooke vpon them the exacte and perfite knowleage of the lawe,) might haue geaſſed, that the tyme was now come, whan that ſame man ſhould bee borne, who defacyng and vanquiſhyng all terrene or yearthly kingdomes, ſhould bryng into the worlde an heauenly kyngdome, and whiche in the place and ſtede of tyrannes, ſhould create paſtours, and in ſtede of lordely maiſters, ſhould make tender fathers. Furthermore whereas the dignitie of the Iudaical prieſthoode was in excedyng high honour and in wondreful eſtimacion emong al perſones: the holy ghoſt had by the prophetes declared afore, that this prieſthood alſo of the Iewes ſhould be abrogated and abolyſhed, after that he were once come, the whiche not beeyng enoynted by men with materiall or bodelye oyle, but beeyng enoynted by God in ſpirite with the oyle celeſtiall, ſhoulde through a ſacrifice (beeyng in dede no mo but one ſole ſacrifice, but theſame neuertheleſſe a ſacrifice of moſte abſolute efficacie & vertue) take awaye all the ſynnes of the worlde: and ſhould through the feyth of the goſpell, and the bounteous geuyng of the ſpirite of God, ſanctifie and make holy all thynges.

Of Herode the kyng.

A certayne prieſt.

For

For Daniel had prophecied, that after the wrekes or seuen doubles of yeres, that is to say, after seuen times seuen yeres by God prefixed, it should come to passe, that the holy of all holyes should be enoincted, and than from thence forth should the hostes and sacrifices of the olde lawe ceasse. When thynges eternall shall be once come, thynges transitorye shall haue an ende: when ghostely thynges shall be come, thynges carnall shall cease: when the trueth shall be come, feyned counterfeytes shall geue place: when the lyght shall be come, shadowes & darkenesse shall banishe away: when Christe shall haue begonne to speake, the voice of the grosse lawe shall playe mum, vntill that it too, do openly professe hym, whom vntill nowe, it did rather (as who should saye) with certain tokens of becking, nod at, or poynte vnto, the by expresse wordes pronounce and declare to be he. At suche tyme therfore as Herode, beyng first a forreinour and an aliene borne, and secondarily a wicked person, and with many manslaughters and hainous murders, polluted, held all vnder his rewle and obeisaunce emong the Jewes, not by the authoritie of God, but by the fauour of Ceasar Augustus: & at what time the religion of the Jewishe temple, which consisted in externall figures & ceremonies, did moste chiefly of all flourishe emong men: at what time extreme wickednesse & all vngodly facions did before the face of God reigne emong the Scribes, the Phariseis, the elders, & the bishops, vnder the false pretensed colour & cloke of holinesse: euen than dyd the coming of the Lord Jesus, after this sorte as we shall now tel, begyn first to be knowen to the worlde. There was vnder a wicked king a godly priest, euen (as ye would saye) the last remaines that was left of the olde ordre of priesthood, not beeyng yet corrupted with so many vices: this priestes name was Zachary, whom the ordre of lottes cūming about again by course, did at that present time call to the ministryng of the sacres & holy rites in the temple. For so had Dauid sorted all the whole ordre of priestes into two principall families, that is to wete, of Eleasar, and of Ithamar. The other families being subiect vnto these two, he deuided into fower and twentie lottes, that euerye of them in ordre one after an other, should in theyr courses minister the sacres in the temple, eight daies space a piece: abstening all that while from all thinges, which by the rites of Moyses prescripcion, semed to make a mā vncleane: refrayning also frō cumpanying with their wiues, nor cumming once within their owne house, but abydyng still in the temple, to the ende that they myght with the more chastitie & with the more puritie handle the seruice of God: but to all the residue of the priestes (besides him whose course it was to minister for that weeke) it was lefull in the meane space to attende to their wiues and their childrē & to be occupied about their owne secular affaires, so that it were thynges necessarie and requisite to be done. And so it was, that whyle this ordre was thus in deuiding by lottes, emong the fower and twentie families, the eight place fell by lotte to Abia, of whom Zacharye was lineally descended, and into whose place Zachary had by course succeded. All thissame, though it semed to be doen by mere chaunce at auenture, yet was there no one poynte therof, but it was wrought by the high wysedome and prouidence of God, yea not so muche as the veray numbre of the course, but it was for a purpose and a consideracion. For lyke as the numbre of seuen for many causes hath the figure & signification of the olde lawe, so doeth the numbre of eight well accorde to the grace of the gholpel, for asmuche as the euerlasting blisse of hea-

Daniel. ix.

Named Zacharie.

Of ꝑ course of Abia.

uenis nowe geuen, not through the workes of the lawe, but freely and frankly through feith. And Zacharie had also a wife named Elizabeth, not only the better to be estemed for the respecte of her noble birth (for she came of ỹ stocke and bloud of Aaron the first prieste of the people of Israell) but also worthie to be had in reuerence and worship for hir integritie and perfecte goodnesse of behaueour, to the intente that suche an holy man as Zacharie was, should not be without a wyfe accordyng.

And his wife of the daughters of Aaron.

The texte. ¶ They were both righteouse before God, and so walked in all the commaundementes and ordeynaūces of the Lord, that no man could fynde faulte with them. And they had no childe because that Elizabeth was barainē, and they both were now well stricken in age.

For it was in verey dede an holy wedlocke knitte and made vp, not so much by copulacion of their bodies, as by lykenesse of theyr mindes and hertes, and by the felowship of godlines, because they were both of them verey good folkes and iust, not with the iustice of the Phariseis (whiche Phariseis vnder a false couloure and counterfaite shewe of holynesse, did sette foorth theyr peynted cheathe to the iyes of men for lucre and for worldely prayse, defourmyng their faces and makyng them vnsightly for the nons, a troumpette blowyng before them, at all suche times whan they gaue their almes, seekyng to be estemed holy by reason of long prayers made in corners of the stretes, whan their herte was drouned in all fylthinesse of haynous offences and trespaces against God:) but Zachary and Elizabeth with vncorrupt hertes, dyd in suche wyse obserue and kepe all thynges whiche the Lord had commaunded by the lawe: that neyther they gaue vnto men any holde or tytle to fynde faulte with them, and yet (the which is a poynte of no small difficultie) they did also by the puritie and clenesse of their liuyng, shewe themselfes pleasyng in the sight of God. Yea and this verey poynte also was wrought by the high wysedome of God, of a speciall prouision, to the ende that suche a one as should afterwarde geue testimonie vnto Christe at his cumming, might on his owne behalfe be in all maner degrees worthy acceptacion emong the people of the Iewes: first, for the noblenesse of his linage being descended of the ordre of priesthood aswell on the fathers syde as on the mothers syde: secondarily for the liuyng of both his parentes beyng vnreprouable: thirdly for the vertues & giftes of grace in his owne selfe, beyng wonderfull, and suche as were but in fewe persones to be found: and finally for his glorious death, whan he should suffre for the truthes sake. Suche a tryar verely it was mete ỹ he should haue, which came to allure to hymselfe the whole worlde, with the sauor, as it were, of the good fame and opinion that should spryng of hym. Furthermore by the prouidence of God, this poynte also was wrought, that the straunge maner of his natiuitie should stirre vp the myndes of men to haue a speciall regarde of Iohn: and no suche common matiers or factions as were in other folkes to be looked for at his hande, the whiche was borne into this worlde not after the common course of nature, but by the onely benefite of God. For although the holy conuersacion of zacharie and Elizabeth was specially well approued & allowed of all persons: yet in this one poynte their godlynesse semed to haue but hard happe, that both of them were verey ferre growē in age without hauing any issue or childe in all their tyme. For emong the Iewes lyke as the fruitfulnesse of matrimonie was reputed for a certayne thyng of great Royaltie: so was barainnesse in as muche reproche as any thyng, and was rekoned in the numbre of the chiefe misshappes and euils of this lyfe. For the moste parte of the

They were both righteouse before God.

And they had no childe.

people

people did interprete and take those persons to bee reiected and cast out of the fauour of God, whiche had not had the fortune and happe, with some kynde of issue to encrease and multiplie the people of the Iewes, beeyng a people specially chosen & dedicate vnto God. For the Iewes beyng altogether grosse and carnall, had not yet learned, that a spirituall and ghostely people it was, whiche God would haue by an heauenly generacion styll from tyme to tyme more and more to be multiplied with continuall succession of issue. They had not yet heard that blissed were they persons, whiche had gelded themselues for the kingdome of heauen. And this matter dyd not a lytle grieue them bothe in their mindes, respecially Elizabeth, who was now euen already by a muche reprochefull name in euery bodyes mouth called baraine, and was reckoned in the number of women of hard happe, as one of suche barainesse, that she was now past all lykelyhood or hope to haue any chylde, because that beeyng many yeres hauyng passed in the compainie of her wedded housebande, she had yet brought forth no fruite of matrimonie. For the reproche of barainnesse is woont moste specially to light on the wome. And this despaire of hauing any chyld, the old age of them both had encreased. But the bountefous goodnesse of God, did of tender fauour geue vnto the deuoute prayers and desires of their hertes, that thyng which the strength and power of nature dyd not geue to the compainying of their bodyes.

Because Elizabeth was barai.

And they bothe were nowe well stricken in age.

The texte.

And it came to passe, that whan Zacharie executed the priestes office before God, as his course came, according to the custome of the priestes office, his lotte fell to burne incense. And he wente into the temple of the Lorde, and the whole multitude of the people were without in prayer, whyle the incense was in burnyng.

Therfore whan zacharie executed the office of the priestе in the order of his course, whiche (as we haue sayed) was in the course of Abia: and continuing within the temple in the sight of God, attended the ministryng of the sacres, lyke a pure and a chaste man: and now according to the custome and maner, there was one to be chosen to goe into the innermoste and priuiest place of the temple (which is called *Sancta sanctorum*, that is to say, the holy of holyes, or the principall holy place) the chaunce of the lotte so fell, that he was chosen to entre into the principall holy place, (which it was not lefull for any person to entre except the bishop, or suche an one as were appointed in the bishops stede) and there, on the altare that stood in the secrete inner part of the temple, to lay holy incense made of certayne swete odoures in the olde lawe appointed, that is to wete, of balme, onycha, swete galbanum, and frankyncense of the clerest sorte. For this kinde of sacrifice was estemed emong the Iewes to be the moste holy aboue all others, insomuche that to the seeyng of this sacrifice whan it was in doyng, the lay people were not admitted to come in, no nor yet any of the leuites neither. But al the residue besides the priest that did execute, taried without, beyng separated and deuided from that place with a baile, makyng their deuout prayers all the meane whyle, that God would vouchesalue to ratifie that, that was than in offeryng for the helth & safegarde of the whole people: and so remained they without, vntill the priestе after the sacrifice in the inner place cõpleted, came forth againe to the people, to finish the residue of thinges, which to the ordenarie obsequies and rites of sacrifice did appertеine. And the priest did not only pray for the people, but also for himselfe, according vnto the prescripcion of the lawe, as one beeyng a mortall man himselfe aswell as the

Whan he executed.

Before god

His lotte fel to burne incense.

Exod. xxx

And ꝑ multitude of the people were without in prayer.

others, and in daunger of falling into the errours and vices of this worlde.

The texte. And there appeared vnto hym an Aungell of the Lord, standyng on the ryghtsyde of the altare of incense. And whan Zacharie sawe hym, he was abashed, & feare came vpon hym.

Therfore whereas Zacharie had many yeres afore often tymes with moste earneste desires, cryed vnto God to deliuer aswell his wyfe from the reproche of barrainesse, as also hymselfe from the griefe & pensifnesse of beyng without issue: yet (notwithstanding a certaine despaire of hauyng any children many a day sence conteined in his minde,) he did euen at that present tyme with moste ardent prayers, require of God as though he had than been present before his face, the publike redempcion of the people, which had now many hundred yeres been looked for. And in dede the fume of the incense mounting vp from the altare, was cast abrode in the aier on euery syde, but the desire of this deuoute bishoppe, perced vp euen to God, the Aungels carryng it, whose office it is to conueigh vp to almightie God the prayers of the godly, and agayne to bryng downe to vs his bounteouse largesse. An Aungell therfore that had been sente from heauen, stood at the ryght ende of the altare, on which the swete sauours of incense was burned, as one ready to declare some glad tydinges (bicause thynges that chaunce to be on the ryghtsyde, haue commonly a luckie signification of some good happe to come,) Zacharie, whan he had soodainly espyed this Aungell shynyng with celestiall brightnesse (for he came not in openly in a bodily fourme as men vse to do, but soodainly and vnware shewed himselfe visible) truly he was sore dismayed in his minde, and taken with a great feare; not that the Aungell made a shewe of any maner thyng to be feared, but for that the infirmitie of mannes body is not able to abyde the maiestie of the spirites or Aungels of heauen.

Thyre appered vnto hym an Aungell.

Whan Zacharie sawe him, he was abashed, and feare came vpon hym.

The texte. But the Aungell sayed vnto hym: feare not Zacharie, for thy prayer is heard. And thy wyfe Elizabeth shall beare a sonne, and thou shalt cal his name Iohn. And thou shalt haue ioy and gladnesse, and many shall reioyce at the birth of hym. For he shall be great in the syght of the lorde.

But lyke as it is a poynte of mannes weakenesse to fall in a tremblyng and quakyng at the soodaine sight of an Aungell, so is it the propertie of the great goodnesse of them, with ientle and familiar speakyng vnto vs, to take awaye our feare. The Aungell therfore with a gracious looke, and with ientle faire woordes speaking vnto Zachary, sayed in this wyse: Zachary, there is no cause why thou shouldest be afeard, but there is cause why thou maiest be glad & ioyfull. For I bryng glad tydinges bothe vnto thee, and to all the people for whom thou art nowe makyng intercession. God hath graunted thy deuoute and godly petition. The same Messias the deliuerer and sauer of hys people, whiche long and many dayes gonne hath been promysed, and many hundred yeres already looked for, is nowe at hande to come in dede. And not only that thyng whiche thou haste made petition for is obteyned: but an other thyng also doeth the goodnesse of God adde to the heape of thy desyres, which thyng thou durst not bee so bolde to aske, because thou were nowe cleane out of all hope that it myght by any possibilitie come to passe. Thou madest petition for the redemer of the worlde: thou shalt receyue also, one that shall declare and publyshe the redemer vnto the worlde.

And the Aungell sayed.

Feare not. Thy prayer is heard.

Thy wife Elizabeth shall beare a sonne.

The fruitefulnesse of thy wyfe Elizabeth that hathe been hitherto by the wysedome and prouidence of God delaied and put of, shall bryng vnto the no smal increase of ioyes: and a generall gladnesse of al the people, shal be coupled

with

with the particular reioycing of thyne owne priuate householde, yir fruitefulnesse that all folke despaired of, shall haue a commoditie, and do good for this purpose, that all persons maye vnderstande thissame chyldebearyng not to be of the common rate, but the chylde which shalbe borne, so be borne God beyng the worker and doer of it. In dede thy wyfe shall bryng forth to thee a child, but she shall not bryng forth child to thee alone: she shall bryng forth to the whole people in generall: she shal bryng forth to God, by whose prouidēce all this matter euery whyt of it is tempered and wrought. So muche the more to the wondre of the worlde shall she bryng forth, that it is so ferre past tyme of her age ere she bryng forth: so muche the more to the pleasyng and reioycyng of all parties, that she had no suche hope: so muche the more to her good happe and fortune, that she shall bryng forth a sonne, and not a sonne at all aduentures, but the great publisher, and foregoer, and (as who should say) the vsher and maker of way, and the purseuaunt of the moste great Messias that is to come. To the office of suche an high preeminence, is he by the free and franke fauour of God, picked out and deputed, a for that cause shalt thou call his name Iohn, that the people may euen therby at leste wise be aduertised, that he shalbe veray well accepted of God, and plenteously heaped with many heauenly gyftes of grace. Therfore the sorowe whiche the barainnesse of thy wyfe hath hitherto brought vnto thee, shall be redubbed with plentifull ioy, and with muche reioycing. Neither shal this ioy be kept or inclosed within the walles or precincte of thyne owne house. There shall at thy ioy a great many of thy frendes reioyce, whiche were sorowefull afore for thy sorowe. There shall leape for ioy at the byrth of thy sonne, all suche as do thirst the cummyng of Messias. This Messias beyng as it were the sunne in the skye, thy sonne shall go before as it were a certayne day sterre, to geue knowlage afore by his woonderfull brightnesse, that the arisyng of him is euen at hande, which shall on euery syde, put awaye the derkenesse of all the whole vniuersall worlde. In dede the other shall be out of all comparison moste greatest, but yet thy sonne too lyke as he shalbe muche inferiour to the other: so shall he in dignitie excell and passe all the reste of the other Prophetes that hitherto haue been. For he shall in veray dede be great, not only in the opinion of men, but also in the eyes of the Lorde, vnto whom no man is great, but by the vertues and gyftes of grace whiche himselfe doeth frankly geue. For he shall be great, not in worldly richesse and ruffleyng porte of this lyke, or in worldely dominion, but rather by the contempte and despisyng of those thinges, which make certayne persones great in the eyes of men. And the lesse that he shall desyre the commodities or welth of this worlde, so muche the more plenteously shall he be couched full of goodes heauenly.

And thou shalt calle his name Iohn.

And thou shalt haue ioy. &c.

¶ Wyne also and strong drynke shall he not drynke, and he shall bee replenished with the holy Ghost euen from his mothers wombe: and many of the chyldren of Israel shall he turne to their lorde God. And he shall goe before hym in the spirite and power of Helias, to turne the hertes of the fathers vnto the chyldren, and the vnbelieuers to the wysedome of the iust men, to make ready a perfecte people vnto the lorde.

The texte.

And as for all kynde of excellent or delicate fedyng, with all the other obiectacions and pleasures of the body, he shall so muche abhorre, that he will not at any tyme drynke any wyne, or any other delicious or strong drynke, ne any liquour at all, that is liable to take awaye sobriete from a manne, or to

Wyne and strōg drinke shall he not drinke. &c.

distemper his braine. For these filthy delites of sensualitie haue no place in such an one, in whose breste the holy ghost hathe taken possession afore to dwell in: which holy ghost shall replenishe the mynde and soule of thy sonne euen whyle he lyeth secrete within the enclosure of his mothers wombe, that he may play the parte of a Prophete in gesture, before he be able to haue any vtteraunce of woordes by speakyng. And in short processe of yeres, whan the gyftes of the spirite of God shall haue growen as his yeres and age shall do, he shall worke wondres: on the one syde, by the exaumple of his moste holy life, and on the other syde, through suche his preachyng as men shall marueyle at. For (accordyng to the prophecie of Malachias,) many of the children of Israel beeyng fallen from the fauour of God, (by reason that whyle they bearyng themselfes bolde on the carnall lawe, tooke no regarde to do those thynges, whiche the figures of the lawe do signifie) he shall conuerte to theyr Lord God, preachyng with great frankenesse and plainnesse, the kyngdome of God to be at hande: exhortyng them to the repentaunce & mendyng of theyr former lyfe: makyng without warde baptisyng in water, a foreproofer to the abolishyng of synne, whiche abolishing of synne was to come through Messias: and finally vnto all persons openly shewyng that same manne, whom God for this purpose would shortly after send into the worlde, that by hym alone and onely, euerlastyng saluacion should come vnto all men. This same Messias shall first come as a poore humble mã of lowe degree, to the ende that he may conferre & geue euerlastyng saluacion vnto all persons putting their trust & affiaunce in hym. Then afterwardes shall he eftsones come in maiestie to geue rewardes vnto euery one accordyng to their dedes, that is to weete, to the good and the godly euerlastyng lyfe, and to the vnbeleuyng and wiked persons euerlasting death. And lyke as by Malachias prophecie, Helias shall be the foremessagier of his second cummyng, to prepare the heartes of mẽ by his preaching, agaynst that same great and terrible daye of the Lorde, ryght so shall thy sonne be the foremessagier of the former cummyng, in whiche God by his sonne Messias, shall descend downe into the yearth, to lure & prouoke all persons in generall without exception, by Johns preaching, vnto the knowledge and loue of himselfe. And for this poynte he shall of a great many, be thought to be Helias. Neyther shall he without good cause be sayd to be Helias, in that he shall in the spirite and power of Helias come before the cummyng of the Lorde, to the ende that (as the Prophete Malachias hath written) he maye turne the hartes of the fathers to the children: wherby the Jewes, who haue so farre growẽ out of kynde and fallen from the holy trade of their forefathers, may amende, and come agayne to better grace: and that the same Jewes beleuyng in the woordes of Messias (by whom God shall speake vnto them) may truely deserue to bee called the children of Abraham, in that they folowe the prompte readynesse of beleuyng, whiche was in Abraham: and also that suche persons, as whyle they cleaue fast to the outwarde rynde or barke of the lawe, do not vnderstand the minde and effectuall pith of the lawe, he may conuerte and bryng vnto the wysedome of the iust, whiche haue learned, that vnder the litterall playster or pergetyng of the lawe, there lyeth hydden some higher poynte, and some holyer matter, the whiche shall ere long, be vttered abrode by the preachyng of Messias, who shall perfeitely accomplyche and fulfyll the lawe in the right kynde as it ought to be, but thy sonne beeyng as a waye leader vnto the heauenly

many of ỹ children of Israel shal be turne to their Lord.

And he shal goe before hym. &c.

Mala. iiii.

To turne ỹ hearttes of the fathers vnto the children.

wenly preaching of thilſame Meſſias, ſhall prepare the heartes of menne, that he may deliuer vp vnto Meſſias at his cumming, a people not vtterlye vntraded or vnentred in his diſcipline, but ſomewhat prepared already, and inſtructed therunto with the agniſyng and knowledgyng of theyr owne ſynfulneſſe, with the expectacion of the kyngdom of heauen, and with feling a great miſſe and lacke of the Meſſias to come. For ſo was it thought beſt vnto almyghtye God, by caſtyng fyrſt of all, certeine entreinges and principles, to bryng man, whiche had been fallen to vtter ignorannce and wickednesſe, a lytle and a lytle by degrees, vp to the higheſt poyntes of godly perfeccion.

Do make redy a perfect people vnto the Lorde.

The texte.

And Zacharie ſayed vnto the Aungell: by what token ſhall I knowe this? For I am olde, and my wyfe is well ſtricken in age. And the Aungell aunſwered, and ſayed vnto hym: I am Gabriell that do ſtand in the preſence of God, and am ſent to ſpeake vnto the, and to ſhewe the theſe glad tydinges. And beholde, thou ſhalt be dumme, and not hable to ſpeake vntyll the daye that theſe thynges come to paſſe, becauſe thou diddeſt not beleue my woordes whiche ſhalbe fulfilled in theyr tyme.

The Aungell bſyng all thilſame frendely talke, Zacharie hath nowe putte awaye the feare that he was in. But forbecauſe it were great high poyntes that the Aungell promyſed, and by courſe of nature, not credible: Zacharye bothe after the maner and vſe of the Iewes, and alſo repreſentyng a figure of theyr Synagoge, requireth to haue ſome matter of weight to be annexed to the promiſes, by ſome euidente token, to the ende that one miracle ſhoulde obtayne aſſured credite vnto an other. Wherfore he aunſwered, and ſpake vnto the Aungell in this ſorte. By what preſente token nowe out of hande maye I knowe, that thilſame whiche thou doeſt promyſe to come, is a matter of perfrite certayntie? For otherwyſe the very feleyng of nature ſayeth the contrarye. For I for my parte am already a verye aged man: and my wyfe alſo is alreadye ouer ferre ſtricken in yeres, to haue any chyldbearing hoped for of her bodye. Howe ſhall that thyng nowe chaunce vnto me and her, beyng both of vs olde and paſt hauyng any fruite, the whiche dyd not chaunce vnto vs whan we were young, and in perfeite luſtineſſe of our bodyes? Then ſayed the Aungell agayne: If a mortall man beeyng ſent from another mortall man ſhould promiſe vnto the ſuche thynges as theſe, thou mighteſt well, and not without good cauſe, doubt of the promyſe. For I graunt that thilſame thyng, whiche I promyſe, is aboue mans power, and aboue the common ordre and courſe of nature. But neyther is it poſſible for an Aungell to bryng a meſſage of vanitie, nor any thyng there is ſo vncredible among menne, but that God can eaſily perfourme it vnto them, that beleue in his promiſſes.

For I am old and my wyfe is wel ſtricken in age. &c.

For I am theſame Aungell Gabriell, many yeres gone, ſente to the Prophete Daniell, the whiche from tyme to tyme do ſtande in the ſight of God, among the ſeuen pryncipall ſeruitours of heauen, in a readyneſſe to do all maner obedient ſeruice at the wyll and pleaſure of God: and at this preſent tyme eſpecially deputed and appoynted by God vnto this office, to bee the meſſagier betwene God and man in this preſent matter, then the whiche, neuer was there at any tyme any other acte done, more greatter, or more to be meruayled at. Therfore that thou maieſt not be in any maner diſtruſte, it is God that is the maker of this promiſe: and I the meſſagier ſent from theſame, to make relacion of the matter vnto thee, and to bryng thee glad tydynges.

I am Gabriell that ſtande i the preſence of God.

And ſence thou dooeſt ſo muche require, thou ſhalt haue geuen vnto

And behold thou shalt be dumme.

thee, that shall both bee a true token of the promyse in tyme cummyng to bee perfourmed, and also a punishemente for thy mystrustfulnes at this presente declared. Behold, thou shalt soodainly, euē from this instant become dumme, nor shalt not haue power to bryng a woorde out of thy mouthe, vntyll thy sonne beyng borne into this worlde, shall haue discharged my credite and promise, of the which there ought not any doubt to haue been made on thy behalf. For the tyme is nowe at hande, that the Synagoge whiche is so harde to be brought to beleue, shall kepe silence, and no persons shall haue tong to speake with at libertie, sauyng onely suche as with ready towardnes to beleue, shall obey and folowe the preachyng of the ghospell.

The texte. And the people were awating for Zacharie, and merueiled that he taried in the temple. And when he came furth, he could not speake vnto them. And they perceyued that he had seen a vision in the temple. And he beckened vnto them, and remained dumme.

Whyle these thynges were in doyng betwene Zacharie and the Aungell, within the innermoste tabernacle of the temple, all the whole body of the people stode awayting and lokyng, that the priest should come forth accordyng as the maner was, to execute and ministre the rest of the rites that were yet to bee done abrode in the presence of the multitude. And truely they were stricken in a great wonder, that he made suche tarying in the tabernacle a longer space, then the wonte vse was. At length furth cummeth zacharie, with a countenaunce in dede, shewyng an vnwoonte gladnes, but the vse of his speache cleane taken from him. By the whiche thinges the people right well vnderstood, that some vision had appered vnto him while he was within. For the presence and beyng together with any parte of the maiestie of God, or with any Aungell of heauen, is wonte to make a great alteracion in the state and moode of a mortall mans face and countenaunce, as in olde tyme it chaunced also vnto Moyses. And whan he had no power to speake with his tongue, he wrought by signes and tokens of poyntyng and noddyng with his head, whiche was, that the sacrifice had been done to the contentacion of God, and that God was highly pleased therwith, and that they should therfore rendre thankes vnto hym, in that he had graciously heard the deuout prayers of his seruauntes.

And then dyd zacharie (euen dumme as he was) remayne still within the temple executyng his office in ministryng the sacres, vntyll the numbre of his eight daies were completed & ended. The people of the Iewes, all that meane while duryng, had a prieste that could not speake, as an incling and a token of the lawe in shorte procesle of tyme afterward to ceasse, and to geue place vnto him, whiche bryngyng the trueth abrode to lyght, should putte awaye all shadowes of thynges, and make them to vanishe.

The texte. And so it was, that whan the dayes of his ministryng were expired, he departed into his owne house. And after those dayes, his wyfe Elizabeth conceyued, and hidde her selfe fiue monethes, saying: Thus hath the Lord delt with me in the dayes wherin he hath loked vpon me, to take awaye my reproche emong men.

And after those dayes his wyfe.

But the ordinarie tyme of his ministeryng in the temple beeyng expired, zacharie returned home to his owne house: and there, vpon confidence and trust of the Aungels promise, he enbraced his baraine & aged wyfe Elizabeth. For here in this case, there was no geuyng of themselues to the wanton desire of the flesshe, but great lacke & desire there was of ỹ child which should bryng the glory

glozy of God to light & knowledge by his lyfe, and his preachyng: and whiche
ſhould be the foregoer of him, who hauing been a long ſeaſō loked for, ſhould
at laſte bryng perfeite ſaluacion vnto all creatures. Chaſte enbracinges of the
housebande and wyfe it is, whiche the promyſe of God doeth couple, and not
wanton luſt of the bodye. An holy compaynying together of man and wyfe
it is, that ſeketh nothyng els, but the fruite of iſſue: and godly is the loue and
deſyre of ſuche iſſue, as is borne, not to our owne pleaſures and appetites, but
to the publique benefite and welth of all creatures. Nowe whan Elizabeth
had accordyng to the Aungels promyſe, conceyued: ſhe hidde her ſelfe out of
companie, kepyng the matter cloſe from the ſyght of the people, by the ſpace of
fiue monethes, in dede no leſſe than a glad woman, that ſhe was conceyued
with childe, but yet (as vertuous diſpoſicion and chamefaſtnes commonly go
together) more then halfe aſhamed, for becauſe that to ſuche perſons, as dyd
not yet knowe all thiſſame matter to bee done, God being the worker and doer
of it, ſhe being nowe already an aged woman, might ſeme to had wholly geuen
herſelfe yet ſtill vnto the ſatiſfying of the wanton luſt of her body. For ſhe was
not ignorannte, howe muche inclined the moſte parte of folkes are, aſwell to
miſdeme the wurſt, as alſo to ſpeake naughtily. And the prudent minde of the
woman, had alſo a further iye, and regarde vnto this poynte too, that there
was no vauntes ne braggues to be made among the people, of the gyfte of
God, vntill it were aſſuredly paſt all doubtes: leſte, if the thing had afterward
quailled, or gone awaye in any behalfe, the reproche of her barainnes ſhould be
double, for that beyng ſo fer ſtrieken in yeres ſhe had conceyued ſuche a vayne
hope to haue a childe. Neuertheleſſe, whan by ſundry aſſured tokens, ſhe per-
feitely knewe herſelfe to be with childe, ſhe did in ſuche wiſe at all times thewe
herſelfe glad of her happie chaunce, that all this matter euery whit of it, what
ſoeuer it were, ſhe referred vnto the onely goodneſſe of God. I haue hitherto
(ſayeth ſhe) been diffamed with the reprochefull name of a barainne woman,
and one that neuer ſhould haue childe, among the people of Iſrael, in whoſe
opinion the barainnes of the body, is a thing of more diſhoneſtie & ſhame, then
naughty diſpoſicio of the mynde. But the Lord (I ſee well) hath for this pur-
poſe made a delay of my fruitfulneſſe, that a childe borne nowe whan no man
looked for it, not onely might deliuer me from the reproche of barainnes, but
alſo ſhould cauſe vnto me the more aumple ioy. For plainly the free gyfte of
God it is, who at ſuche time as beſt pleaſed him ſelfe, hath vouchedſafe to caſt
a fauourable iye on me his ſimple handmaide, in ſuche ſorte, that by reaſon of
my chyld (though beyng but one alone, & borne whan it was almoſt paſt ſea-
ſon, yet neuertheles a childe ſpecially to be marked & regarded) whom I haue
borne in Gods behalfe, I ſhall from henceforth in folkes communication bee
reported to bee a mother muche happier then a great many of others, the
whiche do with a great ſorte of childzen a piece, enriche their housebandes.

And ſhe hid her ſelfe fiue monethes.

Saying: thus hath the Lorde delte with me.

In ſ dales wherein he hath loked vpon me. &c

And in the ſixth moneth was the Aungell Gabriel ſent from God into a citie of Galile, the name wherof is Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of Dauid, and the name of the virgin was Mary. And the Aungell came in vnto her, & ſayd: haile thou full of grace, the lorde is with the. Bleſſed art thou among women. The texte.

Theſe thinges thus done, it remained, that the holier & greater piece of this miſterie, ſhoulde bee procured by the Aungell, that is to wete, that the ſonne

of God beeyng God immortall, ſhould of a virgin, beeyng a creature ſubiecte vnto death, bee borne a man mortall: the like wherof neuer had afore ſence the creacion of the world been heard, ne to the laſt ende of the world again ſhould bee heard. Therfore whan the tyme from without begynnyng by God prefixed, drewe nere, that God the father would by his ſonne deliuer the whole vniuerſall worlde from the tyranny of death and of ſynne: he ſent the ſelfſame Aungell Gabriell, as a broker or procurer and a maker vp of this godly copulacion and ioynyng with the ſayed virgin. And this was done in the ſixth moneth after that Elizabeth was conceyued with John. Vnto this heauenly matter there was ſpecially deputed a tendre yong virgyn, not ſet furth to the worlde with aboundaūce of riches or poſſeſſions, not by famouſnes of name, not with portlyneſſe of lyfe, ne with the other thynges whiche this worlde vſeth to haue in high regarde: but endued with excellente vertues of the minde, the whiche do make a manne acceptable in the ſight of God: that is to ſaye, with puritie of lyfe vndefiled, with maidenly demurenes, and with godly deuocion. Her habitacion was in an homely baſſe litle toune of Galile called Nazareth, a people nothyng regarded ne ſet by emong the Jewes. And the virgin was eſpouſed vnto a man of no fame ne porte in any behalfe to the worldes eſtimacion: but for his vertues of the mynde, a man to be accepted afore God, a carpenter by occupacion, and his name Joſeph, beyng lineally deſcended of the ſtocke of Dauid, from the which ſtocke of Dauid, the eſpouſed virgin alſo had her progenie, to the ende that the caſe might not diſagree with the prophecie, whiche had promiſed that Meſſias ſhould be borne of the ſtocke of Dauid kyng of Iſrael. And the name of the virgin was Mary. God had for the nons picked out two perſons of lowe degree and of ſmall porte, to thentent that the worlde myght not in this heauenly matter, clayme or chalenge to it ſelfe any poynte or part therof. He had alſo picked out perſons of moſte faultleſſe and moſte pure behauiour, to the ende that no poynte of cryme myght be layed to theyr charge. He had picked out perſons coupled together in chaſte and leefull matrimonie, to thentent partely that the priuetie of a childe to bee borne by a pure virgin myght be ſecrete vntyll the due tyme therof: and partly that the caſe beyng otherwyſe vnbeleuable, (whiche was, that a virgin had without coumpaynying with any manne brought furth a chylde,) myght not lacke a witneſſe conueniēt. At a tyme whan this virgin was in her contemplacion within her priuy cloſet (as virginitie loueth to be ſecrete) the Aungell Gabriell apperyng viſible with muche bryghtnes came in vnto her, and hayled her with a ſtraunge ſorte of ſalutacion. Reſt thou well (ſayth he) and reioyce, o virgin beeyng full of grace, and highly in fauour. Thou haſt the Lorde tyght fauourable vnto thee, and muche thy frende. And therfore ſhalt thou be ſingularly renowmed, and of a laudable name among all women.

And in the ſixth moneth was the Aūgell Gabriell ſente from God.

Into a citee of Galile. &c.

And the name of the virgin was Marie.

Haile thou full of grace.

The texte. ¶ When ſhe ſawe him, ſhe was abaſhed at his ſaying: and caſt in her mynde, what maner of ſalutacion this might be. And the Aungel ſayd vnto her: Feare not mary. For thou haſt found grace afore God. Beholde, thou ſhalt conceyue in thy wombe, and beare a ſōne, and ſhalt call his name Jeſus. He ſhalbe great, and ſhalbe called the ſonne of the higheſt. And the Lord God ſhall geue vnto him the ſeate of his father Dauid, and he ſhall reigne ouer the houſe of Jacob for euer, and of his kyngdome there ſhalbe none ende.

But the virgin, at the ſodayne ſight of the Aungell, and agayne alſo at the fourme and tenour of his ſalutacion beeyng ſtraunge and ſuche as neuer had

been

been heard of afore, forasmuche as she on her owne behalfe conceyued no great opinion of her selfe, was right muche dismayed in her minde. For that she was sore adrad at the entreyng of one in the likenesse of a young man not loked for, was a poynte of a certaine veray true maidenly & tendre shamefastnesse: that she made not answere out of hande, but cast with herselfe in her mynde, what thyng so straunge and so high a salutacio might meane, was partely a poynte of wysedome, and partely of demure softenesse. But forasmuche as the Aungell right well knewe what she was casting in her mynde, he would not suffre her any longer to stande in doubt or perplexitie: but both toke away her feare with speakyng iently vnto her, and also declared at large the cause of that his vnquod and straunge gretyng. Mary (sayeth he) there is no cause why thou shouldest be afeard. The iewell of thy virginitie and maydenhood, which thou art sigularly in loue withall, is safe vnto the without any daunger of lesyng it. Neyther am I come to please the, or to set the agog with a vaine salutacion: but I am come vnto the as a messagier of a matter both passyng ioyfull, and also veray great. Wonder not thine owne desertes. Of the mere fauour of god it is that is offered vnto the, & not of thine owne merite. And euen in this veray poynte thou doest please God, that thou standest in no conceipte of thy selfe. And let this suffice the, that thou haste atteyned grace & fauour at Gods hand. And nowe herken a thing neuer heard afore, but yet a true thyng. Thou shalt conceyue a babe in thy woombe, and shalt bryng furth a sonne, and shalt call his name Jesus, because he shall bryng saluacion vnto his people. And although he shalbe borne in an homely place, and of a mayden estemed to be of lowe degree: yet by reason of his heauenly gyftes of grace, he shal euery waye be moste greatest: insomuche, that after he shall once be knowen to the worlde, he shalbe called, not by the name of a Prophete, but the sonne of the hyghest. The surname shall be greater then any other manne maye haue, for because the chylde that must be borne, shall ferre surmounte the common rate and degree of mortall mannes state. In this chylde certes wyll the Lord God perfourme and accomplishe the thyng, which the prophecie, being to thee not vnknowen, hath promised. A man borne of the stocke of Dauid shall sit in the throne of his father. He shall not through the ayde and mayntenaunce of the worlde, vsurpe or take vpon hym a transitorie dominion and reigne of this worlde: but his heauenly father will geue him the heauenly reigne of Dauid: and he shal reigne ouer the people of Israel for euer without end. Neither shal there euer come any ende of his reigne, as the Prophete Esay hath prophecied.

And the Aungel sayd vnto her: Feare not Mary. 30.

Beholde, thou shalt conceyue in thy wõbe.

And of his kyngdome there shall be no ende. Esay. vii.

Than sayd Mary vnto the Aungell: howe shall this come to passe, seyng that I knowe not any man. And the Aungell answered, and sayd vnto her: The holy ghoste shall come vpon thee, and the power of the highest shall ouershadowe thee. And therfore the holy that shalbe borne, shalbe called the sonne of God.

The texte.

The hearte of this virgin dyd not through these so high promises of the Aungell, weaxe any whit the more haulte to take vpon her: neither dyd she of the highnes of the matters conceiue any distrust. She conceyued not in her mynde any lust the presumpcion, that when her sonne should be a kyng she on her parte also should be made a quene: neyther was she vnknowyng, that nothyng there was of suche high difficultie to bee done, whiche God was not hable with a mere becke to bryng to passe. All her care and thought was onely

onely for the iewell of her virginitie, on whiche she had so muche set her loue. And therfore she doeth not requyre a token of the Aungell, as Zacharie had done: but doeth with maidenly shamefastnes, and also according to wisedom no more but enquire, to knowe of the Aungell the maner how the thing should be wrought and doen: and maketh answer vnto him in this maner: By what meane or waye shall it come to passe (sayeth she) that I shall bryng furthe a sonne, forasmuche as I am in suche sorte espoused to my good man whom I do nowe lyue withall, that yet neuertheles I haue no conuersation of his bodye, suche as wedlocke requireth. For continencie lyketh vs bothe, and this poynte of blyssfulnesse, yf it myght be, we would full fayne haue perpetually to endure betwene vs.

Than sayd Mary to the Aungell. &c.

The Aungell therfore teacheth howe it should be doen, and taketh awaye from the virgin all doubtfulnesse concernyng her virginitie. O virgin (sayeth the Aungell) nothyng shall in this matter be doen or wrought after the common course of nature. An heauenly chylde bearyng shall it be, and by an heauenly worker shall it from the firste ende to the laste be executed. Thou shalt continue in chaste loue towardes thy chaste spouse. Fruitefulnesse of issue the happiest that euer maye be, shall come to thy lotte without any detrimente or violacion of thy virginitie. For thou hast not an housband geuen vnto thee for any suche purpose, either that he should make thee a mother, or els thou make him a father: but the prouidence of God hath thought good by this meanes to make a sure waye for thy safegarde and preseruacion, for thy good name and fame, for thy virginitie and maidenhood, and for thy conuenient quietnesse. It was goddes pleasure that an vndoubted witnesse of this straunge chyldebearyng should be both present and assistente to the thyng: he would in no wyse, but that thou shouldest haue one, who with chaste and continente lyuyng in thy company, and with all poynctes of feithfull seruiceablenesse, should geue diligent attendaunce aswell on thee, as on the chylde that is to bee borne: and finally, it was his pleasure, that by this deuise & pretence, this misterie should bee kept secrete from the vnbeleuing sorte, and also kept secrete from the wicked spirites. And this holy copulacion of the diuine nature with the nature of man, shall not violate thy chastitie, but shall make it altogether holy. The father of heauen hath determined, after a straunge sorte, eftsones to begette his sonne on thee. Neither shall there any sede of a manne mortall bee requisite or nedefull to this diuine concepcion, but the holy ghost shall from heauen come downe into thee: and in thy wombe, (as it were in an heauenly workehouse) shall accomplishe the worcking of this holy babe: and in stede of the bodelye or carnall embracing of an housband, the highest shall ouershadowe thee, in such wyse tempering and qualifying his infinite power and vertue to the measure and capacitie of mannes nature: that it maye he hable to abyde the metyng together and the conioyning therof. Where filthy lust is in the carnall copulacion of man and wife, there whatsoeuer is borne, is borne vncleane, and thrall to synne. But this that shall be borne of thee, (because it shall be conceyued of the moste holy embracing of the highest: because it shalbe conceiued by the worcking of the holy ghost, who maketh all thynges holy: because it shall be conceiued of a virgin moste pure, whom of all women God hath purposely heretofore picked out, being clere from all spotte of sinfulnesse) shall immedatly be holy as soone as it shalbe conceyued. And at the first, by reason of the humaine

And the Aungel answered, and sayde vnto her. &c.

And the power of the highest shal ouer shadowe thee.

bodye

body taken of the ſubſtaunce of thy body, it ſhall rightly be called the ſõne of a virgin, and the ſonne of man: but after the miſtery of this byrth once perceiued and vnderſtanded, he ſhall not be called the ſonne of Joſeph, but the ſonne of God: and that truly, not after the common guyſe, as iuſt perſons beyng purged from ſinnes, & iuſtified by the free fauour of God, are by adoption called the ſonnes of God: but he ſhall by a ſyngular reaſon and maner, be called the ſonne of God, of whom he is in deray true dede double begotte: once without beginning of time, & eternall, of his eternall father: and now in time, mortall, of a mortall mother, and a deray naturall man of a deray woman. And lyke as in this ioyny̆ng together, the diuine nature ſhall be vnited and knitte with the nature humayne: ſo ſhall the chylde reſemble the nature bothe of the one parent, whiche is God, and alſo of the other, whiche is man. This miſterie of goddes deuiſe and conueyaunce is of an higher ſorte, then that it may be perceyued euen of the deray Aungels. It is for thee ſufficient, to ſhewe a mynde beliefull and ready to obey. All the reſidue ſhall he accompliſh and bryng to effecte, who is of power to do whatſoeuer his will is.

¶ And beholde, Elizabeth thy couſyn, ſhe alſo hath conceyued a ſonne in her olde age. And this is the ſixt moneth with her that is called barain. For nothyng ſhalbe vnpoſſible with God. And Mary ſayed: beholde, I am the handmayden of the lorde, be it vnto me according to thy woorde. And the Aungell departed from her. The texte.

And nowe to the ende that both thy ioye may bee more aboundaunte, and thyne aſſiaunce of the more certaintie: take a freſh exaumple euen deray nere at hande. Beholde, thy couſyn Elizabeth, that aged woman, beyng nowe a long tyme of barainneſſe vncurable, hath (euen I my ſelfe beeyng the meſſagier) otherwiſe then euer ſhe hoped for, and aboue the power of nature, conceiued a ſonne, whiche ſhall be as a troumpette and an opener of thy chyldebearyng, her beyng conceyued with chylde is now a good while ſence of vndoubted certaintie: her bealy is vp, and the chylde is quickened & ſtirreth within her. For this ſame is the ſixt moneth, ſence ſhe hath conceiued which was cõmonly called by the name of barain, euen before that ſhe was ferre ſtrieken in yeres, yea and nowe ferther growen in age, then that ſhe myght hope to haue any iſſue, although ſhe had not to fore been barain. This to almighty God hath ſo been thought good, to thentent that all creatures maye vnderſtande, nothyng to be ſo vnbeliuable emong menne, whiche the power of God is not able to bryng to effecte, yf it bee his pleaſure. As eaſile ſhall he geue conception to thee a virgin, as he hath geuen to her beeyng barain, ſauyng that it hathe pleaſed hym, that thy exaumple ſhould be ſingulare and piereleſſe, becauſe thy chylde muſt be alone without piere. Certayne barain women haue heretofore by the ſpecial gyft of God, brought forth childe, but thei haue brought forth nothyng but mere men. Neuer hath any virgin yet vnto this daye brought forth childe, nor neuer ſhall any do after thee, becauſe that he which beyng but one perſon, ſhall in himſelfe comprehende both the nature of God, and the nature of man, is no more but once to bee borne. After that Gabriell had all this ſayed, the maiden made aunſwer in fewe woordes, but woordes of ſuch ſorte, as might bee a witneſſe of exceedyng great demureneſſe coupled with paſſyng great aſſiaunce and zele towardes God. I know it (ſaieth ſhe) to haue been promyſed by the mouth of Eſay, that a maiden ſhould conceiue and bryng forth a ſonne: and

For nothyng ſhalbe vnpoſſible with God.

And Mary ſaid, beholde I am the handmaide of ỹ Lorde.

and I haue no doubte, but that God is able to do all thynges that his wyll is, and that he will not be false in his promises. That if it hath so pleased him, to the executyng of this misterie, to choose and depute me, beyng a mayden of the lowest sorte and degree of all others, there is nothyng that I can hereby chalenge or claime vnto my selfe, either of merite, or els of grace. It shall euery whit come of the goodnesse of God: it shall euery whit come of the myghtie power of God. I do nothyng but willyngly offre my selfe as an handemayden to the lorde, (vnto whom I am for altogether dedicated) ready to be at all his commaundementes. I do beleue, that thou doest promyse: and I wyshe that with all spede it may fortune vnto me, as thou doest promyse. And euen with the woorde speakyng, the same heauenly conceyuyng of chylde, was without any her feleyng or perceyuing accomplished: she had in her wombe the sonne of God: she was replenished of the holy ghost. And anon the Aungell leafte her. Of this holy communicacion of a virgin with an Aungell, it was the wyll of God to begynne all the matter of restorying mankinde, because that same first pestiferous talking of a virgin with the serpent, had brought into the worlde the grounde and matter of mannes confusion and mischiefe.

Be it vnto me according to thy woorde.

The texte. ¶ And Mary arose vp in those dayes, and went into the mountaynes with hast, into the citie of Juda: and she entred into the house of Zacharie, and saluted Elizabeth. And so it was, that whan Elizabeth heard the salutacion of Mary, the babe lepte in her wombe. And Elizabeth was filled with the holy ghoste, and cryed with a loude voyce, and sayed: blessed art thou emong women, and blessed is the fruite of thy wombe. And whereof happeneth this vnto me, that the mother of my lorde should come to me? For lo, as sone as the voyce of thy salutacion sounded in myne eares, the babe leapeth in my wombe for ioy. And blessed art thou, that thou haste beleued: for thyng shalbe performed in thee, whiche haue been bolde thee from the lorde.

Mary beyng by reason of this gyfte of God, become the more sad and womanlye, and also the more tender and readie to do any thyng that she ought to do, because she had of the Aungels woordes, learned Elizabeth to bee with chylde, and this nowe to bee the fyrre moneth therof: she lefte her owne house, and toke her waye vppe into the high countrey, and with great spede came into the citie of Juda where Zacharie dyd enhabite: and entryng into his house, she offred and gaue vnto her cousin Elizabeth, woordes of greting, and how that she did in the ioyce and was verye glad that Elizabeth was with chylde. For true godlynesse doeth rather reioyce at the happie fortune of an other bodye, then set the mynde to make bauntes or braggs of it owne. Charitie loueth secretie: it cummeth not forth of the inmoste partes of the house for any callyng, vnlesse duetie moue it thereunto: and beyng abrode it maketh haste, in doyng any poynte of duetie it taketh more laysure. Mary in all her iourney vttered no salutacion vnto one bodye by the waye, vntyll she was come to Elizabeth. Neither was that same a salutacion or greting of the common sorte. All good happe and blessednesse dyd of this gretyng eyther other, encrease vnto them both, and the efficacie of the spirite of God, dyd in them bothe the more plentyously abounde. Mary carryed with her in her wombe the fountayne of all ghostely gyftes of grace, and through the inspiracion of the babe in her bealy, she was nowe altogether in case that nothyng came out of her harte or her mouth, but onely of God. Therfore it came so to passe, that as soone as the salutacion of the virgin Mary had once sounded in the eares of Elizabeth, the babe, whiche she beyng an aged woman had than in her bealy,

And saluted Elizabeth.

dyd

dyd leape and spryng, (as ye would say) skyppyng for ioy and gladnesse, John not yet beyng borne, felte the diuine power of his Lorde but euen lyke afore conceiued: and within the enclosure & tabernacle of his mothers wombe both with gesture magnifie him, whom he should afterwarde set forth & magnifie with his voice. Neither did Elizabeth without fruit perceiue and felte the holy leaping of her litle babe within her. Through her babe enspired from heauen, the mother also is inspired, and altogether is full and whole sodaynly taken with an happy and blissed kinde of infection. Through the voyce of Mary, the heauely power of God perceth into the babe within the wombe of Elizabeth: and through the babe with this sodayne blastyng so taken, the mother too is adblasted, in suche sorte, that she on her partie also beeyng replenished with the holy ghoste, did not nowe kepe in the ioyes of her herte: (although she had afore kept her selfe within doores, and had no talke with her, as one that would not for shame be acknowen to be conceyued with chylde:) but with a mighty great voyce (which voyce her mighty great affection and zele did worke in her) she cryed out, and vttered suche thynges through the motion of the spirite, as she neither could deme of the swellyng of her bealie, ne yet had learned of any mortall manne. And euen as though she had heard the Aungell talkyng with Mary, thus doeth she begynne her gratulacion. O happy and blissed mayden (sayeth she) thou shalt haue and enioy the chiefe prayse emong all women worthy commendacion. And holy is the fruite also of thy virginly wombe, out of whiche shall come forth that same wondrefull floure, who by the voyce of all nacions, shall be preached throughout all the whole vniuersall worlde: of whom long and many a day gone, the Prophetes haue prophecied: and he shal haue the chiefe laude and prayse emong all thynges, bothe that are in heauen, and that are in yearth. I acknowlage it to bee a greater thyng, and of more excelleneie, then a mortall man, that thou beareste enclosed within the chambre and tabernacle of thy wombe. If age or yeres only beestemed in vs twaine, it is not vnmete for a young damisell or mayden to come to an aged woman: but if the dignitie or worthynesse of both our babes that we go withall, be compared: it had been my duetie in all haste to rome and visite thee. I truly on my parte was happie and fortunate enough with this benefite of God, that I go with a chylde, the whiche shall in tyme to come, be a person of no small dignite and estimacion: but of what my deserte is so great happinesse chaunced vnto me, that she whiche muste bee the mother of my Lorde, shoulde thus of her owne accorde take paines to come to me. For by an vndoubted token haue I felt the cumming hither of my Lorde. For loe, immediately whan the voyce of thy salutacion sowned in mine eares, I felt my young chylde stiere and leape by in my wombe, as one shewyng an earnest desire, and gladnesse to go mete his Lorde, and to do vnto him his bounden duetie of reuerence and homage. And thou too forsouth beeyng a mother, doest not vnlyke to the chylde in thy bealie, for he beyng the Lorde and maister, doeth vouchesafe to come see hys kinswaunte, of purpose to sanctifie hym, and to replenyshe hym with the holye ghoste: and thou beeyng so farre the superiour in dignitie, doest not thynke it peinfull to come to me that am thyne inferiour: so muche the more lowely behauyng thy selfe, as thou doest surmounte and excelle in heauenly gyftes of grace, whiche gyftes, thou doest veray well, in that thou doest not impute them to thyne owne merites, forasmuche as they are thynges geuen thee of

And so it was, that whyle Elizabeth, heard the salutacion of Mary. &c.

And Elizabeth was fulled with the holy ghost.

Blissed art thou emong women. &c.

For loe as soone as the voice of thy saluration sowned. &c.

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And blessed art thou that thou hast byleued.

the free bounteousnesse of God. And certes in this behalfe art thou much happie, that thou diddest not mistrust the promisses of the Aungell, though they seme to vs so muche vnlykely to be beleued. Thou haste conceyued without helpe of man, and doubt is there none, but that the residue of thynges whiche the Aungell hath promised vnto thee in the lordes name, shal with semblable trueth and surertie be performed vnto thee.

The texte.

¶ And Marie sayed: My soule magnifieth the Lorde: and my spirite hath reioyced in God my sauiour.

Whan Elizabeth had by the spirite of prophecie spoken these woordes, Mary also, (who through maydenly chamefastenesse had hitherto cõceled the ioyes of her harte,) being now sodainly rauished with the holy spirite of God, of whom she was full and had been a good whyle erst, could no longer temper herselfe nor forbeare, but that with an himne of reioycing and thankes geuing, she must haste out into the laude and prayse of God, to whose goodnesse it is to be attributed, whatsoeuer high or especiall good thyng doeth chaunce to manne or woman of this worlde. O Elizabeth (sayeth she) not without good cause deest thou reioyce in my behalfe: but yet this cummeth euerywhit of the gyfte of God, yea and of his free gyfte, and not one iote of it there is, that I can presumpteously impute to myne owne desertes. And therfore not my tongue onely, but also my soule, acknowledging it owne weaknesse, doth euen from the botome of my harte rootes, magnifie & exalte the lorde with prayses: and how we muche the lesse of merite it acknowlageth in it selfe, so mouche more behemently doeth it maruayle at the greatnesse of Goddes benefites. I haue cause wherfore to geue hym thankes, I haue cause why to talke largely of his beneficiall goodnesse, but cause haue I none wherfore to reioyce to my selfe warde. Yet neuertheles my spirite beeyng enflamed with the spirite of God, doeth for ioy not possible to be vttred in woordes, skyp and leape within my body, not in it selfe, but in God, who is both to me and to all persons the onely cause and worker of all saluacion.

My soule magnifieth the Lorde.

And my spirite hath reioyced in God my sauioure.

The texte.

For he hath loked vpon the lowe degree of his handmayden: for behold, from henceforthe shall all generations call me blessed: because he that is myghtye hathe done great thynges for me, and holy is his name.

For wheras I was the moste abiecte of all women, yet he of his owne mere goodnesse, hath cast a mercifull iye on his poore handemayde beyng of lowe degree, and hath vouchesaued to geue me suche a great and high gyfte, that from this time forthwarde accordyng to the woordes of the aud of the Aungell, I shall in folkes talke, be called a woman moste happie & fortunate, not onely of the Iewes that are nowe at this present daye alyue, but also in all yeres and ages to come, and of all nacions of the whole worlde, to whom a sauiour shall happen to be borne of my bodye. For we maye truly be called happie & blessed in anysuche thyng as is bestowed vpon vs, not by meanes of our owne industrye, not for our owne merites, but of the free fauour of God. All the laude and prayse therfore of this happie fortune, shall redounde to hys laude and commendacion, that hath frely conferred & geuen the same. I shalbe reputed happie and blessed, but yet happie through his mere bountie & goodnesse. And what shall the nacions of the whole worlde in all the processe of yeres to come talke of me, verayly that he whiche by his exceedyng great power is hable to doe all thynges, hath in me beeyng the meanest of all maydens, wrought

From hencefor the shall all generacions call me blessed.

Because he that is myghtie &c.

wrought and perfourmed a thyng wonderous, and such as neuer tofore hath been heard of. And therfore shall my name be numbred emong the wemen of good happe: but his name shall euerie where bee holye, and to be adoured and worshypped: at the which name euery knee of thinges heauenly, yearthly, and also infernall, shal humble it selfe and bough downe: and through which name onely, saluacion shall come to the vniuersall worlde. For the profession of thys name, shall perfectlye geue saluacion and holynesse vnto all creatures. At the callyng on of thys name, shall diseases be driuen awaye, venomes shall leese theyr strength, deuils shal flee, and dead bodyes shall reuiue agayne.

The texte. And hys mercy endureth from generacion to generacion vpon them that feare hym.

And this also shalbe a thyng of free gifte and mere gratuitie, and not of dette or duetie: it shall bee of mercie, and not of merite: whiche he shall moste largely poure forth, not onely to the nacion of the Iewes, which hath looked for hys cummyng to themselues and no mo, ne to one age alone, but his mercy shall spreade abrode euery waye, and issue from nacion to nacion, vnto the fertheste endes of the worlde, and from age to age vntyll the laste daye of thys world. In dede the Israelites only were once they that loked for this saluacio whiche was promysed by the prophetes: but whatsoeuer person (in what nacion soeuer it be) hath forsaken vices, and beginneth to haue in him the feare of god, thesame shall be reconed in the felowshyp and brotherhod of ỹ Israelites. This saluacion shall extende vnto all suche, as myslyking themselues, shall submitte them through feyth vnto the lord, whether thei be Grekes, or Frenchemenne, or Englishemen, or Scithians. And contrary wyse, suche persones as puttyng theyr affiaunce and trust in their owne dedes shall proudely sette vp themselues agaynst the greatnesse of god: shallbe repelled and put away from the felowshyp and partakyng of this benefite, yea though they shal be descended euen of Abrahames owne selfe, or els of Dauid. For this benefite of god is not bestowed or geuen, eyther for the valuacion of substaunce and rychesse, or for the estimacion of kynred, or for the woorkes of the lawe, or for anye other desertes or ablyng of mannes power, but by the commendacion of an humble herte, & an herte that is sory in it selfe, that it is so corrupt, & suche an herte, as through syncere and perfect feyth, dependeth on goddes mere mercye.

The texte He hath shewed strength in hys arme, he hath scatered the proude in the imagination of theyr owne harte.

For god beyng in mynde and wyll to caste downe the arrogant presumcion of worldly wysedome and power, hath stretched foorth the strength and puissaunce of hys arme through his sonne beeyng nowe brought in state and fourme of humilitee: and the wisedome of this worlde he hathe made folysshe, and banquished: declaryng hymselfe euen whan he doothe humble hymselfe moste lowly of all, yet neuertheleese to be of more myght and puissaunce, then the hyghest state emperiall of all worldlye power: and that same whiche in hym semeth folysshe, to bee more wyse then anye wysedome of this worlde be it neuer so wonderfull greate. Yea and those persones, who bearyng themselues bolde on theyr owne wisedome, and trustyng in theyr owne power haue hurdely lyfted vp theyr nekes agaynst god, he hath wonderfully disperpled & scattered with theyr veray owne deuises and appoyntmentes, accordyng as he had long afore promised by the prophet, saiyng: I wyl take and ensnare the wyse in their owne wisedome. For whyle they do with their subtyle wyly-

nesse strive agaynst the purpose & worckyng of God, they have both bewrayed theyr owne foolishenesse, and also vnawares renoumed the sapience of God. And whyle they do by the mayntenaunce and suppostacion of thys world, attempt and labour to oppresse the ordinaunce of God, thei have declared, howe much vnhable this worlde is, any thyng at all to doe against the puissaunce of god, whiche by their rebellion they have established and made strong for ever.

The texte. He hath put downe the myghty from their seate, and exalted them of lowe degree,

So, (the course of thynges beeyng chaunged the contrary way,) suche persones, as a foretymes sate lyke men of hyghe estate in theyr thrones puffed in pryde of theyr worldly wisedome, and to be feared as touchyng the power and authoritie of man, he hath plucked downe out of theyr high seate: & suche as to the worldward were of low degree, those hath the bounteous goodnesse of God exalted vp and sette aloft. They that appered to bee in the top of the castell of godlinesse, are manifestly found to be wicked, and they that semed to bee suche as had nothyng to dooe with God, nor God with them, are now sodainlye made the children and sonnes of God.

The texte. He hath fylled the hongry with good thynges, and the ryche he hath leat goe emptie. His seruaunte Israell he hath taken to hym in remembraunce of hys mercye. Euen as he spake vnto our fathers, Abraham, and to the seede of hym for euer.

Suche persones as acknowelageyng theyr owne vnryghteousnesse did honger the iustice of God, those hath god plenteously filled with hys heauenly treasoures of all goodnesse: and on the other syde, suche as in their owne conceiptes thought themselues to be great ryche men, and hyghly to abounde in good weorkes, (and therfore dydde nothyng hungre the grace of the gospell:) those hath he cast of from him, houngresterued. For circumcision is turned into vncircumcision and vncircumcision hath succeded into the glory and honoure of circumcision. The Israelite borne trustyng to hymselfe, is shut a parte and debarred from the kyngdome of god: and the gentiles are elected and taken to the honour of the children of Abraham. The proude Pharisee is refus'd & cast of, the harlotes & the lowely publicane is receyued and taken in. The stif standers, and the sturdy holders vp of theyr snoute he hath cast downe: those that laye as outcastes nothyng regarded, and such as were in peryll of miscarrying, those he puttyng foorth hys mercifull hand hath reised vp and holpen. Suche as had theyr syght, he hath made blynde: and to such as lamented their blindnesse, he hath opened their iyes. To those that acknowelage their infirmytye and sickenesse, he hath geuen health: and suche as in theyr own cõceiptes semed to bee perfectly whole, he hath euen leaft to theyr disease. Those that vaunted themselfes to be the children of Abraham, he hath plainly declared to bee the children of the deuill: and suche as had no poynte of kynred with Abraham as touchyng the fleasche, those hath he throughe the fayth of the gospell, made the veray true chyldren of Abraham in dede. Those that vaunted theimselues by the glorious name of Israell, those hath he reneagued and put away from the inheritaunce of the promisses made vnto Israell: but whatsoeuer persone of whatsoeuer nacion, whether beeyng bond or beyng free, dyd willyngly offre hymselfe to the ghostely seruyng of God, hym hathe God taken vnto hym, and in euery suche hath he perfectly shewed hys long delayed mercy, which mercy he had a fore prompysed by his woorde (beeyng vttered by the mouthes of the prophetes) to the people of Israel, whom as a people more derely beloued and fauored

Hys seruaunte Israel he hath taken to hym.

In remembraunce of hys mercie. Euen as he spake vnto our fathers Abraham &c

fanſyed euen for hys owne tooth, he doeth in the holy ſcriptures call hys ſeruaunt. He had neuer been forgetfull of his promyſſe, but by reaſon of the long delaye, as though he had forgotten it, deſpayre had creped vpon men, but now hathe he euidently declared hymſelfe to be in no poynte vnmyndefull of hys people. For this is that ſame veray true ſucceſſion of Abraham. This is that ſame true Iſraell, whom not the nereneſſe of bloud doeth make acceptable to God, but the ſincerities and pureneſſe of feith, by which feith onely is God ſeen. And theſe thynges are not wrought ne dooen by chaunce or by caſualtye, but the thyng is now ſhewed in facte, which long and many yeres paſt, God hath promyſed vnto our fathers, Abraham, and hys ſucceſſion. For to Abraham it was ſayed: In thy ſede ſhal all nacions be bleſſed. And to Dauid it was ſated: of the fruicte of thy body wyll I ſette vpon thy ſeate. Theſe thinges, long time afore promyſed, of good men looked for, and of manye an one deſpatred, it hath pleaſed God nowe in theſe dayes to perfourme vnto the true poſteritye of Abraham, the ſtocke and kynred of whiche poſteritie, ſhall neuer decaye ne fayle vnto the ende of the worlde.

And to the ſede of hym.

For euer.

And Marie abode with her aboute three monethes ſpace, and returned again to her owne houſe.

The texte.

All theſe thynges which wer yet to come, Marye dydde in the ſpirite of prophecye, ſpeake foorth in playn wordes, euen as though it had been come to paſſe and effect already. And than muche lyke aboute the ſpace of three monethes dyd ſhe make her abode with her couſin Elizabeth, coumforting the olde woman bothe with holye and vertuous communication, and alſo withall louyng and frendly attendaunce. And euen but a litle before the tyme of her ſayd couſins deliueraunce, Marie returned home to her own dwelling place again. For on the one ſyde to helpe playe the midwifes parte at a womans laboure, was no fitte nor decent office for a maiden that had neuer borne childe: and on the other ſyde, ſhe gote her awaye from the great reſorte of weomen that were to come ſhortely after, to be at Elizabethes childe bearyng.

And retourned agayne to her owne houſe.

Elizabethes tyme came that ſhe ſhould bee deliuered, and ſhe brought foorth a ſonne. And her neighbours and kynſfolke heard how that the Lorde had ſhewed great mercie vpon her, and they reioyced with her.

The texte

And now was the full tyme come, that Elizabeth ſhoulde bee deliuered of childe. And a ſonne in dede borne, did aſſuredly verifie the promiſſes of God. The matter was by a common bruite or noyſe ſpred abrode by meane of her neighboures and kynſfolke, whome, euen lyke as the barainneſſe of Elizabeth had grieued afore, ſo dyd it now reioyce the ſame, that of the greate mercye of God, by reaſon of a manchylde now borne, the name of a mother hadde happened vnto an olde woman of barainneſſe deſperate, and ſeemyng to bee paſt all recouerye, to whom it had been an happye chaunce to haue brought forth a wenche, but a muche more luckie happe it was, to haue brought forth a ſonne. And euen in thys poynte alſo appered the promyſe of the Aungell, who hadde ſated, that it ſhould come to paſſe, that manye an one ſhoulde bee gladde in the birth of that childe. For thither came renning many an one, and declared themſelfes to reioyce that ſhe had well ſped, and hadde brought forth a ſonne. And good reaſon it was that many ſhoulde reioyce in the byrth of hym, who hadde been borne to the hygh benefite of a verraye great maygnie.

And they reioyſed with her.

The texte

And it fortuned that on the eight daie they came to circumciſe the child, and they called

hym Zacharye after the name of hys father. And hys mother makyng answere, sayd: not so, but he shall bee called John. And they sayd vnto her: there is no man in thy kynred that is called by that name. And they made signes to hys father how he would haue hym named. And he called for writing tables: and wrote saiyng: John is his name. And they did all meruail. And immediately was hys mouth opened and hys tounge also, and he spake and praised God. And feare came vpon al them that dwelt nyghe vnto them. And al these saiynges were noysed abrode throughout all the whole countrey of Iewrye. And al they that heard the same, layed them vp in theyr hearties, saiyng: what maner a chylde, trowe ye shall this childe bee? And the hand of the Lorde was wyth hym.

And nowe was come the eyght day after Elizabeths deliueraunce, in the whyche day by the prescription, and appoyntemente of the lawe, the chylde must bee circumcised, and haue hys name geuen hym. Her kynsfolkes therefore resorted thyther, whiche by the order and course of kynred, thought it their partes to see that the childe wer duely circumcised as it ought to bee. And because the chyldes father had hys speche taken from hym, (who commonlye vseth at hys pleasure to appoynte howe the chyld shall be named,) the kynsfolkes supposyng and demyng the father to be of the mynde and wyll, to haue that that commonly is woont to bee moste to mennes cõtentacions: called him zacharie after the name of hys father. But hys mother contrary wyse beeyng taughte that thynge by the inspiracion of the holye ghoste, whyche of her house bande beeyng than dumme, she could not learne, contended that he should not be called zacharye, but John: wherin the holy ghost did signifie, that he which was borne should be a publisher of a newe lawe, whiche newe lawe shoulde abrogate the traditions of men of old time, and should turne the carnal vsage thereof, into grace of the spirite. For Zacharias souneth in Hebrue myndefull of the Lorde, and IOHN hath hys name of grace. The ryghteousnesse of the law did consiste in woorkes prescribed and appoynted: and the ryghteousnesse of the ghospell consisteth in grace thrzough feythe. The kinsfolkes did not geue place to the authoritye of the mother, but on the contrarye parte contended that he ought rather to be called zachary, because that in al the stocke of zacharie there was not one that was called John. And in any childe it is a common vse, that the remembraunce eyther of the father or of the graunde father, or of the vncle by the fathers syde, or of some other nere kinsman, bee renewed. Yea and yet at thys present daye, some suche there bee, whom the name of zacharie dooeth more delite, then the name of John: that is to wete suche persones as cannot yet well abyde, that circumcision, newe chaunges of the moone, washynges, holy dayes, fastes, chose or difference of meates, and sacrifices, should be abolished, euen as it were men in dede and facte crieng with open mouthes: The name of John, we will none of it: our olde zacharye will we haue. Forasmuche therefore as the woman that late in childbed, and her kynsfolkes could not agree, it was requisite to haue the autoritye of the father to ende this contencion. The father had not yet the vse of hys tounge, although it was nowe muche necessarye for hym to saye hys mynde. In such sorte therefore as it myght be, he hadde beckes and sygnes made vnto hym to declare by some meanes what name it pleased hym to haue geuen to his sonne. Zachary as soone as he vnderstoode the matter, made sygnes to haue writing tables, to thentente he myght by dumme letters, in writyng signifie vnto them the thyng, whiche he had as yet no power with liuely voice to expresse.

And they cal led hym zachary after the name of his father.

And they sayde vnto her: there is no man in al thy kynred, that is called by that name

And they made signes to his father howe he would haue him named.

John is his name.

Whan the tables were brought him he wrote in this wyse. John is his name, signifiyng and meaning that same name to had been geuen vnto him by

the

the Aungell before he was conceyued. And they dyd euery one of them muche woondre, aswell that a straunge newe found name dyd lyke hym, as also that the mother whiche had her toungue at liberty, and the father who couldc not speake did so agree vpon the childes name. And nowe did the tyme draw nere, that the lawe of Moses should begyn to speake, whiche hytherto onely, by figures and dum paternes, had after a sorte poynted and marked out the grace of the ghospell. The tyme was now come, that beliefe should open the mouth of zacharie, whiche the hardnes of beliefe hadde accordyng to the promysse of Gabriell, shutte vp. As soone therefore as he had writen in the tables, by and by also was the tyng of his toungue looced. And the first power that he had to speake, he dyd of none other thyng begyn, but of praisyng Godde, by whose free bounteousnesse so great an heape of loyes had chaunced vnto him. Vnles the Iewishe toungue kepe silence, beyng bothe the doctrice and auaunter of carnall obseruaunces, and also an auoucher of mannes righteousnes, the euangelicall toungue hath no power to speake, which is a preacher, and a setter forth of grace, of feyth, of charitee, and preacheth not the workes of the law, whiche lawe doeth not recouer or geue vnto any man the prayse of reighteousnesse by hys owne factes, but preacheth the ryghteousnes of God by innocēte freely conferred, and geuen through feith. But al these thinges, first, of an aged woman bearing a childe, of the straungenesse of the same childes name, of a soonne borne by the promyse of an Aungell, of the father of the childe lyke made sodaynly dumme where as he couldc afore speake wel inough, and than agayn of a dumme man soodaynely made eloquent to the praisyng of God: al thissame was by a bruite and a common rumour spred abrode, not now emōg their kynsfolkes and neyghboures onelye, but also throughoute all that same coaste of Iewry, that is called the hylle countrey, insomuche that not onelye a greate woondreyng, but also a certayne kynd of beyng amased, and of being in a tremblyng feare, (which was conceyued by reason of so many & so vnwont miracles) did possesse the hertes of al folkes in those partyes. For of these preaumbles they gathered in theyr myndes, that thys childe whiche was nowe borne, was lyke in processe of tyme to doe greate thynges, and thynges that had afore not been hearde of, forasmuche as his conception and birth too, was so soone made notable by woonders and miracles. They saw hys father to be so ferre stryken in age, that he was verey vnlyke to haue been a geatter of children: and as for hys mother, beside that she was an olde woman, they saw her barreinnesse to be such, that euery body thoughte it paste all hope that euer she shoulde haue brought forth any childe: they considered the myracle of zacharias speche, whiche had been sodaynly taken from him, and sodainly restored again, they had heard that the Aungel Gabriel was a worker & a doer in the matter: they wel perceyued the inspiracion of the holy ghost to be both in the father and in the mother of the childe: they perceiued euery whit of the matter to be aboue the common rate and sorte of the birthe of other children, and euery parte therof to haue great tokens of the vertue and power of God. And these poyntes euery bodye in theyr owne herte, earnestly considerynge and weighyng, sated secretlye within themselfes: what manyer one is thys childe lyke to bee an other daye? Not one of the Prophetes was borne after suche a woonderfull straunge sorte. For the verave myracles of thynges that haue been wrought about his birthe, doe euidentely declare all thissame geate to

And immediatly was hys mouthe opened and his toungue also.

And he spake and praised god.

And al they that heard the same layed them vp in theyr hertes, &c.

And the hande of the Lorde was with him.

bee doom by the power of God, whiche shal assiste the childe beeyng one specially appoynted by god to the executyng and dooyng of some verye hyghe thinges. Neyther did they without good cause thus reason these matters with themselfes. For the hand of God dyd in verye dede extende and shewe foorthe his heauenly power into the childe, and by the childe into the parentes, myndyng no lesse then in due tyme to shewe thynges of greatter woondre,

The texte. ¶ And his father Zacharye was fylled with the holy ghoste, and prophecied, saiyng: Blessed bee the Lorde God of Israell: For he hath visited and redemed his people.

And to thentente that altogether myght bothe be full of myracles, and also replenished with all ioyfulnesse, Johns father Zacharie also beeyng altogether enspyred with the holy ghost, brast out into this hymne souning wholy to the honour and prayse and magnifyng of almyghty God.
Openly to be shewed and spoken (sayeth he) is the goodnes of God, and with all kyndes of praisynges to bee magnifyed: who whereas he is the God of all peoples, yet his pleasure was to be of a speciall purpose called the God of Israell, not, as though he wer not the Lord of al other nacions also, but because it hath pleased hym that the people of Israel shal be a figure of that heauenly people, whiche by renouncyng and despising the yearthlye thynges of this worlde, dooe laboure to atteyne and to come vnto that eternal citie of Hierusalem, where God is worshipped with thinges inuisible. Of al such, what countrey soeuer they lyue in, and out of what nacion soeuer they bee borne, is God to be praysed, who after so long processe of time, hath at laste vouchsalued in suche sorte as hath not been sene afore, to visite hys people being now in great agonye, and almoste clene tyred with the tedyousnes of most careful and long continued bondage, and beyng euen now at the verye poynt of bitter despaire. Agaynst the whiche people, Sathan, synne and the worlde, had so mightilye preuailed, that no manner hope did now remaine, neyther in the phariseis, nor in the philosophiets, nor yet in the ceremonies of Moses lawe. He hathe nowe caste hys eye lyke a mercifull lord vpon hys sayd people, and hath freelye redemed them from al these euils.

The texte. And hath reised vp an horne of saluacion vnto vs, in the house of his seruaunte Dauid.

A myghty tirãne it was whiche hauyng a trayne of an houge coumpaigny of souldiers to garde him, did ruffle, and playe the king ouer al sortes of men, out of whose clawes it was not possible by any power of manne to recouer the deliueraunce of the Israelites. Onelye god beeyng of more puissaunce then our ghostely enemy, gaue strength vnto thẽ ẏ wer weake, sending a capitayn most victorious, who thrŏugh ẏ puissaunce of his godlye mightinesse, shoulde ouerthrowe ẏ power & strength of his aduersaries: and by ouerrunning deathe should frely thrŏugh feith geue vnto al persŏs euerlasting saluacion. And thys sure warãt & sortres of saluaciŏ, he hath reised vp for vs in the house and generaciŏ of Dauid, who truly serued and worshipped him, vnto ẏ which Dauid he had afore made sure promisse, ẏ from his sede should this benefite assuredly come vnto all suche persones, as after the spirite deserue to bee the childzen of Dauid, not growyng out of kynde, nor swerving from the tendre loue ẏ their said father Dauid had towardes god. Dauid valiauntly & luckely foughte against forein nacions, and agaynst the enemies of the people of Israel. And semblablye vnder this our captayne must we fight agaynst enemies muche more

In the house of his seruaunte Dauid. &c.

pernicious

pernicious and hurteful, that is to wete, against such enemies, as destruie and sleagh mennes soules, Sathan with hys armie of wicked spirites. And such enemyes be also the corrupt affections, and naughty desyres of the mynde: prouokyng and bustlye stieryng men to suche thynges as are odious and hatefull afore god. Suche enemies also are those persones (whatsoeuer they be) which haue more loue and desyre to the thynges of this worlde, then to such thynges as are godlye: by whyche persones, as by his instrumentes and tooles, the deuill putteth hys strength in vre.

CEuen as he promised by the mouthe of his holy prophetes, whiche were sens the world began, That we should be saued from our enemyes, and from the hande of al that hate vs, The texte.

Neyther doue these thinges by chaunce or at al auentures come thus to passe: but the thyng that god doeth nowe perfourme, the same had he many a longe yere sens promysed by the mouthes of al the prophetes, whom he had endewed with his spirit, as many as haue prophecied sens the first creatiō of the world, For he had made promise, that by a captain of might & puissaūce, which should one day be sent, we should be saued from our enemyes, and should be deliuered oute of the handes of them all, whiche did beare vs suche extreme malice, that they did continually wrastle and laboure to drawe vs vnto deathe euerlasting. Whiche wer sens the world began &c.

That he would deale mercifully with our fathers, and remember his holy couenaūte. And that he woulde perfourme the othe, whiche he swore to our father Abraham, for to geue vs, that we deliuered out of the handes of our enemyes, myghte serue hym withoute feare, in suche holines and ryghteousnes, as are accepted before him, all the dayes of our lyfe. The texte.

And yet was not thys of the meryte or deseruyng of vs, that are nowe at these presēt daies liuig, to whō god hath performed this same so hygh a benefite: nor yet of the deseruing of oure fathers, to whō he had afore promised the same thing which he hath now doen vnto vs. But thus hath it pleased his gracious goodnesse, bounteously to geue this so greate a thyng vnto vs not deseruyng the same. Thus hath it also semed good vnto his ryghteousnesse: at suche time as best pleased hymself, to perfourme the thyng that he had promised, to thentent he might thereby of all creatures bee perceyued to bee not onely mercifull and beneficiall, but also true and iuste in kepyng hys promisse. For besides his earnest promisse, he did also make a plain bargain and couenaunt with our fathers. For beeyng delited with the woonderfull affiaunce and truste of oure chyefe father Abraham towarde hym, (whiche was soe greate, that beatyng hymselfe bolde vpon goddes promysse, he made no manner bones ne stickyng, but wente in hande to offer vp his onely sonne Isaac in sacrifyce,) he swore by hys owne selfe, to the same Abraham, saiyng in this wise: I make an othe, and do sweare by my veray own self, because thou hast dooen thys same thyng, and for the respecte of me and my commaundement hast not spared thine onely begotten sonne, I shall blisse thee, and I shall multiplye thy posteritie and issue, as the sterres of the skye, and as the sandes that are liyng on the sea shores. Thy sede shall possesse the gates of theyr enemies, & through the name of thee, shall all nations on the yearth be blisfed, because thou hast bene obedient vnto my voice. For in verai dede, this is ỹ true posteritie and the right sede of Abraham, whiche is obedient vnto God, not by the ceremonies of the lawe, but by the obedience of beleuing in God, who, by the meane of the ghospell, dooethe speake vnto the world. And vnto such of vs is geuen the promysed victory ouer our enemies, as being deliuered from the tranny of sinne, deliuered from And remembre his holy couenaunt. &c. gene. xxii. That we deliuered oute of handes of our enemies. &c.

all errours, deliuered from the yoke of the deuill, haue the grace and happe to renounce our former naughty liuyng, to the ende that from henceforth beyng out of all care and feare, vnder ỹ wyng and safegarde of our captayn, we may nowe serue no mo maisters but hym alone, (to whome onely we are bounden debtours for al the goodnesse that euer we haue.) where in tymes past we had bene bondeseruauntes to ambicion, (which is the desire of worldelye honoure, pompe and glory,) we had bene bondeseruauntes to the carnall luste of concupiscence, to couetise, and vnto the deiuill. Therefore we muste now truly serue our said captayne, not as oure forefathers dyd with idle solemnisyng of holye daies, not with superstition of honouryng the fyrst daye of euery newe moone, not with abstenyng from one meate more thē from an other, not with killing of beastes in sacrifice, which thinges haue nothing but an outward semblaūce and shewe of holinesse in the syghte of men: but with pureneſſe of conscience, and with perfect clennesse of lyfe, whiche is the seruice most acceptable in the syght of God, who hath no regard vnto carnal oblacions, but vnto the godly deuocion of the herte, as one that louethe to haue sacrifyce dooen vnto hym, of his own gyftes. Neither must this seruyng of God be shewed or doen, at these or that daies by our owne ordeinaunce therunto prefixed or appointed (as hitherto customably hath been vsed:) but continually all our lyfe throughe out. For at no tyme shoulde there bee any ceassyng or slackyng from dooyng suche sacrifice as this: but loue and zele to godwarde beeyng ons freelye geuen vs, ought with holy conuersacion, and with deuoute appliyng of our selues from tyme to tyme, to be styll more and more encreased,

In such bo-dines and righteous-nesse as are accepted be-fore God.

¶ And thou childe shalt bee called the Prophete of the highest, for thou shalt goe before the face of the Lorde, to prepayre his waies, to geue knowelage of saluaciō vnto his people, for the remission of synnes, throughe the tender mercy of oure God, whereby the daie spryng from an high hath visited vs, to geue light to them that sate in darkenesse, and in the shadow of death, to guide our fete into the waye of peace.

The texte.

Happy therefore by the free goodnesse of God, and blessed are we, to whome, accordyng to the saiynges of the Prophetes, is nowe thus geuen a mighty redemer, and a saluegoure, whome no power maye banquisshe or withstand.

But by the free goodnesse of the same God, happye and blissed arte thou also, o my litle babe, whiche arte thus specially chosen and appoynted to be the foregoer and messagier of so great a captayne. For lyke as the day sterre goeth before the arisyng of the sunne, causing men to awake that lye sluggyng in slepe, and to loke for the clere day lyght whiche draweth nere: euen so the comming of the lorde beyng nowe at hande, who hathe fully decreed and entended by his onely sonne to come and visite this presente worlde which we are in: thou shalte goe afore hym to prepaire mens hertes to the receiuyng of such a greate saluacion, lest if the same comming of the Lord should fynde the hertes of men slouthfully sluggyng, & vtterly vntowarde, ỹ helth that is nowe offred, might percase bee turned into a manyfolde castyng away and perishing of the soule. For truely by thy baptisyng, & by thy preachyng, thou shalt bryng to passe that men shal wel perceyue themselfes to be synners, ỹ they shall know themselfes to haue neede of a Physician, and that they shall knowe hym to be now present here, who alone will throughe the fayth of the ghospell, bounteously geue vnto al persones, euerlasting health and saluacion, freelye remittyng and pardonyng our synnes, (which cause the death of the soule,) and frely conferring and

For remis-sion of synnes.

geuyng

geuing his righteousnes vnto vs. And vnto all true beleuers shall this same come, not by any possible merites of mē, but for the exceading great mercie of ỹ Lorde our God, who woulde not haue thē to perishe, whō he had created. Of the almyghty were we created, and by the moste merciful are we restored. We had vtterly bene loste onlesse he accordyng to the goodnesse that of his propre nature is rooted in him, had extended his mercie vnto vs: onles he in manier of the bright sunne arysyng to vs from heauen, had on euery syde dryuen awaye the darkenesse of our ignorauce, onlesse he had put away the dimme miste of synne, and had enkiendled our colde hertes with the feruente burnyng fyre of his dere loue and charitie. We wer lyng in darkenes, and hadde no power to lift vp our iyes towardes him: he hūbled himselfe doune to vs, and by sending doune his bright shining beames vpon our hertes, he gaue clere and healthful light vnto vs, where as we afore sate in the derkenesse of sinne and in despaire of any recouery, as in the blacke shadowe of death, we were vtterlye blynded with manyfold idolatries, & al derkened ouer and ouer with worldly desires, we ranne from wickednes to wickednes, groping in most foggie mistines, enbracing earthly thinges in stede of heauenly, the shadowes of thinges in stede of the thynges selfes, thynges carnall in stede of ghostely thinges, pestiferous and full of poyson, in stede of holsome. And loe in the botomelesse nyght of dispayre is nowe arisen vp vnto vs that same euerlasting sunne: to direct and to set the fete of oure hertes into the waye of the ghospell, whiche is the waye of peace, that throughe faythe and charitye maketh a perfecte agreemente and vnitye betwene god and man: breakyng the stryfe and enmitie that was afore betwene them: knittyng all nations of the world together in the profession of one name, and of one fayth: and finally in such wise qualifiyng and appeasing all the troubleous affections of the mynde, that euery man may be at a perfect staigh of quietnes, and of attonemente within hymselfe.

Through the tender mercie of our god, &c.

And in the shadowe of deathe. &c.

The texte. And the chyld grewe and wared strong in spirite, and was in wyldernes tyll the daye came, whan he shoulde shewe hymselfe vnto the Israelites.

These thynges did this godly olde man pronounce out of his prophetical breste: and folowing the exaumple of the olde auncient propheters, dyd in such a playn sort declare and sette forth ỹ same thinges before thei came, as though all together had been euen at that verey presente houre alreadye doon. And with these so woonderfull begynnynges of the matter, the procedinges of the same dyd in moste beste wyse agree. For the chylde John whiche had bene after a woonderful straunge manier borne, like as he grew in body according to the rate of his yeres, euen so did he through the inspiracion of God, from time to time, prosper stil better and better in stedfastnes, and strength of the spirit. Neither did he any lōg time kepe himself at home with his father and mother in theyr house, but euen byanby frō his childhood withdrewe hymself away from the common haunte of people, to the entente that he myghte not take soe much as the least spotte of fylthinesse that maye bee, by coumpaignyng with the multitude, forasmuch as he had bene sanctified in his mothers wombe. He neuer dronke wyne nor any other strong drynke, wherby to be distempered: he neuer tasted of any worldly pleasure: he neuer tasted of any worldly honour. All worldly desyres and carnal appetites he passed not vpon, but vtterly reuseled them, and liued emong the saluage beastes with locustes and wild honey: his wede and clothyng was of Camelles hydes, & not of silkes or veluettes:

And was in wildernes.

hys

hys gyrdle was of an hearie thong of leather: hys communicacion was continually with God. And forſouth ſuche a lyfe was comely for hym that was ordeyned to be a preacher of repentaunce. And the place which he pieked out, did accordyngly agree with the prophecy, that calleth him the voice of one cryng in wildernes. In thys place did he kepe himſelf out of knowelage by the ſpace of manye yeres, here did he lyue in ſilence, to the ende that whan hys due tyme ſhould be, he might ſhewe himſelf, and ſpeake with the more authority. He did not of hys owne head haſtily ſteppe forth to the office of a preacher: but at ſuch tyme as the ſpirite of God had putte in hys minde to ſhewe forthe his lyghte, and to open vnto the people of Iſrael howe greate a man he was: then dyd he ſtreight waies begynne to dooe the parte of a foregoer, with no ſmal authority.

Vntyll the daye came, when he ſhould ſhew himſelf vnto the Iſraelites.

The ſeconde Chapter.

The texte

¶ And it chaunced in thoſe dayes, that there went out a commaundement from Auguſtus the Emperoure, that all the worlde ſhoulde bee tared. And this taxyng was the fyrſte, and executed whan Syrenius was lieutenaunte in Syria. And euery man went vnto hys owne citie to bee tared. And Joſeph alſo aſcended from Galile, out of a citye called Nazareth, into Jewrye, vnto the citye of Dauid whiche is called Bethleem, (becauſe he was of the houſe and linage of Dauid,) to be tared, with Marye hys ſpouſed wyfe, whiche was with childe.

THus haſte thou hearde the woonderfull birthe of John, whiche was as a foregoer to Chriſte, and as a meſſagier afore hys cummyng: nowe ſhalte thou heare the muche more woonderfull birthe of Jeſus Chriſte hymſelfe, who ſhoulde afterwarde bee the onely Prynce of all the whole worlde, and ſhoulde moue all nacions on the yearth to the profeſſion of his name, not by meane of threatening or putting thē in feare, but with benefites and with holſome doctryne. By the worckyng therefore and prouiſion of God it was ſo conueighed, that vnder the Emperoure Auguſtus, (who at that tyme was Lorde of manye countreyes and realmes in all parties of the worlde, and all thynges beeyng euery where in perfect peace and tranquilitie, held and gouerned the Empire of the Romaines,) al the prouinces and coūtreyes, as many as helde of the Empire of Rome, ſhoulde be ſurueighed and noūbred by the polles, to thentente they myght acknowleage Auguſtus for their Lord & king, and that (as we cal it here in Englande) they myght be ſworne to be true liege people to themperoure Auguſtus, & to his ſucceſſours Emperours of Rome. Whyche thyng god wrought euen of purpoſe, that it myghte appere howe much wyder in circuite and larger the dominion of Chriſt did reache, then the dominion of Ceſar: and howe muche more quiete and gentle Chriſtes maner of reignyng ouer men is, (who taketh nothyng awaye from vs, & yet geueth vs heauenly thynges too) then ẏ reignyng of Ceſar, who although it lye not in hys power to geue heauenly thynges, yet neuertheleſſe catcheth awaye our worldly commodities, & by extort power enforceth men to take hym for theyr kyng, whereas the heauenly Emperour Chriſte, doth gentilly allure men vnto hym by hys beneficiall goodnes towardes them. That they are regyſtred or booked

there went oute a commaundemēt from Auguſtus the Emperour

booked emong the subiectes of Ceasar, what other thyng dooe they, but acknowlage a verai state of seruitude and bondage, and daily find their worldly substaunce pared away and diminished. But they that registre themselues as seruauntes to this newe prince, do receiue perfecte freedome, with a sure waraunte of euerlastyng saluacion. And, fewe woordes to make, the Emperoure Octauius Augustus, although he was emong all the Emperours of Rome, a manne of moste good policie and conueighaunce in passing all his affayres, yet many nacions there wer, which he could not subdue for al his great armies, and for all hys valiaunt men of warre: where as oure capitayne Christe hathe without any force of armes, & without anye garrisons of worldlye puissaunce, gathered together into one churche, as into one kyngdome, all the whole vniuersall worlde, so many sundry languages, so many sundry rites, so many sundry sectes of seruyng this god and that god, of mens owne deuisyng, and soe manye barbarous nacions liuyng in sundrye priuie corners. But nowe (to goe forth in our matter,) for the executyng of this general surueighe and taxe that thoulde be taken in the countrey of Syria, there was sent aswell by thautoritie of Ceasar Augustus, as also by a decree of ỹ whole Senate of Rome, one Quirinus, the rewler and lieutenaũte of that prouince. And this was euen the verai fyrst taxe that euer this rewler toke in Syria, for diuerse and sundry others were taken afterwarde in thesame prouince within the tyme of thesame mãnes being lieutenaunt there. At the cõmaundement thã of Ceasar, whiche this Quirinus had caused to be euerye where proclamed, all persõs take theyr iourney, and goe euery one to theyr owne tribe and kynred that they came of, and to the citie that proprelye belonged to thesame tribe. And thither resorted they euerye one to acknowlage Augustus the Emperoure of Rome, for theyr Lord and head gouernour on earth, as the custome was to do. And so it was, that Joseph the spouse of the virgin Marye, whereas he was of the tribe of Juda, and hys wyfe Marye of thesame tryde also, yet neuertheleſſe dwelled in Nazareth: whiche was a poore litle citye in Galile. Joseph therfore shuttyng vp hys doores & leauyng his house, resorted towarde his owne tribe, that is to wete, into Jewrye, towardes a litle preaty citie called Bethleem, of kyng Dauids buildyng, because ỹ bothe Joseph & also the virgin Marye, did not onely belong to the tribe of Juda, but also were by lineall descente come of the progeny and stocke of Dauid, of whose seede it was promised that Christ should be. But of al these thynges was there no one poynt that chaunced by mere casualtye, but euerywhit of it was procured and purposely dooen by the prouidence and determynacion of god, to thentente that thende and conclusion of altogether shoulde in euery behalfe agree with the holye saiynges of the Prophetes, whiche diuided the glory of so great, and so high a matter betwene two cities, that is to were, the kyng of the worlde to be conceiued and bred vp in Nazareth, and thesame king to be borne in Bethleem according to the prophecie. To the same place than dyd the virgyn Marye also beeyng great with childe, and nowe euen verai nere her time, accompaignie her spoused housebande Joseph. This virgyn thoughe she had a greate bealye, yet refused not to trauaill suche a great iourney with her housebande: she forbore not to be or to come in ỹ sight of men knowyng herselfe in her owne conscience to bee clere from all spotte of synne: she thought not scorne to be obedient and seruiceable to her housebande, though ỹ tyme was at hande, whan she should be a mother, and bryng forth

And this taxyng was the first and executed whan Quirinus was Lieutenaunte in Syria, &c.

Because he was of the house and lignage of Dauid, &c.

God

God: ſhe diſdayned not to be taken and vſed as the wyfe of a poore Carpenter, though ſhe were a woman full and whole conſecrated to God.

The texte

¶ And it fortuned, that whyle they wer there, her time was come that ſhe ſhould be delyuered. And ſhe brought forth her firſt begotten ſonne, and wrapped him in ſwadlyng clothes and laied him in a maungier, becauſe there was no roume for them in the ynne.

And ſo, whyle they by occaſion hereof made their abode there for certaine dates, and remained in the citie of Bethleem: it fortuned that the full monethes of her goiyng with chylde expired, and the time of her deliueraunce was now come, whiche thyng God wrought to thentent it myght the more euidently bee knowen and ſeen to all perſones, that he which was then borne there, was naturally veraye man in dede. The Lord of heauen and yerth picked out for himſelfe to bee borne in a ſlender and baſſe litle toune, in whiche neuertheleſſe he had no houſe at all: he choſe out parentes of the pooreſte and loweſte ſorte. It was alſo his pleaſure to be borne in a ſtraunge place frō his own home, to the entente that we ſhould be aſhamed both of our pryde, and alſo of oure auarice, and that we might at leſte wyſe by his exaumple learne, that mans felicitie is not to bee meaſured or eſtemed by theſe common gooddes of thys tranſitorye worlde, whiche if they bee not taken awaye from vs, yet we fyrſt or laſt are taken awaye from them: but the bliſſe of man to bee eſtemed by ſuche good thynges and treaſures, as endure for euer: yea and that it myght ferther be a leſſon for vs to gather and laye vp treaſures to that ſame countreyward, to the ende that we maye there continually without ende, haue the fruicion of them. For yf we wyll vpryghtely make compariſon of the matter with true iudgemētes, there was more dignity and high eſtate, more power, & more mateſtie, in this ſame moſte humble and poore birth of Chriſt, then in all the pompes, triumphes, and ſolemne ſhewes of royaltie, of all the Emperours that euer were.

And ſhe brought forth her firſt begottē ſonne,

Thus than in Bethleem (which is called the houſe of bread) did this holy pōg virgin bring forth vnto vs, that ſame heauenly breade, of whiche whoſo eateth, doth neuer dye. And this was that ſame onely chylde bearyng of a virgin, the like preſidēt or enſaūple wherof, was neuer afore, nor neuer after folowed. And the chyld was to his mother her onely ſonne, and in reſpect to vs her firſt begotten, in reſpecte of vs (I ſaye) whom he hath in ſpirite ioyned to himſelf, and made vs bothe hys brethren and alſo partakers with hym of hys euerlaſtyng inheritaunce, becauſe he would not come alone to his father, but he, as the fyrſt begotten ſonne on his owne partie, would bring with him many mo brethren beſydes hymſelf to the felowſhyp and partakynge of euerlaſting ſaluacion. Now whan this litle babe was borne, the mother did not put it forth to the nourcing of other women, (for on the one ſyde, for tender motherly loue that ſhe bare to it, ſhe would none other nources but herſelfe, and on the other ſyde, by reaſon of her pouertye ſhe had none,) but her veray owne ſelf with her owne handes, lapped it vp in ſwadling bādes and cloutes ſuche as ſhe hadde. And becauſe that in the common ynne, where hoſtery and lodgyng was kept, there was by reaſon of the great reſort of welthier geaſtes, none other roume ne place void for her, beyng but new deliuered of child, ſhe layd doune her yōg babe in a maunger that was there by, in ſtede of a cradle. Geue eare thou proud ryche man what euer thou be, that heapeſte together poſſeſſions and landes vpon landes: and that art in euery corner a builder of houſes, of fermeholdes, of mainours, and of palacies. He that is bothe the Lorde and alſo the maker

And layed hym in a maungier becauſe there was no roume for them in the ynne.

of

of heauen and yearth, and to whome thou thy selfe haste in baptisme professed and acknowlaged thy selfe a disciple and seruaunt; is borne in a straung place from his owne home, and hath not ne canne geat so muche as a litle corner of good roume in a common hosterie. If thou acknowleage thy soueraigne Lord and maister, whose commaundementes thou hast by a faithfull othe bound thy selfe to obey and fulfyll: leate it not greue the to folowe his exaumple, but rather bee thou ashamed of thyne owne proude mynde.

The texte.

And there were in the same region, shepeherdes watchyng and keppyng their flocke by nyght. And loe, the aungel of the Lorde stoode hard by them, and the bryghtnesse of the Lord shone round about them, and they were sore afrayed. And the aungel sayd vnto them, be not afrayed: for beholde, I bryng you tydinges of great ioye, that shall come to all people. For vnto you is borne thys daye in the citie of Dauid, a sauiour, which is Christ the Lorde. And take this for a sygne: ye shall fynde the chylde wrapped in swadlyng clothes, and layed in a maungier. And streyght way there was with the angell a multitude of heauenly souldiers praisyng god and saiyng: glorye to god on hygh, and peace on the yearth, and vnto men a good wylle.

Her ken nowe in what sorte this humble poorenes of birthe is altogether full of all princely royaltye. There was a tour not ferre from Bethleem, called in the Hebrue toungue the toure of Ader, (as ye shoulde saye in Englishe, the toure of the flocke) and it was soe named, because that by reason of the good pasture grounde that late in those parties, there was verey great store of shepe and other cattall pastured there. And in dede of thys toure Ader doeth the Prophete Micheas also make mencyon, lyke as he doeth of Bethleem. There were therfore in those quarters diuerse shepeherdes that watched abrode in ỹ night seasons for sake garde of theyr flockes. Verily euen by the thyng selfe geuyng a good lesson, what thyng byshops ought of theyr bounden duetye to doe for the helth of the people committed to theyr spirytuall charge, yf they wyll folow ỹ ensaumple or steppes of Christ the Prince and head of all shepeherdes. And in the night time was thatsame most bright sunne of righteousnesse borne, which should on euery syde, put awaye the darkenes of the worlde. And his pleasure was fyrst of al to haue his byrth knowen, rather to men of low degree, because he was borne after a poore sort, and to shepeherdes, because hymselfe was a ghostly pastoure, then to Emperours, to kynges, to rulers or deputies of cõtreyes, to Phartseis, to Scribes, to byshops. And loe, sodainly the Aungel Gabriel stoode on high derectely ouer theyr heades; and besides him also a certain straung light sodainly flushed and shone round about the shepeherdes, which was neyther the lyght of the sunne, nor of the moone, ne of any candle. But although thissame were a thyng that semed no lesse then to betoken some good luckye thyng to be toward, yet the shepeherdes, by reason of the vnwonte and soodain miracle, wer all at ons throughly taken with a verey great feare. But the Aungel anon taketh away this feare with speakyng amiablie vnto them. Doe awaye all feare (sayeth he) there is no cause why ye should drede. For I am come to be vnto you a messagier of a moste gladdesome matter, and such ioye as neuer yet hath bene heard of, do I bryng, not to you onely, but also to all the people of Israel. The godly mouthes of the Prophetes long and many yeres gon had prompted you a sauiour. Many a long yere hath Messias bene looked for. And this night is thatsame Messias borne, and borne he is vnto you all. And this is the verraye true Messias, the Prynce and Lorde of all, a king & Priest anoynted of God frõ aboue. And in dede borne he is in the citie of Dauid

For vnto you is borne this daye in the citee of Dauid a sauiour which is Christ the Lorde.

nid called Bethleem, accordyng to the holy sayinges of the Prophetes, euen thissame verey nyghte. Go ye, and enquire of hym. I wyll geue you a token whereby he maye be knowen. Go ye to the common Inne, and there shal ye find the litle suckyng babe lapped in swathyng cloutes, and layed doun to rest in a maungier. Assone as Gabriell had thus muche sayed, immediatly was heard a great multitude of heauenly souldiers, that is to say, of Aungels, who are the minysters and seruauntes of the Lorde beeyng myghtye and puissaunt in battaill, and the which also do warre and fyght for vs agaynst the Princes of this worlde. These Aungels with suche an heauenly armonie and with such a melodious swete noyse as no tongue can expresse, dyd syng songes of prayse vnto God, magnifiyng and settyng furthe hys vnspeakable loue towardes mankynde, and declaring the great ioye and gladnes that they had conceiued on the behalfe of the same mankinde, to whom so great blissfulnes had through Godes mere fauour and mercie so happened. And the hymne forsouth which that same heauenly quier of Aungelles with such swete tunes syng all together in one charme, was thys: Glorye on high to god, on yearth peace, and in men good wille.

Prayse syng God, &c.

Glorye to god on high

Whiche song of the Aungels dothe muche in effecte signifye vnto vs verailye that in thys matter no poynte at al of glory is due neyther to the Aungelles ne yet to man, but al the whole glory and laude therof is due vnto the onely goodnes of God, who of hys mercye and loue towardes vs whom he hath created, doeth by wondrefull wayes and conueighaunce prouide for vs from heauen, to the entent that we should wel perceiue, that whatsoeuer thing either for our honoure and auauncement, or els for our helth and saluacion dooeth happyly chaunce vnto vs it cummeth vpon vs from heauen: and that we ought here on yearthe to wishe or desire none other thyng but peace, whiche maye abolyshe synne, and bryng vs into the fauour of God, and the whiche maye knit vs together with mutual loue and charitie of one towardes another. For thissame is truely the peace, (not of the worlde, but of God) whyche dooeth excede and passe al the compace and reache of mās vnderstanding, and ferre out weigheth all poyntes and degrees of any blissfull state that may be in this present world. And this peace is freely offred vnto vs through this reconciler and maker of atonemente betwene God and man, not by anye meane or helpe of oure owne merites and desertes, but of the ready and willing goodnes of God towardes vs, whome it hathe pleased after thys wondrefull maner, to prouide for the recouerye and sauyng of mankynd.

And peace on ỹ yearth and to men good wyll.

The texte. ¶ And it fortuned, assone as the Aungels wer gone awaye from them into heauen, the shepeherdes sayde one to another, Let vs goe nowe euen vnto Bethleem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with hast and founde Marye, and Joseph, and the babe layed in a maunger. And whan they had seen it, they published abrode the saiyng whyche was told them of that chylde. And al they that hearde it wondred at those thynges whiche were tolde them of the shepeherdes. But Marye kept all those saiynges, and pondered them in her heart. And the shepeherdes returned, praisyng and laudyng God for al the thynges that they had heard and seen, euen as it was tolde vnto them.

The shepeherdes said one to another.

The Aungels assone as thei had with their moste ioyfull and gladsome noyse begonne vnto the shepeherdes with synging this song in honour of the childes birth, returned agayne into heauen. This done, the shepeherdes being a sort of good homely plain folkes, came and laied their heades together in counsail, not doubtyng of the wordes that the Aungels had spoken, but coueting more fully

to

to knowe the thing that they had heard. Thus therfore spake they emong thē-
selues, and sayde one to another: Leat vs doue as the Aungel hath aduertised
vs, leat vs goe hence euen streight to Bethleem, that the thing which we haue
with oure eares heard to be happened, we maye euen there presently see & be-
holde with our iyes, to the entent, that we may with the more readie and per-
fect truth and credite, speake and declare vnto others, the thyng that the Lord
hath vouchesalued to geue vs knowelage of, by his Aungels. This godly de-
uise lyked them all.

Let vs goe now cuē vn-to Bethleem and see thys thyng &c.

And so furth on theyr way go the shepherdes with all haste: deuocion, and
godly zeale was a spurre to theyr heartes to pricke them forward: anon were
they come to Bethleem, & come they were into the vnne appoynted. And there
(euen as the Angel had promised) they finde Marie newly deliuered of childe,
and Joseph a witnes of the birgins deliueraunce, and the babe also bound vp
in swathyng clothes, and layed therby in a maungier. These deuout and godly
shepeherdes are nothyng at all offended, neyther with the bare pouerty of the
tender young birgin, nor with her housband beyng to the syght and estimaciō
of the world a man of the meanest and basest sorte, ne yet with the poore, litle
babe, whom for defaulte of a more commodious place, the parentes wer faine
to laye doune in a maungier, (which thynges would haue made ỳ proud Pha-
risels and Scribes to take vtter scorne & disdayne at the matter,) but ỳ shepe-
herdes are by all these thynges the better confirmed to beleue the matter more
stedfastly, whan they by witnesse of theyr owne iyes perfectly knew & founde
that it wer no fables ne lyes that the Aungel had tolde them tydynges of. And
here maye we note, that tender loue and zele towardes God, hath in all perso-
nes (be they neuer so slender or lowe of degree) a certain wisdome and worldly
cast of it owne in thynges. For these shepeherdes dyd not euen byanby publish
abrode the thyng that they had heard: but assoone as they perfectely knewe the
thyng to be certayn and out of doubt: than did they not feare to talke the thing
that they had heard, abrod also emōg other coumpanies. Christ loued to haue
the talke of his birthe, and cummyng, fyrste to aryse and begynne of suche re-
porters, and publishers, as wer men of suche simplicitie and plainnes, that no
man would suspect or mystruste any of them eyther of fablyng and lying, orels
of clokyng and counterfeyting. They hadde no suche wit as to inuent a lye of
theyr owne brayne, they could no skylle to deuise or to put any thyng more thē
trueth to that that they had seen, but the thyng that they had heard and seen,
euen as they had heard and seen it euen so and none otherwyse dyd they shewe
tidinges of it vnto mē of good heartes and disposicions. And among no smal
number of menne, did the wordes of the shepeherdes fynd credence, insomuche
that it made a great maynie verraye desirouse and fayne to haue a syght of the
chylde. And here in thys behalf marke thou and consider the wise sobernes and
demurenes of the holy tender birgin Mary. She learneth of the shepeherdes
what newes the Aungels tolde them, and what song the quier of the heauenly
souldiers did syng, and she alone on her owne partie, holdeth her peace, keping
close in her brest, and with diligente consideracion weighing and conferring in
her owne hearte, all these thynges that had fortuned aswell now at this pre-
sent, as also afore whan the Aungell appered vnto her selfe. She kepeth secret
(vntyl the due tyme should come to open it,) all the misterye of her beeyng con-
ceyued with chylde, she was yet a pure birgine, she maketh no bauntes ne

And al they that heard it. &c.

But Marie kept al those sayinges. &c

bragges

braggeth in coumpanye emong other folkes, of her happy fortune. She hadde afore vnto the Aungell Gabriel, promysed herselfe a readye handemayden for God to worke hys wyl vpon, and euen lyke an humble handmayden she vseth herselfe. She maketh no woordes at all, but depelye considereth in her mind, the straunge course of Goddes weorkyng and dyrt in thys matter. She considereth all thynges to bee full of straunge miracles, she seeth in euery parte of it two extreme contraries myngled together, that is to wete, on the worldes behalfe exceadyng lownes, powerty, and abiection, and on Goddes behalf vnestimable highnes and maiestie. For a young babe is conceiued in the wombe, but an Aungell was the messagier that so it should be, and the holy ghost the worker of it: A chylde is borne, but the mother of it, is a mayde: it is laied in a maungier, but the Aungels beeyng full of all godly reioysyng doe syng from heauen in honor of it. It lyeth vnknowen in a blynde corner of no regarde, but all heauen bougheth downe to wurchyp the maiestye of it, alloone as it is borne. Nowe these thynges thus beyng done, the sheperdes returne backe agayne to their flockes, glorifyng and prayesyng God as concernyng all the thynges that they had heard of the Aungels, and for that they had truely found euery thing euen as they had heard afore of the same Aungels.

The texte. ¶ And whan the eyght daye was come, that the chylde should be circumcised, hys name was called Iesus, which was named of the Aungel, before he was conceiued in the wombe.

But alloone as the eyght daye after her deliueraunce was come, at the whiche eyght daye, the lawe of Moyses commaundeth euery man childe to be circumcised, that is to say, to haue the foreskynne of hys flesh pared away rounde about (for thys thyng from Abraham furthwarde it pleased God, that it should be ỳ sygne and the marke of all suche as shoulde bee reputed or taken to bee of hys
Gene. xvi. b sede and generacion) the lawe was satisfyed in thys poynte also, in consideracion that he was not come to breake or to fordoo the lawe, but to fulfyll it. Neyther dyd he disdeigne to take the accustomed remedye appoynted by the lawe euen as though he had been subiect to sinne as his parentes wer, whereas he alone and none but he was free and clere from all corrupcion of sinne, and he alone that should take awaye al the synnes of the world, and should chose vnto hym a newe people, whiche should haue an hearte well clensed from all the desires of the flesche: and that not wyth knyues of blounte stone, but with the sharpe sweorde of the woorde euangelical, whyche purgethe and clenseth all thynges through fayth. Yea, and a name was geuen hym too, as the custome and ỳ manier was to do to others. For he was called in Hebrue Iesus, which
His name was called Iesus, &c. souneth in Englishe, sauiour. And thys name was not by a casual chaūce at al auentures, orels by mannes wylle geuen vnto thys childe, but by the authoritie and commaundement of God it had bene appointed and geuen him afore of the Aungel Gabriell, ere he was conceyued in the virgins wombe: whiche was done to the ende that men myght euen at the firste, by the verye woorde of his name, be aduertised and doen to wete, that thilkame was verye he which
Math. i. should throughly geue vnto all persones true healthe and saluacion, and should in suche wyse represent the true guyde & capitayne Iosue, that whan his people were cleane pourged from al filthines of vyce and synne, he shoulde conueyghe and bryng them into the lande of heauen, flowyng moste plentiously wyth ioyes euerlastyng.

And

The texte.

¶ And whan the tyme of theyr purification (after the lawe of Moyses) was come, they brought hym to Hierusalem, to presente hym to the Lorde (as it is written in the lawe of the Lorde: Euery manchilde that firste openeth the matrice, shall bee called holy to the Lorde) & for to offer (as it is sayd in the law of the Lord) a payre of turtle doues. or. ii. young pigions.

Hitherto (that is to say vntyll the circumcision of Jesus, the eyght daye after hys birthe,) all that was done, was nothing but as it were making of signes and profers vnto the gholpell vnder certayne fygures, the which golpell was of necessytie to bee preached fyrste vnto the people of the Jewes. On the fifth day after the circūcisyon, there came three Magians (that is to say, Philosophiers of hygh learnyng in the pryvyties of Astronomie, and the other sciences mathematical) and these Magians had by the shewing & poyncting of a certayne new sterre, bene halfe enforced to come from a farre place out of the East countreys, purposely to see thys childe. They kneled downe and wurshipped the newe borne soueraigne of the worlde, and honoured thesame with mistticall presentes or gyftes, signifying by a certayne shewe and semblaunce of thynges, (suche as myghte bee made,) that the Gentiles shoulde in tyme to come, embrace the grace of the gholpell, whan the Jewes being manquillers and murderers of Jesus, had wilfully caste of and forsaken the same. Agayne whan the. xl. day from Maries deliueraunce was come, at whiche. xl. daye, the law of Moses willeth and biddeth any manchylde, being the first borne childe of a woman, to bee presented vnto the Lorde, and ferther appoynteth a gyfte or a presente to be offered for the purifying aswell of the chylde newe borne, as of the woman that lay in (because the common childbearing and deliueraunce that women haue, is not without muche vncleneslle of the bodye) thys tender young virgyn beyng one of moste syngular demurenes and myldeneslle, refuseth not in thys behalfe, neyther to seme lyke vnto other women, whiche after the common course of nature doe bryng furth chyldren, ne auoydeth to doe as they doe: whereas in this her childebearyng there was nothyng at al defiled with any spot of vncleanesse, but euery parte of it replenyshed with heauenly puritie and with holineslle. For what poyncte of vnpureneslle coulde such a woman haue in bearyng chylde, as without so muche as once touchyng of any man had conceiued by the only power & vertue of god embracing her through the worcking of the holy ghoste? And as touching the childe, I pray you, was it possyble for any spotte of fylthyneslle to bee in suche a chylde, as beyng borne from heauen, was come into thys worlde euen for thys onely purpose, that he alone and onely might pourge all mankinde from all filthynes of sinne? But partely it was the will and pleasure of God, by suche notable exaumples of lowlynes and humilitie as these bee, to breake the pryde of manne: and partely it was conuenyente that he whiche was come to pergette and close vp bothe the broken walles, that is to saye, was come to ioyne and knytte the people of the Jewes and the people of the Gentiles bothe together into one professyon of the gholpell, shoulde in all behalfes and in all poyncles satysfie the lawe of Moyses, from whiche the firste fayth and authoritie should afterward procede and come vnto the gholpell.

And whan the tyme of theyr purification. &c

They brought him to Hierusalem, to present hym to ỹ Lorde.

The mother therfore and Joseph, (who by the determinate and aduised worcking of God was yet stil thought and supposed of euery manne to be the father of Jesus,) brought theyr young babe vnto Hierusalem, to the ende he might in the temple there bee presented in the sighte of the Lord, to whome he was dedycated and halowed: not as thoughe God were not Lorde and true

owner of all thynges, but by a mystycall fygure to teache vs, that suche hertes and none others, bee thoroughlye accepted afore God, as after the subduing and vanquyshyng of all the inordynate desires of the fleashe, (in whiche reigneth naught but the corrupcyon of nyce tenderenesse) dooe with mannelye strengthe of the spirite, stoutely sette furth towardes those thinges which are heauenly and euerlasting. The law of Moyses meaning this same thing, had prescribed and appointed, that euery male kinde, as sone as it had once opened the mattice of the dame, & were come into the worlde, should be reputed & taken for halowed and consecrated to the Lorde, whether it were brought furth by a woman or by any brute beastes, to the entente that euen of these also the firste fruites shoulde be allotted vnto the priestes, and yet vnder suche condycyon, that the fyrste borne of mankynde myghte bee redemed with a small offreyng and boughte out of the priestes handes, excepte it were a chylde of the trybe of Leui. But the lawe selfe doeth openly discharge and deliuer this holy childewife from the bande of the lawe, whan it sayeth in the thyrde boke of Moyses entitcled Leuiticus: *If a woman haue conceiued, and borne a manchilde, &c.*

Exod. xxxiiii. a, g. xxii. d.

Nume. viii. b.

Leuit. xii. a.

Exod. xiii. a.

For thys mother was neyther properly to be called a woman, forasmuche as she knew no parte of any mannes body, nor had broughte furth chylde by receiuing seede from any other partie. And agayne whan it sayeth: *Euery one of the male kinde that first openeth the matrice. &c.* It doeth sufficientely declare it selfe to meane of the common mannier of delyueraunce that mothers haue of theyr childzen, whiche mothers, by reason that the seale of theyr virgynytie is broken vp afore by the manne, doe bryng furth chylde neyther without muche vncleneſse, nor yet without a certayne kinde of being put to shame. And as for this heauenly childe, neyther whan it entred, nor whan it came furthe, dyd by anye meanes pollute the enclosure and tabernacle of the maydenlye wombe of his mother, but rather did consecrate thesame and seale it vp that from hencefurthe neyther her bodye beyng a temple once for euer dedycated vnto God, nepet her soule being (as ye woulde say) a closet for the holy ghoste, replenished with all odorferous swete sauours, mighte bee open to receyue any staynyng or corruption of worldely fylthinesse. Herfore whiche was the Lorde of all thinges that are bothe in heauen and in yearthe, was presented and offered in the temple, as one subiecte and bounde vnto the lawe.

And he was agreed for and redemed out of the priestes handes agayne for a small price, whiche shoulde afterwarde redeme all the whole vniuersall world with the price of his bloude. For the lawe had prescribed, that the parentes mighte bye out the first borne manchilde with a lambe of one yere olde, which was geuen to bee a burnte offeryng: and than besides the lambe there shoulde bee broughte a male Pygyon or a turtle doue for the pourgyng and dooyng away of sinne if any spotte thereof had bene gotten, eyther in the carnall copulacion at the begetting of the chylde or elles afterwarde. For it ought on euery side to bee pure, whatsoeuer thing is to bee offered vnto the lorde. That if the penurie and lacke of substance on the parentes behalfe, coulde not wel suffer a lambe to bee geuen, than in stede of the lambe there was geuen a turtle doue, or a young pigion for the redeming and bying out of the chylde, and the other byrde was offered for the pourgeyng of sinne. They offred therefore the gyfte of poore folkes. And there is no doubte but that they woulde haue geuen a more bountifull offreyng, had not theyr pouertie beene a lette thereof.

They hadde hertes ryche with good loue and zeale towarde godde, but for an

ensaumple

enſaumple to be prepared for vs to folowe, they? profeſſion and open knowlagyng of they? pouertie was more erpedyente and ſerued better. And all theſe thinges were by the diſpenſacion of gods ordinañce thus executed and doen, partely for many other cauſes and conſideracions, and moſt ſpecially for this cauſe and purpoſe, that the verape true the of oure humapne nature myghte by ſo manye eupdente proufes and tokens, bee declared to bee in the chylde. Marie was ſeene with her greate bellye in the ynne: within a lytle ſpace, as ſoone as ſhe had brought furthe chylde, her greate bealy was gone agayne: the childe being but euen new borne, was knowen and found out by the ſhepheardes: he was ſoughte oute and wurſhypped of the Magians: he was circumcyſed after the ſolemne cuſtome vſed in that nacion, and eftſons brought he was into the temple, and there openly preſented vnto the prieſtes: by theſe thinges it came to paſſe, that neither any body might doubte of his birth, and yet he by litle and litle came to the notice & knowlage of mo and mo, but moſte chiefly of meane folkes, yea and of none but godly & deuoute perſons onely. For meete it was, that ſuche a thyng ſhoulde neyther with a fewe proufes bee enforced, nor yet with onely common poynctes of eupdence bee confirmed, the which being credited and beleued, ſhoulde vnto al ages and times as wel paſt as to come, and to all perſons, bring euerlaſting health and ſaluacion, & being not beleued ſhoulde contrary wiſe bring euerlaſtyng death. An Aungell therfore cummeth in meſſage from God, and bringeth woorde of the thyng afore vnto Marie: her ſpouſe Joſeph is ioyned vnto her afore, to the ende he maye be a true witneſſe of the matter: Elizabeth whiche had liued barayne tyll ſhe was an aged woman, bringeth furth childe: zacharie, whan he had a long time contynued dumme, is reſtored to the vſe of hys tongue, and hathe hys ſpeche agayne: bothe of them as well zacharie as Elizabeth are ſodaynelye rauyſhed with the ſpirpte of prophecie: John leapeth in hys mothers woumbe for ioye: a virgin without mannes helpe concepueth chylde: Magians beyng ſtraungiers of a farre countrey, come renning to haue a ſighte of the childe, and doe wurſhip him on they? knees: Shepheardes talke of him abrode, and declare openlye that he is come. By ſuche a greate noumber of euidente tokens, and by ſo many ſtraunge wonders and miracles is the newe birth of this child approued and auctho?ſed.

¶ And beholde there was a man in Hieruſalem whoſe name was Symeon. And the ſame man was iuſt and godly, and loked for the conſolacion of Iſraell. And the holye ghoſte was in him. And an aunſwere had he receyued of the holye ghoſte, that he ſhoulde not ſee deathe, ercepte he firſte ſawe the lordes Chriſte. And he came by inſpiracyon into the temple. And whan the father and the mother broughte in the childe Jeſus, to dooe for hym after the cuſtome of the lawe: then toke he him vp in his armes, and ſayde. Lorde nowe leattest thou thy ſeruaunt departe in peace, according to thy promiſe. For myne iyes haue ſeen the ſaluacion, whiche thou haſte prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Iſraell. The texte.

Nowe to the entente that there ſhoulde bee no ſexe, no age, no ſtate or degree of menne, nor no profeſſion, but that Chriſt ſhould haue teſtimonie and witneſſe of euetie one of them, neyther any one bodye lefte behinde, but that he might aſſuredly promyſe vnto hymſelfe healthe and ſaluacyon at the handes of the ſame Chriſte: there was at the ſame time in Hieruſalem a certayne man named Symeon, a manne by reaſon of olde age colde in hys bodye, but in ſpirite feruente hote: of bodye feble and impotente, but of ſoule quiuer and luſtie; And the ſame man was iuſte & godly. &c.

of yeres dyde and withered, but in all perfecteneſſe of good lyuyng as freſhe as floures: that is to wete a verave iuſte and vprighte man, and in verye dede a deuoute manne, and full of Godlyneſſe, not huntyng aboute for glorye and lucre at the handes of menne after the exaumple of the Phariſeis, but ryghte deſirouſe and muche hungryng for the health and ſaluacyon of al mankinde in generall: whome no delite or pleaſure dyd make willing to continue in thys life, ſauyng onely that he myghte with hys owne yes once ſee the verave ſelfe Meſſias, whome the wholy ſayinges of the Prophetes had promyſed to come for the verave entente and purpoſe, to recomforte the people of Iſraell, whiche people hadde bene long tyme afore many wayes in muche diſtreſſe, and dyd euen verave than lyue in greuous afflyccyon. Thys Symeon (as in dede good manne he was) had aſſured knowleage afore by inſpiracyon of the holy ghoſte, that the ſame day and tyme was nowe alreadye come. And whereas he had with moſte ardente prayers beſoughte the lorde to geue hym the gift, that he mighte but euen once with hys bodelye yes beholde the Meſſias nowe ſo manye hundred yeres loked for: he had in the ſecrete cloſet of hys godlye breſte, receiued an aunſwere of the holye ghoſte, that he ſhoulde be ſure not to depart out of this preſente lyfe, but that he ſhoulde firſte ſee with his bodely yes that ſame bleſſed babe, whome he had ſeene manye a daye afore with the yes of his feyth, to the ende he myghte wytneſſe hym to bee come in dede, whome he dyd nothyng doubte but that come he ſhoulde: that ſame bleſſed chylde (I ſaye,) whome for a very ſouth god hath ſingularely aboue al other menne enoynted that he mighte haue and enioye bothe a kyngdome forever to endure, and alſo a prieſtehood neuer to bee abrogated or abolyſhed. Therefore whan the tyme ſhoulde come that the chylde Jeſus ſhoulde bee brought into the temple (as we haue ſayde,) the blyſſed olde manne afore named, being ſecretly warned by the mocyon of the ſpirite, came euen a litle before into the temple. And whan Marie the mother of the chylde, and Joſeph, who was yet ſtyll beleued to bee his father, brought the babe into the temple, there to execute and to doe ſuche thinges as vnto the accuſtomed rites of purifycacion dyd appertayne: as ſoone as the chylde was offered vp, and the prieſte had receyued it as the maner was, and had bleſſed it: the godlye zeale of the olde man coulde no longer forbeare, but that he alſo woulde nedes take in hys armes, the litle young babe, whome he had ſo greately longed for, and euen furthwithall, hys voyce (being in caſe not long after to continue, but to fayle by reaſon of age) ſodaynly braſt out into the prayſing of God, ſingyng out a moſt ſwete and melodious ſong muche after the ſorte (if ye will ſo lyken it) as in the poetes and Philoſophiers it is written, that the ſwannes vſe to do a litle before they ſhall dye: and thus he ſayde: All my deſyres, o Lord, are nowe fully ſatiſfied. Nowe will I be willing and glad to dye: For nowe thou geueſt thy ſeruaunte leaue to departe with a reſtfull and a quiete mynde, not feryng ne hauing any ferther wante at al or lacke in this life, but euen deſirouſe I fayn nowe to paſſe out of this feble olde carkas, vnto the bliſſed company and felowſhippe of the godly perſones, whiche haue long afore nowe loked for thys day, and yet neuer had the happe to ſee it, but with the ſpirytuall yes of theyr faythe. My prayers are nowe more aboundauntlye ſatyſfyed, who haue had the happe euen with my bodely yes alſo to ſee, and to whome it hath beene geuen in myne olde armes to embrace, thyne only ſonne, by whome, and through whome, it hath pleaſed thee to geue true healthe and ſaluacyon, not onely to the people of Iſraell, but alſo to all

And ye holy goſt was in him. &c.

And he came by inſpiracio into the teple

Than toke he him vp in his armes and ſayed.

Lorde, now leattest thou thy ſeruaunte departe in peace.

For myne yes haue ſeen thy ſaluacion. &c.

to all nacions of the vnyuerſall wo:lde. In thys babes litle bodye, though it bee but homelye and ſymply bo:ne to the lyghte of the wo:lde) I ackno wlage, o lo:de, thy vertue and powe:. I acknowlage this babe to bee the lyghte of the wo:lde p:omiſed by the holye ſaynges of the p:ophetes. I acknowlage thys childe to bee the b:yghte ſonne, whiche it was thy holy will and pleaſure to haue ſp:yng vp and ariſe vnto the wo:lde, that it myght on euery ſide d:yue cleane awaye the darkeneſſe of all the Scriptes, and that thy people Iſraell might haue whereof, not without good cauſe, to glo:ye: thy people Iſraell (I ſaye) beyng in true dede thy verave owne, not after the fleſhe onelye, (wherebence in dede the begynnyng of thys ſaluacyon hathe p:oceded:) but after a ſpirituall kynred, whiche is acquired and purchaſed th:oughe the faythe of the gholpell. Fo: ſuche an one verayly is to bee called by the name of Iſrael, whoſoeuer earneſtly fireth deuout and godly iyes vpon this ſame lyght, and with the violence of faythe, fo:ceablye b:eaketh into the kingdome of heauen. In tymes paſte hitherto, the people of the Iewes hath glo:yed and made all their vaunte vpon Ab:aham, Iſaac, and Iacob: they haue glo:yed and made great vauntes of Moſes, of they: temple, and of the p:opheres: but now from henſfo:th the godly Iſrael, (which is here and there in ſu:dry places diſperſed th:oughout all the wo:lde,) ſhall glo:y on thy ſonne, whome thou haſt vouchſalued to ſende after all the others here mencyoned, as one that in greatneſſe, in vertue, and in powe:, is ferre aboue them all. Nowe at thys p:eſente in dede he lyeth hidden in a co:ner, not knowen as he ought to bee, but of verave fewe perſons: but in tyme to come the lighte of hym ſhall blaſe ab:o de, and he ſhall with hys b:yghte ſhynyng beames, lyghten all quarters and coaſtes of the wo:lde.

A lyght to lighten the Gentiles. &c.

And his father & mother mer uelled at thoſe thinges, whiche were ſpoken of him. And Simeon bleſſed them, and ſaied vnto Marie his mother: Behelde, this childe is ſet to bee the falle and vp:iſing again of many in Iſraell, & for a ſigne which is ſpoken againſt. And mo:eouer the ſwo:de ſhal perce thy ſoule, that the thoughtes of many hertes may be opened.

The texte.

Nowe the mother of the infaunte, and Ioſeph, ſeeyng all thys to bee ſpoken of the olde manne Simeon by the inſpiracion of the ſpirite of god, confe:ring it alſo with the other thinges that had gone afo:e, ſaid neuer a wo:de but, mer ueyled in they: myndes what the olde mannes wo:des might meane. But Symeon, whan he had bleſſed the chylde, and alſo had p:ayed god to ſende the parentes muche ioye of hym, turnyng hymſelfe vnto Marie, ſayde vnto her. This ſonne of thyne, although he hath bene geuen vs of god, to the ende that he may geue vnto all perſons euerlaſting ſaluacyon: yet th:ough the defaulte of manne it ſhal ſo chaunce, that lyke as he ſhall lift vp to the hope of euerlaſting health a great m:ignye, whiche ſhall willingly enb:ace the gifte of God: euen ſo a greate number of the people of Iſraell, vtterlye deſpyſing the boun:eouſe goodneſſe of god cummyng to wardes them, and offreyng it ſelfe vnto them, ſhall bee caſt downe to eternall damnation. Fo: whan the trueth ſhal by thys thy ſonne be opened and publiſhed, manye ſhall fall whiche afo:e ſeemed to ſtande, and many ſhall aryſe vp, that ſeemed to lye in the duſte. He hath bene looked fo: of all the Iſraelites: but he ſhall not bee receyued of them all. Fo: he ſhall be ſet vp vnto all fo:a ſigne, ſuche an one as neuer hath yet beene ſet vp ſence the beginning of ỹ wo:ld: but yet ſhal he be one that ſhal haue many a man to ſpeake agaynſt him & denye him. The Phariſeis, ỹ Scribes, & the biſhops ſhal make much murmuring and p:ating againſt him: the vnbeleuers

And for a ſigne which is ſpoken againſt. &c.

and heritiques ſhall make muche clamouring and roryng agaynſt hym. And ſo muche ſedicioule brablyng ſhall from euery place bee reyſed agaynſte hym: that euen thou thy ſelfe ſhalte not bee withoute ſome parte of the euilles that ſhall come. For the crueltie of them ſhall not lyght vpon ſuche perſones onely, as ſhall beleue on thy ſonne: but alſo thy verye owne hearte and ſoule, ſhall the ſwerde of doloure and grefe perce. Suche a ſygne hath it pleaſed God to ſhewe furth before the yes of al menne, that the cleare light of the trueth being once ſhewed furth to ſhine abrode, the thoughtes of men might and ſhould be diſcouered, which afore laye hidden in theyr heartes: and that the courſe of thinges ſhoulde in ſuche wyſe be turned the contrarie waye, as the thyng ſelfe might playnelye declare, that they were ferre of from the true ryghteouſneſſe, which in the ſight and iudgemente of men, ſemed to ſit euen in the high chaire of righteouſneſſe: and ſuche to bee manifeſtelye founde wicked, as had gotten and taken into theyr owne handes, the doctryne and teachyng of true relygyon towarde god: and contrarye wiſe ſuche as afore were reputed for men ferre out of the waye of true religion and godlineſſe, might be playnely declared to haue bene muche more nere vnto true relygyon, then the others: and ſuche as ſemed vnto the worlde to bee reiected and paſte all grace or hope of recouery, ſuche ſhoulde the vnfeigned readyneſſe of beleuing in god, admitte and leatte in firſte of all to the kyngdome of heauen. The Scribes and the Phariſeis haue contynually Meſſias in theyr mouthe, they haue the lawe euermore in theyr mouthe, they haue ryghteouſneſſe alwayes in theyr mouthe, they keepe often and muche in the temple, they tarrie long in theyr prayers, they faſte often, they walke vp and downe, notably beſene with theyr brode phylacteryes, but they hide in theyr heartes a thyng ferre contrarye to that that they ſhewe in outwarde ſemblaunce. But the wily and wicked thoughtes of ſuche, the light of the trueth of the ghoſpell whan it aryſeth, ſhall playnely fynde out and detecte. Publicanes, harlottes, and ſinners, are by theſe counterfaictes of holyneſſe, debarred from all ſacres or holy rites of the temple: But ſuche ſhall god receiue firſte of all into the kyngdome of heauen. The Gentiles whiche haue bene geuen to idolatry, ſodaynly chaunging theyr life, ſhal with gredy zeale & affeccion enbrace the doctrine of true godlyneſſe: the Phariſeis and Biſſhops in whoſe handes and power the keye of the lawe and of relygyon dyd reſte, ſhal with moſt obſtinate endeuoure, reſiſt it and be agaynſt it. The night hath no perfect iudgemente of thinges, but okte times in ſtede of the thynges ſelfes it ſheweth to the ye the onely ſhadowes and vayne counterfaites of thinges: but the ſunne, whan it is vp and geueth cleare lyghte, it dryueth awaye all blinde caſting of miſtes before mennes yes, ſhewing euery thyng in his owne likeneſſe, and geuing to euery thing hys owne coulour. All this dyd that ſame godly olde manne ſpeake, reioyſing and making glad chere from the botome of his hearte, whiche the holy ghoſte had throughly enſpired.

That the thoughtes of manye hertes may bee opened. &c.

The texte. ¶ And there was a prophetiſſe one Anna, the daughter of Phanuell, of the tribe of Aſer, whiche was of a greate age, and had lyued with an houſbande ſeuen yeres from her virgynitie: And ſhe had bene a wedowe about fower ſcore and fower yeres: whiche departed not from the temple, but ſerued god with faſtinges and prayers nyghte and daye. And ſhe came furthe that ſame houre, and prayſed the Lorde, and ſpake of hym, to all them that looked for redempcion in Iſraell.

Now had the lorde Jeſus receyued witneſſe of his cumming into this world, of Aungels: of the virgyn Marie: of her ſpouſe Joſeph, who had neuer hadde to do with her: of zacharie being a prieſte: of the young babe John being yet in his mothers woumbe vnborne: of Elizabeth being a maried woman: of ſhepe-

heardes

heardes: of wyſe menne called Magians: of Scribes, who gaue vndoubted ſentence and iudgemente oute of the prophecie, in what place Chriſte ſhoulde bee borne: of Herode being in drede and feare leſte ſome ciuyll ſhoulde growe to him by Chriſtes natiuytie: of Symeon, who was neyther prieſte, ne leuite, but an vpright liuyng man and nothyng els: nowe remayned that he myghte haue ſemblable teſtymonie of a wedowe too. So greate was the efficacye and vertue of thys young babe not yet ſhewing furthe his full mighte and power, that he rauyſhed all thynges with the ſpirite of God, enſpiryng the humble and poore ſorte with the holye ghoſte, ſtrykyng the proude with ſore trouble of mynde and with feare, ſo that of theſe preambles of thinges it might without anye dyfficultie bee gathered, what chaunge of the worlde was lykelye in tyme comming to be, whan the ſame childe being once come to full age, would openlye vtter foorthe that ſame godlye voyce of hys: and whan he ſhoulde through doing miracles daily more and more weare famouſe: whã he ſhould dye and ariſe agayne to lyfe: and whan he ſhoulde plenteouſlye power furthe the holye ghoſte from heauen vpon all ſuche as beleued on hym. So then nexte after an olde manne that had long tyme liued without anye wife, folowyth and olde woman that had many yeres liued a wedowe without an houſbande. For a certayne woman there was, called Anna, whiche had that name geuen her of the thyng that was in her, that is to ſaye, of Grace, for hyghlye endued ſhe was with the ſpyryte of prophecye. She was the daughter of Phanuell beeyng a manne of good fame and muche commended, and of the tribe of Aſer: whiche trybe beyng the eyght in order emong the twelue, dooeth vnder a certayne pryuie fygure, ſygnifye the blyſſednelle of the reſurrection, whiche ſolemnytye the doctryne of the ghoſpell hath added to the hallowyng of the Sabbothes that the Iewes dydde vſe. For Aſer in Hebrue, is as muche to ſaye in Englyſhe, as Bliſſed. Thys Anna in that ſhe was ſo ferre ſtryken in age, ſeemed to haue beene delayed from dyeng and preſerued in thys lyfe for none other purpoſe, but that being an olde woman, ſhe mighte (according as ſhe had afore tymes with moſte feruente prayers wyſhed and deſired) ſee the young babe, that was promyſed, whiche ſhoulde bryng healthe and ſaluacyon to the people of Iſraell.

And there was a prophetiſſe one Anna. &c.

Whiche was of a greate age.

For the holye ghoſte had put in her minde, that he was alreadye borne, & euen by the ſame ſuggeſtion of the ſpirite of God, whiche Symeon had tofore bene enſpired withall, came thys Anna vpon them euen in the verye ſame houre whyle theſe thynges whiche we haue alreadye tolde, were in doyng within the temple. This Anna in the tyme whan virginitie was not yet honourable, ne to bee glorifyed of, emong the Iewes, had liued with an houſbande of her owne by the ſpace of ſeuen yeres from her maydenhood. So muche tyme ſhe was contente, becauſe of the cuſtome, to beſtowe in hauing an houſbande for bryngyng furthe of chyldren. But all the reſydue of her lyfe ſhe conſecrated to the onelye ſeruing of god in contemplacion. For ſhe contynued in the ſtate of wedowhod about the ſpace of foure ſcore and foure yeres. After that ſhe had once aſſayed wedlocke, although ſhe were yet of luſtie age, and in the verye floure of her tyme, yet had ſhe no manyer mynde ne thoughte to marrye any more agayn, but euẽ as a woman being dead to the world, and now wholy dedicated vnto god, ſhe almoſte neuer departed from the temple, but was there buſilye doing ſacrifice vnto him with euangelical oblacions, not only in the day time but alſo by night, offering herſelfe vnto the lorde a liuely, a reaſonable, and an

And ſhe had liued with an houſeband ſeuen yeres from her virginitie.

Whiche departed not frõ the tẽple. &c.

and heritiques ſhall make muche clamouring and roryng agaynſt hym. And ſo muche ſedicioule brablyng ſhall from euery place bee reyſed agaynſte hym: that euen thou thy ſelfe ſhalte not bee withoute ſome parte of the euilles that ſhall come. For the crueltie of them ſhall not lyght vpon ſuche perſones onely, as ſhall beleue on thy ſonne: but alſo thy verye owne hearte and ſoule, ſhall the ſwoorde of doloure and grefe perce. Suche a ſygne hath it pleaſed God to ſhewe furth before the iyes of al menne, that the cleare light of the trueth being once ſhewed furth to ſhine abrode, the thoughtes of men might and ſhould be diſcouered, which afore laye hidden in theyr heartes: and that the courſe of thinges ſhoulde in ſuche wyſe be turned the contrarie waye, as the thyng ſelfe might playnelye declare, that they were ferre of from the true ryghteouſneſſe, which in the ſight and iudgemente of men, ſemed to ſit euen in the high chaire of righteouſneſſe: and ſuche to bee manifeſtelye founde wicked, as had gotten and taken into theyr owne handes, the doctryne and teachyng of true relygyon towarde god: and contrarye wiſe ſuche as afore were reputed for men ferre out of the waye of true religion and godlineſſe, might be playnely declared to haue bene muche more nere vnto true relygyon, then the others: and ſuche as ſemed vnto the worlde to bee reiected and paſte all grace or hope of recouery, ſuche ſhoulde the vnfeigned readyneſſe of beleuing in god, admitte and leatte in firſte of all to the kyngdome of heauen. The Scribes and the Phariſeis haue contynually Meſſias in theyr mouthe, they haue the lawe euermore in theyr mouthe, they haue ryghteouſneſſe alwayes in theyr mouthe, they keepe often and muche in the temple, they tarrie long in theyr prayers, they faſte often, they walke vp and downe, notably beſene with theyr brode phylacteryes, but they hide in theyr heartes a thyng ferre contrarye to that that they ſhewe in outwarde ſemblaunce. But the wily and wicked thoughtes of ſuche, the light of the trueth of the ghoſpell whan it aryſeth, ſhall playnely fynde out and detecte. Publicanes, harlottes, and ſinners, are by theſe counterfaictes of holyneſſe, debarred from all ſacres or holy rites of the temple: But ſuche ſhall god receiue firſte of all into the kyngdome of heauen. The Gentiles whiche haue bene geuen to idolatry, ſodaynly chaunging theyr life, ſhal with gredy zeale & affection embrace the doctrine of true godlyneſſe: the Phariſeis and Biſſhops in whoſe handes and power the keye of the lawe and of relygyon dyd reſte, ſhal with moſt obſtinate endeuoure, reſiſt it and be agaynſt it. The night hath no perfect iudgemente of thinges, but okte times in ſtede of the thynges ſelfes it ſheweth to the ye the onely ſhadowes and vayne counterfaites of thinges: but the ſunne, whan it is vp and geueth cleare lyghte, it dryueth awaye all blinde caſting of miſtes before mennes iyes, ſhewing euery thyng in his owne likeneſſe, and geuing to euery thing hys owne coulour. All this dyd that ſame godly olde manne ſpeake, reioyſing and making glad chere from the botome of his hearte, whiche the holy ghoſte had throughly enſpired.

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Now had the lorde Jeſus receyued witneſſe of his cumming into this worlde, of Aungels: of the virgyn Marie: of her ſpouſe Joſeph, who had neuer hadde to do with her: of zacharie being a prieſte: of the young babe John being yet in his mothers woumbe vnborne: of Elizabeth being a maried woman: of ſhepe-

heardes

heardes: of wyse menne called Magians: of Scribes, who gaue vndoubted sentence and iudgemente oute of the prophecie, in what place Christe shoulde bee borne: of Herode being in drede and feare leste some ciuyll shoulde growe to him by Christes natiuytie: of Symeon, who was neyther pryeste, ne leuite, but an vpright liuyng man and nothyng els: nowe remayned that he myghte haue semblable testymonie of a wedowe too. So greate was the efficacye and vertue of thys young babe not yet shewing furthe his full mighte and power, that he rauyshed all thynges with the spiryte of God, enspiryng the humble and poore sorte with the holye ghoste, stryekyng the proude with sore trouble of mynde and with feare, so that of these preambles of thinges it might without anye dyfficultie bee gathered, what chaunge of the worlde was lykelye in tyme comming to be, whan the same childe being once come to full age, would openlye vtter foorthe that same godlye voyce of hys: and whan he shoulde through doing miracles daily more and more weare famouse: whā he should dye and arise agayne to lyfe: and whan he shoulde plenteouslye power furthe the holye ghoste from heauen vpon all suche as beleued on hym. So then nexte after an olde manne that had long tyme liued withoute anye wife, folowyth and olde woman that had many yeres liued a wedowe without an housbande. For a certayne woman there was, called Anna, whiche had that name geuen her of the thyng that was in her, that is to saye, of Grace, for hyghlye endued she was with the spyryte of prophecye. She was the daughter of Phanuell beeyng a manne of good fame and muche commended, and of the tribe of Aser: whiche trybe beyng the eyght in order emong the twelue, dooeth vnder a certayne pryuie fygure, signifye the blyssednesse of the resurrecyon, whiche solemnytye the doctryne of the ghospell hath added to the hallowyng of the Sabbothes that the Iewes dydde vse. For Aser in Hebrue, is as muche to saye in Englyshe, as Blissed. Thys Anna in that she was so ferre stryeken in age, seemed to haue beene delayed from dying and preserued in thys lyfe for none other purpose, but that being an olde woman, she mighte (accordyng as she had afore tymes with moste feruente prayers wyshed and desired) see the young babe, that was promysed, whiche shoulde bryng healthe and saluacyon to the people of Israell.

And there was a prophetisse one Anna. &c.

Whiche was of a greate age.

For the holye ghoste had put in her minde, that he was alreadye borne, & euen by the same suggestion of the spirite of God, whiche Symeon had tofore bene enspired withall, came thys Anna vpon them euen in the verye same houre whyle these thynges whiche we haue alreadye tolde, were in doyng within the temple. This Anna in the tyme whan virginitie was not yet honourable, ne to bee glorved of, emong the Iewes, had liued with an housbande of her owne by the space of seuen yeres from her maydenhood. So muche tyme she was contente, because of the custome, to bestowe in hauing an housbande for brynging furthe of chyldren. But all the residue of her lyfe she consecrated to the onelye seruing of god in contemplacion. For she contynued in the state of wedowhod about the space of foure score and foure yeres. After that she had once assayed wedlocke, although she were yet of lustie age, and in the verye floure of her tyme, yet had she no manyer mynde ne thoughte to marrye any more agayn, but euē as a woman being dead to the world, and now wholy dedicated vnto god, she almoste neuer departed from the temple, but was there busilye doing sacrifice vnto him with euangelical oblacions, not only in the day time but also by night, offering herselfe vnto the lorde a liuely, a reasonable, and an

And she had liued with an housebande seuen yeres from her virginitie.

Whiche departed not frō the tēple. &c.

And she came furth the same houre. ꝛɛ.

acceptable hoste. For her bodye she offered with often fastyng, and her soule with deuoute meditacyons and prayers. And euen whyle the aforesayde rytes and ceremonies of purificacion were in doing within the temple, in the verey houre whyle Symeon is in hys prophetycall talke, in the verayе momente whyle all thinges are full of holye and godlye wordes, both of retoylyng and of thankes geuyng for thys heauenlye young babe: thys Anna too, (euen as god wouldе haue it) commeth emong them, that she also might be a witnesse of the same childe, that borne he was, and that she myghte ioyne the affeccyons of her hearte with the ioyfulnesse of the others, extollyng and hyghelye prayesyng the bounteouse goodnesse of god for that he had caste so mercifull an eye vpon his people. Neyther did she, whan she was in coumpaignye and presence of others, kepe secret the thing that she had seene with her eyes, and the whiche she hadde learned by Goddes inspiracyon: but she wouldе euermore bee speaking and talking of thys chylde, vnto all suche as were in Hierusalem, and loked for the redemption of the people of Israell. And thys was enough for a womanne being a wedowe, onelye in the temple to talke and to auouche that Christe was come, and the same to entimate and disclose vnto a fewe persones abrode beeyng desyrouse and hungrie of it. For that same tyme was not yet come, which was reserued for the Apostles whan they shouldе bee repleniſhed with the holy goste, of the whiche Apostles it is sayde in the Psalme of Dauid:

Psalm. xix. *Into all the yearthe is theyr soune gone furth, and their wordes into all the endes of the worlde throughout.*

The texte.

¶ And whan they had performed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to theyr owne citie Nazareth. And the childe grewe, and waxed strong in spirite, and was filled with wisedome, and the grace of God was vpon hym.

All thinges being at the last fully and orderly executed, as muche as the lawe of Moyses had prescribed for the purificacyon of women late delyuered of childe: they returned into Bethleem, where the chylde was borne. But whan king Herode beeyng doone to wete by the Magians, that there was a newe king of the people of Israell borne, had commaunded all the infantes to bee slayne, as many as within two yeres daye, next afore passed, had bene borne in Bethleem, and in all the circuite of the same lordeship or countie: Joseph beeing aduertised and warned in his slepe so to doe, conueighed awaye priuelye bothe the childe and the mother that bore it, into Egipte, and there made their abode vntill the death of the wicked kyng. That thyng done, they eftesons returned at the warnyng of an aungell, not into Bethleem, leste some occasyon of shewing ferther crueltie mighte perchaunce thereby haue bene geuen to the sonne of Herode (who had at that tyme succeded his father in a porcion of his kyngdome) but they returned into the countreye of Galyle, vnto the cytye of Nazareth, where the babe was firste conceyued in hys mothers woumbe. For his minde was to liue in a corner out of the way for a time: and in dede keping himselfe in the poore citie of Nazareth, it was an easy thing for him to beguile the crueltie of them that dredde the arising of a newe king. And thus hitherto that same oure heauenly soueraigne lorde and prince, who had for oure sakes abassed and humbled hymselfe downe euen to swadlyng cloutes, to the cradle, to crying in his swathing bandes as other children doe, & to the strengthlesse babehoode of the bodye, was preached and declared to the worlde by the onelye testymonie of other folkes talkyng. But hys age by litle and litle growing vp, dyd from tyme to tyme encrease the bygnesse of hys stature, and the strength

Into Galilee to theyr owne citie Nazareth.

And ꝑ child grewe. ꝛɛ.

strength of his body: in whiche body as in a tabernacle, there clearely appered a certayn wonderful towardnesse and natural inclinacion to vertue, euidently declaring that somewhat there was in him, more then a man. The strength also of the spirite continuallye encreased in hym, daylye more and more shewing it selfe foorthe in hys countenaunce, in hys passe, in hys talke, and in hys doinges: in all whiche, there was not so muche as any one poincte, but it was euen full of the spirytes of myldenesse and humylytie, of chastytie, of amyablenesse, and of godlye zeale. For he was nothyng subiecte to those vices, whiche the peres of childehood is commonly woonte to bee encoumbred with: that is to wete, fondenesse of speaking, and doyng thinges, wantonnesse, inconstauncie, and folye: but the heauenlye wysedome wherwith he was replenyshed, not tarying for the peres and age that discrecion oughte to bee in, dyd euen than already in such wise shewe it selfe, that wheras he was afore commended, and set furthe by the testimony of others, nowe by his owne vertues and giftes of grace (being suche as fewe other men had,) he was made bothe wonderful to all persones, and also worthy to be loued. Wysedome, holynesse, perfeccyon of liuing, ripenesse of discression, being in hym suche and so greate as cannot in any other man of right aunciente peres be founde, made him wonderfull vnto all men: and the delectable swetenesse of his conuersacyon, his ientle familiare facyon towardes all folkes, and hys humble softenesse, made hym vnto all men amiable. Neyther was the fauoure that men dyd beare hym, fauoure of the common sorte, or for a lytle season, suche as that same age of chyldehoode doeth ofte tymes gather through humayne qualities, (as in exaumple, for the respect of beautie and welfauourednesse, or otherwise for aptitude and quicknesse of taking that is taught them, whiche is in some chyldren beefore theyr tume) but in hym there shined a certayne godlye and wonderfull grace, mightily drawing all men to the loue of hys vertuousenesse.

And was filled with wisedome.

¶ And his father and mother wente to Hierusalem euery yere at the feaste of Estur. And whan he was twelue yere olde, they wente vp to Hierusalem after the custome of the feaste daye. And whan they had fulfilled the dayes, as they returned home, the childe Iesus abode still in Hierusalem, and hys father and mother knewe not of it: but they supposyng him to haue bene in the compaygnye, came a dayes iourney, and soughte hym emong theyr kinsfolke and acquaintaunce. And whan they founde him not, they went backe agayn to Ierusalem and sought hym. And it fortuned that after three dayes, they founde him in the temple sitting in the middes of the doctoures, hearyng them, and opposing them. And all that hearde him, were astouned at his vnderstandyng and aunswers.

The texte.

And although Nazareth was somewhat ferre in dystaunce from Hierusalem, yet neuertheles the parentes of Iesus beeyng folkes of muche deuocion, wente thither euery yere once, and that was at the festiuall daye of Estur, whiche feaste was emong the Iewes kepte highe and holy with al possible deuocion and solemnitie. And this was the daye, at whiche that same lambe not knowing any manier spotte of synne, was marked and appoynted to be offred vp in sacrifice at his due tyme. The chylde also beeyng vnder the guydyng of his mother, and his fosterfather, euen than as younge as he was, accustomed himselfe to deuout seruing of god, for our ensaumple: putting all fathers and mothers in remembraūce of theyr dueties, who are bounde to restreigne theyr children that are come of them, from all wantonnesse euen at the first daye, yea euen in theyr verye cradles, and the same to enure to holye conuersacion and

to

to earneste applying of true godlyneſſe, whyle theyr age is yet tender, and theyr naturall diſpoſicion yet ientle, ſofte, and plyaunte vnto all manier traynyng in vertue. The childe Jeſus neded not the ſcoolyng or ordreyng of anye other perſone: but it was an exaumple ordeyned for other parentes, howe to bryng vp theyr chyldren chaſtelye and vertuouſlye: and alſo a fourme or trade ſhewed vnto all young chyldren, how they oughte to vſe themſelues obedient to theyr parentes, whan they are by the ſame exhorted and aduertyſed to thynges that are holye and godlye. But whan hys chyldehood by reaſon of a more nounber of yeres, was nowe growen to a litle more ſtrength, and begoon to drawe wel towardes the ſtature of a younge ſtrieplyng, he beeyng of the full age of twelue yeres olde, and hys parentes, accordyng to the auncyente cuſtome had gone to Hieruſalem at the day of Eſtur, and the chylde awaytyng on them in theyr compaygny: as ſoone as al thinges were finyſhed that to the ſolemne obſerupng of that feaſte dyd appertayne, and the dayes thoughlye expired, in whiche due attendaunce muſte bee geuen to the dyupne ſeruice in the temple: whereas his mother and Joſeph were returned homewarde towarde Nazareth, the childe Jeſus remayned ſtyll at Hieruſalem: euen than beefore his full age, ſhewing hymſelfe glad and ready to accomplyſhe the commaundemētes and meſſage of his father, for the doyng wherof he had bene ſent into the worlde. But hys parentes knewe nothyng of hys tarying behynde. But whan they ſawe that he came not home agayne to Nazareth, they accordyng to the common rate of care that other parentes take for theyr children, greatly muſed and wondred, what had befallen. And in dede at the firſte, they demed that he had hanged on the compaignye of ſome of his felowes and kinſfolkes, and by reaſon therof had bene the ſlacker in cumming. They geat them therefore backe agayn euen the ſame way that they had come, to the mountenaūce in manyer of one whole dayes iourneye, makyng ſearche for hym emonge theyr acquayntaunce and kinſfolkes, in coumpany of whome ſuche litle chyldren are often times woonte to make tarryaunce and lyngeryng, becauſe the affeccionate deſire of theyr kinſfolke, or alliaunce, doth commonlye kepe them backe and maketh them to tary. But emongſt al theſe, was Jeſus not found, who taughte men euen than alreadye as young as he was, that ſuche an one as is willing to take vpon hym the profeſſion and teachyng of heauenlye doctrine, muſte renounce and cleatelye forſake all worldlye or carnall affeccyons bothe of father and mother and alſo of kinſfolkes. Theyr hope therfore beyng begupled in ſekyng Jeſus here emong hys kynſfolkes, nowe that careful-neſſe for theyr childe did ſomewhat more earneſtely pricke & vexe theyr ſtomackes (as in tender parentes it wil doe) backe they wente agayn to Hieruſalem, deming and ſuppoſing it to bee poſſyble enoughe, that he had there remayned ſtyll in the houſe of ſome frende or acquayntaunce of theyrs. But whan the chylde was in vayne ſought here alſo emong theyr acquayntaunce and kynſfolkes: after three dayes ſpace, it chaunced, that hys parentes whan they had no ſuche hope at all, founde hym in the temple, not ydle, nor playing thys or that childiſhe toye: but ſitting ſtill in the middes emong the doctours, whome he being but a childe, did by courſe bothe heare teachyng, and alſo did appoſe, and being by courſe oppoſed of them agayne, did make aunſwere: not for that it was nedefull for hym to demaunde of any mortall creature what to learne: but to the ende that by wiſely miniſtring his oppoſicions, he might rightely enſtructe and teache them, that profeſſed the perfecte knowelage of the lawe, wheras

And whan he was twelue yeres olde, they wente vp to Hieruſalem.

The childe Jeſus abode ſtill in Hieruſalē.

And whan they found him not they wente &c.

And it fortuned that after three dayes they founde him in the temple. &c.

wheras in dede they knew not the strength, the pith, and the effecte of the lawe and all vnder one, enflamyng vs vnto an earneste zeale to take good instytucyons: and also geuyng a good lesson, that no age is ouer younge or ouer soone putte to the learnyng of suche thynges, as maye auayle or serue towardes godlye perfeccion. For some artes and occupacyons there bee whiche euerye age is not apte, but ouer young, to learne: onely deuocyon and godlynesse is to bee learned by and by from the cradle, and the earneste dilygence in applying the same, not to bee slacked or releassed at any tyme vntyll the verye laste daye of a mannes lyfe. For there is in it higher degrees and hygher to growe vnto, as long as a mannes life dooeth endure. And as for Iesus, although he were vnknowen bothe to the doctoures and also to the people that stode about, yet did he make them all to merueyle at hym, that beyng a chylde of a smal age, and stature, he coulde in his sayinges & aunswers shewe furth a certayne woonderfull wysedome: yea and ferre excedyng the wysdome of sage olde menne. They sawe the age of his bodye to bee tender, and ferre vnrype to haue any great wisedome, and they hearde a young chylde with singular humilitie and sobrenesse, vttering furth and speakyng such thinges, as the great doctoures of auncyente yeres, and they that semed now to be as high in wisedome as any menne myghte bee, thoughte not tedyouse to learne. And yet all the while there was in hym no pryde ne haultenesse, there was in hym no malapertenesse of cockyng or geuyng tauntes, there was in hym no mannier bosting or vaūting of himselfe, which vices are not wont to lacke in boyes whose wittes are rype beefore theyr tyme. But he woulde question with them, as one desyrouse and fayne to learne; and beyng demaunded anye questyon, he woulde aunswere with all possible sobrenesse, yea and also with most excellent wisedome. And on thys mannier taughte he them without anye spyce or semblaunce of arrogancie, that is to saye, of presumpteouse takyng of autoritie vpon hym. And by these thynges it came to passe, that as well the doctoures with whome he disputed, as also the partyes that stode rounde about & were witnesses of the same disputacion, were verye muche astouned, not onely for respect of the chyldes wisedome, (being suche as had not afore bene hearde of,) whiche he in demaundyng any questyon, and in shappyng any aunswere, dyd playnely declare: but also for the rare and syngulare sobrenesse of his countenaunce, of hys gesture, and of hys tongue, whiche thynges gaue a more ferther grace of acceptacyon vnto hys vnderstandyng. And yet is not thys poynete neyther without a fructfull mysterye; that Iesus, who coulde not with any seking be founde emong his familiare acquaintaunce & kynsfolkes after the flesshe, was sodayhelye founde by chaunce at Hierusalem within the temple. For the sayde citie of Hierusalem, being of greate name and fame, (by reason that the worlde had conceyued an opinyon, that god was serued there beste of all places,) did represent aswell the churche militaunte on yearthe, as also triumphaunte in heauen. For this same Hierusalem is our countrey that we make all our sighyng to bee at, forasmuche as we dooe well vnderstande that here in thys transytorye worlde, we lyue but as it were in a place of exile or banyshemente, not hauing a citie wherin to dwell for euer. Wherfoeuer therefore all goeth by carnall affeccyons of manne, whereseoeuer the earneste studie of the minde is applyed vnto such thynges as perish and dye with this worlde, in suche a place neyther is Hierusalem (whiche Hebrue woorde is to say in Englishe, the sighte of peace,) neither a temple dedicated to the Lorde.

And al that hearde him were astouned at his vnderstanding and aunswers.

And

And therefore is not Jesus in any suche place to bee soughte, who is altogether heauenlye. But whereſoeuer is a brest and an herte, whiche despyseth the thinges that pertaine to the carnalytie of fleashe and bloude, and panteth for haste that he maketh towarde that same blessed tranquilitie and quietnesse of mynde, whiche the bounteouse goodnesse of god dooeth through the faythe of the ghospell allure and warraunte euen here in this presente life, and maketh perfecte in the heauenlye Hierusalem aboue, in suche a place is Hierusalem: in suche a place is the temple that Jesus is delited with: in suche a place there is bothe propounyng of questyons and aunswerynge enterchaungeablye, not concerning howe a roumde circle maye be made iuste fower square, not of that whiche in Aristotles philosophie is called *Materia prima*, (as if ye shoulde say in Englishe the first originall stuffe wherof and out of whiche all thinges in the worlde are produced and made) nor of that that the same Aristotle and other doe call *primum mobile* (whereby they meane hym that gouerneth the worlde, and rolleth the skye aboute without begynning or ending, not naming it god but estemyng it to bee some other naturall thyng of it selfe) of all whiche thynges a manne maye be ignoraunt, and yet come to heauen well enough: but in suche place as we speake of, the oppositions and aunsweres are concernyng the knowlage of holy scripture, by the which god sheweth vnto vs, the way whereby we maye attayne euerlasting saluacion. In suche a place are slayne hostes and sacrifices moste acceptable vnto god, that is to wete, carnall luste, enuie, wrathe, desire of worldely auauncemente, and auarice. In suche a place there is with all godlye petycions and with pure prayers, contynuall burnyng of swete sauoures and incence to the moste hyghe contemplacyon and pleasyng of god. It is therfore the parte of euery body to see and prouyde, that he haue Hierusalem within hys owne breste, and that he there make readye a temple mete for the holy ghoste, to the ende that he may bee worthy to haue Jesus to his geaste,

The texte. And when they sawe him, they meruciled. And his mother sayde vnto hym: Sonne why hast thou thus delte with vs? Beholde, thy father and I haue soughte thee sorowyng. And he sayd vnto them: howe is it that ye sought me? Wist ye not that I must goe aboute my fathers busynesse? And they vnderstoode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obediente vnto them. But hys mother kepte all theſe sayinges together in her herte. And Jesus prospered in wisedome, age, and in fauoure, with god and men.

And beholde, euen in the meane tyme whyle the sayd meruciouse chylde Jesus dooeth with this foundacion and entreing make a preparatiue to the executing of the heauenlye businesse of restoring mankinde to saluacion, whiche to doe he was come downe from heauen: hys father and mother commeth sodaynely in place, to whome the mystery of gods intente and purpose was not yet fully knowen. There was yet still remaynyng in them, some litle spyece of humayne affeccion, although they had with a naturall louing carefulnesse, soughte aboute for the chylde. And Joseph for hys parte holdeth hys peace, who knew verye wel in his conscience, that he had no right ne title to the childe that hys spoused wyfe had borne: but the mother, as she thoughte she might well doe by auoritie, maketh halfe a querele to hym: Sonne, sayeth she, why dooe ye handle vs after suche sorte as thys? why dyd ye priuely steale away from vs? loe, your father and I beyng nowe by the space of two or three dates in greate care and heauynesse, haue bene seeking all about for you, fearing on

Sonne, why hast thou thus delte with vs?

youre

pour behalfe the daungier and peryll of all luche miſaduentures, as the natu-
rall tenderneſſe of parentes dooeth commonlye vſe to feare the chauncyng of,
vnto theyr childzen that they loue, whan they bee abſente from them. To theſe
wozdes of Marie, whiche had pzoceded of an affectyon in dede right tendze &
naturall, but yet ſomewhat humayne and wozldelye (foz reſpecte whereof it
was not conueniente to interrupte oz breake the godlye talke, that was than
in hande) Jeſus aunſwered halfe roughelye: not that he was in anye fume oz
indignacion with hys parentes, but to ſhewe, that in the affayzes of the ghol-
pell, (which to doe he was ſente of hys heauenly father,) no mannier autozitie
of any man (what euer he be) ought to haue place. The auctozytie of parentes
ouer their childzen hathe certayn due lymytes and boundes howe ferre it maye
extende, whiche autozitye it is lawefull and alſo neceſſarye to renounce and
vtterly forſake, as often as any matier of eternal ſaluacion commeth in plate.
Foz mete it is, that thynges wozldelye geue place vnto godlye thynges, and
that the reſpecte and regarde of God (to whome we are bounden debtoures
aſwell of bodye as of ſoule, and of whoſe bounteouſe lyberalytie we looke foz
the inherytaunce of the lyfe euerlaſtyng,) be aboue them, of whome after the
fleſhe we are bozne and bzoughte vp, to ſuccede them, but in ſome pozcyon of
good and ſubſtaunce wozldely. In dede greatly bounden we are euen to oure
parentes too: but a greate deale moze are we bounde to god, to whome we are
bounde euen that euer we had any fathers oz mothers at all. So lykewyſe at
an other time after this, he made an aunſwere not all of the tentpleſte manyer
vnto hys mother, whan ſhe at a mariage ſpake vnto hym, and moued hym of
ſome wyne foz the feaſte, and dydde with a certayne autozitie, becauſe ſhe was
his mother, require hym to ſhewe a miracle, wheras miracles were not to bee
ſhewed but to the glozy of hys heauenlye father. So dyd he alſo at an other
tyme moze ſnappyſhelye make aunſwere vnto them, that from pzeachyng the
goſpell, called him furth of the thzong & pzeſſe of the people, in the name of his
mother & of his kynſfolkes. But the aunſwere that he made at thys tyme, was
in manier and fourme here folowyng. What was the cauſe (q he) why ye dyd
with ſuche penſyfe carefulneſſe ſeeke aboute foz me? dyd ye not remember in
your myndes that J muſte nedes bee aboute my fathers buſineſſe, as often as
he calleth me to the office and function appoynted vnto me? But what thyng
theſe wozdes of Jeſus myghte meane, his parentes dyd not euen verye well
vnderſtande. Foz it expzeſſed in hym a certayne excellencie aboue the common
rate of a man, eſpecially at ſuche a tender age of childehood. And albeit that of
a likelyhod of thinges that had afoze paſſed, they loked foz no common trade,
ne yet no meane thing at the handes of theyr chylde: yet foz all that dyd they
not fully and thzoughly vnderſtande the highe excellencye and maieſtie of the
power of god, they diddē not yet perfectely knowe by what woonderfull dzyfte
and conueyghaunce, god the father had determyned to redeme mankynde by
his owne ſonne. They hearde in theſe wozdes of Jeſus, a nampng of his fa-
ther, where as they verey ſurely knewe that he had no father in thys wozlde
on yearth: they heare him ſpeake of his fathers affayzes & buſineſſe, of whiche
affayzes he had neuer ſpoken wozde ne made mencion to them afoze that day.
But they, thoughe they were the parentes, are all huſhte, and ſpeake not a
wozde, but doe reuerently take the woozdes whiche they vnderſtode not. And
Jeſus ſeeing thys, humbled hymſelfe and ſhewed hymſelfe obedyente to his
mother & to Joſeph his foſter father: not that he oughed vnto thē any duitie

of

And he ſaid vnto them: howe is it ye ſoughte me?

Luc. viii. Math. xii. Marc. iii.

Wiſt ye not that J muſt goe aboute my fathers buſineſſe.

And they vnderſtoode not that ſaying whiche he ſpake vnto them.

of obedyence, but of hys owne goodnesse he submytted hymselfe for a season to theyr weakenesse, to bee ruled and ordred by them: and therewithall he also gaue vnto all chyldren a fourme and an exaumple, with what earnestee endeuoure and with what greate reuerence, they oughte to bee at theyr parentes commaundemente: forasmuche as the chylde Jesus, who ought no seruice ne obedience to any bodye, saueng onely to hys heauenlye father, dyd in suche wise obeye a father that was but counterfeycte and hys mother that bore hym withoute any harme or dyspleasure of empayrynge her chastytie and maydenhood thereby. Thus did the Lorde Jesus thinke it good, in suche wise to temper all hys sayinges and doynges: that nowe he woulde shewe furthe, (as ye woulde saye,) certayne lytle sparkes of hys godlye power: and an other tyme agayne would he humble hymselfe to the lowe degree of a man, poorely borne into this worlde. Verayly his so doyng was expediente for vs, to the ende that it myght by all mannyer wayes be perswaded vnto mankinde, the veritie and true substaunce bothe of the dyuyne nature and of the nature of manne, to bee coupled together in hys one persone. The felowshyppe of a nature beeyng common both to him and vs, did greatly make for the purchasing of loue. We doe more earnestly and also more fruictfully loue thinges that be nere to oure owne nature and familyare to deale with: euen by the olde prouerbe, whiche sayeth: that lyke will euermore vnto lyke. But as for puttyng oure affiaunce and truste, we dooe more safely put it in god, who, (forasmuche as lye he cannot, and is of power all thinges to dooe,) may in no manner wise bee doubted of, but that he wyll perfourme whatsoeuer he dooeth promyse. And in dede oure loue towardes Christe doeth firste springe vp of the coulynage and lykenesse of oure nature: but from these begunninges it groweth better and better to the loue of thynges beyng hygher aboue vs. For lyke as the common sorte of menne, is at the firste begynnyng by the onely seeyng of the beautie of ones bodye, enflamed and sette on fyer, to beare hys good wyll to the partye, and shortely after, whan by keepyng of coumpanye and by talkyng wyth the same partye, the good qualytyes of a more beautyfull mynde and soule lying hydden in hys beautifull bodye, are once throughelye perceyued, they begynne more truelye and also more ardentelye to bee in loue with the thyng that they see not, then with the thyng that they see: euen so the felowshyppe and equalitye of oure humayne nature in hym, was vnto vs, as ye woulde saye, a lure to the conceyuyng of loue towardes the Lorde Jesus, but from thys loue we growe vp more hygher to the loue of hys diuyne power, and of hys godhede. Therfore whether he humble himselfe down to oure weakenesse, or els mounteth vp to his owne hyghnesse aboue, he busilye attendeth the labouryng and worcking of oure health and saluacion. So than Jesus wente from the temple and from Hierusalem: and obeying the gouernaunce of his parētes, returned home agayne to Nazareth. Let chyldren & yong strieplinges whan they heare this, be ashamed, as many as make lyghte at the good lessons and counsayles of theyr parentes exhortyng them to honest wayes, seeyng that Jesus dyd for a space leaue of from dooyng hys fathers busynesse, because he woulde not shewe any exaumple of a disobedyent sonne. Let the priuate commoners and partisheners blushe, that vse to rebell agaynste theyr godlye pastoures, beyng theyr spirituall fathers: seeing that Jesus being the greater in dygnytie, was contente to bee ordred by his inferiours, and beyng God, submytted hymselfe to the gouernaunce of creatures mortal. But the mother agayne on her parte,

for

foꝛalmuche as ſhe perceyued and founde a certayne power of the goddeheade to glittre and ſhewe furthe in hym, was well contente to folowe the minde and oꝛdering of her ſoune: and being myndefull of her owne wiſe and diſcrete ſobꝛeneſſe, dyd as yet make no blabbyng out abꝛode of any thing (as other weomen vſe to bee full of clatteryng and bablyng) ne take vpon her to geue anye ſentence oꝛ iudgement vpon theſe matiers, whiche ſhe did rather meruepleat, then vnderſtande the miſterie of it, what it mente: but all that euer had chaunced from the begynnyng aboute oꝛ concernyng the chylde, and all that euer was by him ſayde oꝛ dooen, ſhe gathered and conferred altogether, and layde it vp ſafe in her bꝛeſte: coniecturyng and caſtyng of theſe wonderfull begynninges, what ende of all mattyers was lyke to enſue. Neyther dyd ſhe leaue any one poyncte vnmarked, to the ende that ſhe myghte afterwarde with the moꝛe perfecte truethe and aſſuraunce, make repoꝛte of all thynges vnto the dyſcypples, that ſhoulde in tyme cummyng pꝛeache the lyfe of Jeſus all the woꝛlde thꝛoughoute. In the meane whyle Jeſus beeyng yet hitherto knowen but vnto fewe folkes, continued dwelling in ỹ pooꝛe citie of Nazareth, liuing (as ye myghte ſaye) vnder the gouernaunce of hys parentes, vntyll the tyme ſhoulde come, that was ſette of hys father, in whiche he ſhoulde with myꝛacles and with pꝛeaching, ſhewe furth himſelfe abꝛode vnto the woꝛlde: geuing to vs in the meane while a leſſon by his owne exaumple, that no man ſhoulde vnaduiſedly and vndyſcretely, oꝛ els out of tyme and wythoute due occaſyon come ruſhing in, oꝛ make pꝛeſſe to take in hande thoffice of pꝛeaching the goſpell, befoꝛe that he doe thꝛough ſufficyente groweth of yeres, thꝛoughe vnculpable behauyoure, thꝛoughe due learnyng and knowleage in holy ſcriptures, and thꝛough Goddes vocacyon, gather vnto hymſelfe a good autoꝛitie to become a teacher. Foꝛ Jeſus vntyll he was in mannier full thirtie yeres of age, neuer did anye very notable acte, ſauyng that aboue the rate of other moꝛtall men, like as he grewe and pꝛoſpered in ſtature of bodye, in ſtrengthe, and groweth of yeres: ſo did that ſame heauenly wiſedome ſtyll moꝛe and moꝛe pleniteouſlye ſhewe furthe it ſelfe in hym, and ſo dyd his other manyfolde gyftes of grace alſo, thꝛoughe whiche, lyke as he was moſte highlye accepted with god, ſo did he dayly moꝛe and moꝛe growe in fauoure and eſtimacion with menne: an vnlyke manne veraylye and of a muche contrarie ſoꝛte vnto the Scribes and Phariſeis, who by a counterfeite pꝛetence of holyneſſe and of wyſedome, vſed to ſette out themſelues to the eyes of menne, whereas in the ſyghte of god they were as full as they myghte ſwarme of all filthe and vncleaneſſe of vyce. Neyther was it onely auayleable to the ſaluacyon of mankynde, (who was to be redemed by a ſtraunge conueyghaunce, and ſuche as the lyke hadde not beene hearde of afoꝛe,) but alſo to the good inſtruccyon and traynyng of oure lyfe, that Jeſus did by litle and litle, and by certayne degrees, ſhewe furth to the knowledge of men, hys heauenly giftes of grace that he was moſt aboundauntly repleniſhed withall. Foꝛ that thing veraylye he dyd to geue vs a leſſon that from thoſe firſt pꝛeceptes and rules of righteouſeneſſe, (which we ought, euen ſtreight way while we be young cradle childꝛen, to dꝛinke in,) we ſhould with continuall going foꝛwarde ſucceſſauntly, doe al oure poſſible endeuoure to attaygne vnto thinges of moꝛe and moꝛe perfectyon. Foꝛ lyke as the bodye hath his degrees of growing bigger and bigger to the full rate of his ſtature, and to hys full ſtrengthe, that is to wete, ſhootyng vp firſte from infancie oꝛ babehood to the ſtature of a young ſtrieplyng: from the ſtature of a ſtriepling

But hys mother kept al theſe ſayynges together in her herte.

And Jeſus proſpered in wiſedome and age.

to

to the degree of a yong man: from the degree of youthe, to the full perfeccyon of mannes state: euen so hath godlynesse hys degrees of encreasing, vntyll we
And in fauour with god & man. may be full growen vp to the perfecte substauncyall strengthe of the fulnesse of Christe. For Chryste groweth bygger and bygger in vs, and shooteth vp more and more to mannes state, whan we from the fyrste enstruccyons and articles of the fayth doe encroche forwarde to a more depe hydden wisedom of the scripture of God: whan we forsake the milke of the fleashe, and begin to haue a stomake or appetyte to the sounde and stronge meate of the spirytc: when we leaue the vnsauerye letter, and thirste the mystycall sence and meaning: whan we nothyng esteme ne regarde thynges yearthly, but mounte vp and take our flight to thinges celestiall. For it is euen playne settyng the cart before the horses, yf the body shall by the course of nature growe from tyme to tyme forewarde to better and beter, and the soule shall by oure sluggyshenesse continually renne headlong backewarde to wurse and wurse. For thus do we see it commonly come to passe. Big laddes and strieplynges grow quite awaye from the purenes of babehood to boyishe wantonnesse, the youth than againe groweth forewarde a pace to brabling in the lawe, and to making of affrayes, manstate emendeth to ambicion and couetise. And so cummeth it to passe, that euery manne the nerer that he draweth to the state of age, so muche the ferther goeth he backewarde from innocence liuyng. But such persons as haue once put on Christe on theyr backes, oughte according to the exaumple of the same Christe, with all theyr strengthe to heaue forewarde vnto better and better: to the ende that they maye bothe with the pure clenesse of the soule make themselues acceptable in the syghte of God: and also by the vncorruptnesse of theyr liuing, geat themselues an honest fame and reporte emong men.

¶ The.iii. Chapter.

The texte. ¶ In the fiftenth yere of the reigne of Tyberius the Emperour, whan Poncius Pilate was lieutenaunte in Jewry, and Herode the Tetrarche of Galile: and hys brother Philip the Tetrarche of Iturya, and of the regyon of the Trachonytes: and Lisanyas the Tetrarche of Abilene, whan Anna and Caiphas were the hygh pryestes: the woorde of the lorde came vnto John the sonne of zacharie, in the wyldernesse. And he came into all the coastes aboute Iordane, preachyng the baptysme of repentaunce for the remyssyon of synnes, as it is wrytten in the booke of the woordes of Esaye the prophete, saying: The voyce of a crier in wildernesse, prepare ye the waye of the lorde, and make hys pathes streyght, euery valley shal be filled, and euery mountayne and hill shal be broughte lowe, and thynges crabbe croked, shall be made streight, and the rough wayes, shal be made playne, and all fleashe shall see the saluacion of God.

You haste hearde, good Theophilus, with what begynnynges bothe John the forerenner, and also the lorde Iesus made a way, and a preparatike vnto the office of preaching the gospel. Nowe heare by what meanes, and with what successe they enterprised, and entred the matter, to the ende that thou mayest well vnderstande, that nothing was doen by happe or casualtie, ne through mannes wisdome, but euery whit by the prouidence of god, temprying and ordreyng hys owne matter after a newe maner of facion of hys owne. For nowe was the tyme already come, that the heauenly kyng-

kingdom beyng reuealed and published, the worldly kingdom shoulde abate and decaye: the spirituall priesthood beyng disclosed, the shadowie priesthood, (wherin the Jewes had vntill that time made many glorious bautes and braggues of themselues) shoulde vanishe cleane away. Cesar the emperour of Rome surnamed Augustus, had now ended his life, by whose proclamacio the whole world had afore been surueied, and the names of euerye bodye within the empire registred in bokes, and in the tyme of his reygne Jesus Christ was borne. Wicked Herode also was now deceassed, who had sought Jesu being an infant for to haue slain him. And Archelaus Herodes sonne for his behauiour ouermuche resēblyng his fathers wicked prankes, was exiled frō his kingdom into an other cōtrey. Tiberius Cesar had succeded Augustus in ỹ empire. And in the fiftenth yere of his reigne, Poncius Pilate a Romain was president of Jewry. And Herode ỹ brother of Archelaus by the eleccion and apointment of the said Tiberius the emperour, had Galilee allotted vnto him. Philip had the rule & gouernaunce of that part of Syria, whiche is called Iturea: and it was called also Trachonitis, of the roughnesse of the mountains, because ỹ countrey is full of vphilles & downhilles, and almost no part of it euen or plain chaumpian grounde. For it goeth al alongst in hilles & dales frō Libanus, & frō ỹ moūtains of Idumea, vnto ỹ west coaste of Syria. Thā moreouer ỹ part ỹ is called Abilena, (of Abila the principall citie of the same region,) was by assignement cum to thahādes of Lisanias for his porciō, who afterward chaunged the name therof, & called it Lysaniō. For Augustus in his time, because he would sōwhat breake & enfeble the puissaunt force of that kingdō, had made a diuisiō of it, & distributed it amōg foure brethren, Herode, Philip, Antipater, & Lysanias, which therfore were called Tetrarches, that is to say in English, the foure princes or the foure head rulers. For the name of a kyng was long afore abolished by a lawe of the Romaines, who woulde haue no kynges. And this was a token or rather a figure that the kingdom of the Jewes should shortly after vanishe awaye accordyng to the prophecie. But the holyest parte of Jewrye (wherin Hierusalem and the temple stoode, and in whiche the lord of al was borne,) one Ponce Pilate a Romain, had the administracion & gouernaunce of: beeyng as it were a figure plainly betokenyng euen by the verye case and thing as it stode, that the Gentiles should breake into the kingdom of heauē, which the Jewes would reiect and vtterly despise. Likewise the priesthode as a thyng that should soone after ceasse and haue an ende, wente wandrynge & shifting from one to an other out of due ordre, and was bought, and solde, and made euē a market mater, wherin at that time two notable vngodly mē, Annas, and Caiphas had the highest and the chefest roumes. Emiddes these matters of diuiding & mangleyng the countrey into sundry rewlers handes, and in the middes of this very troublesome state of thinges emonge the Jewes, the kingdome of heauen, and a new priesthode sprang vp, wherof John the sonne of Zacharie was chosen and specially appoynted to bee an open preacher and proclaymer. This John before laye hydden emong ỹ wylde beastes, and passed a life of wonderfull streightnesse, cladde with a Camels skine, girt with a belt of a rough leather thong, feeding vpō wild honey and grashoppers of that countrey, not so muche as tasting any wyne or stronge drinke, to the entent he might be a mete preacher of repētaūce: & might teache

the people by his life, before he should teache them by his wordes: & might be clere without al crimes himself, who should so frely reproue the faultes & transgressions of other mē: but now beyng inspired with the holy ghost, & admonished by ỹ same, he came out of the dennes of wildernes, & gat him not into the tēple, which place was reserued vnto Christ, but into al those quarters & coastes, which lye about the riuer Iordane, to the end that he might haue the more plēty of water for such as should be baptised. And he preached that the kingdom of heauē was at hād, exhorting that the people should prepare thēselfes to the saluacio, (which approched) thorough repentaunce of their former liues, & that with the baptisme of water (which he in his persō gaue, being but as a foregoer & a messēger of Christ) they should make themselfes mete for the baptisme of ỹ spirit, whiche spirit he should geue, whose cūming approched. These thinges were thā doen by inspiracion of the holy ghost, who lōg before had prophecied the same by the mouth of Esai ỹ prophet. For in this maner speaketh he of Johns preaching. The voice of a crier in ỹ wildernes, the lord approcheth, prepare his waies, make his pathes streight, leste being offēded w the vntoward crokednes of your condicios & behauiour, he spedily stert backe away frō you. He cūmeth to al, al must goe forth to mete him. All thinges must be made plain and euē. Euery baley shal be filled vp, & euery mountain and hill shalbe brought doun and made flatte. They which wer high emong mē, because they were in a great opinion and estimacion of righteousnes, or wisedom, shal abate their stately and proude coūtenaunce that they may be hable & apte to receiue the righteousnesse, and wisedom of God: & they which as idiotes or mē of no knowlage ne regard, & as sinners, wer out of al reputacio, vtterly despised as abiectes amōg mē, shall so dainly through their obedience to the ghospell, be reysed vp vnto the felowshyp and communion of the kyngdome of heauen: Suche thinges also as to fore wer warped & writhed sundry waies, & stoode all croked, shal in a moment be made euen & streight again w the squiere of the ghospel: & where places wer rough by reason of the thornes of manifold vices, and naughtie desires and lustes, they shall now be made verye smooth, and plain wayes. For by and in suche mindes dooeth the lorde Ioue to walke. And to suche extreme contraries shal the courses of all thynges at the cummyng of hym bee chaunged. They that were in despaire shall be set vp in coumforte and hope again. Suche as trusted in themselfes, not carying for any other healper or saueour, shalbe cast away and perish, vnpossible to be recouered again. They that were before tymes esteemed and reputed for wyse, shal become fooles: and suche as were accoumpted for fooles, shall bee endued with the gyft of heauenly wysedome. They whiche to fore were idolatres, shall becum true seruers and wurshippers of the lyuyng God: and they whiche in outwarde semblaunce appered to be true wurshippers of God, shalbe found idolatres. Those that before were wrathefull, shall bee quiete of mynde and beneficiall to others: and suche as serued the lustes of concupiscence and lecherie before, shal now loue and enbrace all chastitie. They whiche before were pollers and catchers away of mens gooddes, shal now frely without sparyuge geue awaye of their owne. To this manne therfore that shall make suche an alteracion and chaunge of thynges, prepare your selues. The lorde wyll euen within a litell whyle be here present in this world: & not only ỹ Iewes

And he cam into all the costes about Iordan. &c.

shall

shall see hym, but all the nacions of the whole worlde shal with the yes of faith beholde him that is the autour and geuer of saluacion: by and through whom, God maketh a free offer of the blisse of heauen, vnto all such persons as through godly promptnesse and readinesse to beleue, and through correction and amēdment of their former lyues, shal receiue hym whan he cūmeth.

Then said he to the people that were cum forth to be baptised of hym: O ye generacion of vipers, who hath taught you to flee from the wrathe to cum: bring ye forth therfore the dire fruites of repentaunce, and begin not to say with your selues: we haue Abraham to our father. For I say vnto you: God is hable of these stones, to rayse vp children vnto Abraham. Now also is the axe layed vnto the roote of the trees: euery tree therfore whiche bringeth not forth good fruite, is hewen downe, and cast into the fyer. The texte.

All this had Esai so many hundred yeres before prophecied of Iohn: & nothing there was, but in the end it came to passe, and proued agreable vnto the prophecie in euery behalf, and in euery pointe. For at Iohns preachynge, a great multitude of people leauing their houses (and declaryng by the same their doing as plainly as if they had spoken it in wordes, that whoso ernestly mindeth or desireth to attain to saluacion, must doe away and forsake the carnall affections that he hath at home in the house of his herte,) did by heapes resort vnto the shore of fluime Iordane, that they mighte be diepped in water by him: not that Iohn was a forgeuer of sinnes, or could so doe: but because that he with this beginyng and preamble, did prepare folkes hertes and mindes vnto the redēpcion and saluacion that was cūming. For a good great part and towardnes of health it is, to acknowlage ones self to be sick: and a great auauntage and foredele towardes recouerie hath that persone, whiche is apte and willyng to take that maye bee a remedye for his disease. And forasmuche as the first steppe and degree to amendment springeth oute of the feare of god, (so that we first feare the iuste punishment at the handes of the righteous auenger, & thau loue the liberalitie of so boūteous a lord,) Iohn cryed out with a great boldnes and plainnesse against ỹ proude Pharisеis, and Scribes, who tofore had euer sticked fast & contynued in the steppes of their wicked fathers, and through the false persuasion of righteousenes wer puffed vp in pride, though they wer strōg enemies vnto true religion, setting other mē at naught, and standing highly in their owne conceytes, for none other cause so muche, as for the respect that they wer descended of Abraham, by the lynage and discent of the flesche, as thoughe God esteemed men after their kinred or linage, and not rather accordyng to the vertues and godly qualities of their mindes. O ye generacion of vipers (saith he) moste vicious and corrupte children, descended of moste vicious and corrupt auncestrie: whereby haue ye perceiued and foūd out that the vengeaunce of god hangeth ouer you, vnlesse ye in season amend your liues? What person hathe geuen you any bywarnynge or watche woorde to flee from the moste sharpe punishement and scourge of god, whiche shal spare no age, whiche shall pardone no nacion, nor shall shewe fauour to no degree, or estate of men highe or lowe? Lyke as remedie is offered vnto all suche as will yelde themselfes to be cured and healed: so dooeth punishement abide all persones indifferently without excepcion, as many as refuse to amend from their olde naughty behauiour and conuersacion. Why dyd not entier loue towardes god allure you hither before, as well as the feare and dread of punyshemente doeth violently hale you hither nowe at this present? your mindes and hartes are as And he said to the people.

yet nothyng chaunged at all. Wherefore yf ye without any feynyng or dissimulacion bee penitent and sory for your wicked life past, chaunge your condicions, & be ye of an other sort of conuersacio, the heretofore ye haue been, & declare plainly by your very dooinges, that ye are reformed and emended. Ye haue vnto this day hitherto lyke wylde trees, brought forthe the soure & pestilent fruites of euyll workes, that is to wete, pride, wrathfulnesse, auarice, enuie, hypocrisie, & contencio. Now if ye be in very dede tourned from euil trees into good trees: bryng ye forth good fruites, suche as maye testyfy your hertes to be truly altered into a better frame. It is not here now requisite nor any thing material that ye chaūge your garmētes, or to leaue & take this or that kind of meat, but ye must chaūge the euill lustes of your hertes. This is in very dede the roote of the tree, which roote if it haue a bitter and a venemous sape, thā spring there none but euill fruites out of ꝑ braūches: but contrariwyse if the roote minister & sende vp a pleasaūt & holsome sape to the boughes, than do there grow forth vpon the braunches those fruites of the spirite, that are semely for god, & worthy acceptacion, that is to wete, entier loue in stede of hatred: for bitter frouning, godly ioye and lightnes of hert: for discord, peace: for fiercenes, sufferaunce: for snatchyng and polling liberalitie: for lecherousnes, chastitie: for deceitful craftines, simplicitie and plain dealyng: for presūpteous taking vpon him, humble sobrenes: for superstition, true godlynesse. These are the thynges whiche declare who be the true and vncounterfayted Iewes: these be the thynges that declare who be circumcysed as they ought to be, and who are the verye true chyldren of Abraham in dede, these sacrifices they are, that god is delyted withal.

And begyn not to saye with youre selues: wee haue Abraham to ourr father.

Now is the lyght at hande, let shadowes passe awaye: the truthe is in place, away with al counterfait hipocrisie: doe away your vayne confydence whiche the fygures of ghostely thynges haue nourysshed in you, and not the thinges selfes: as forexaumple, whan ye say in the way of gloryng: Hierusalem that holy citie of ours: the lordes tēple, the lordes temple, the lordes tēple: also such figures of thinges as here followeth, that is to wete, slaughter of bruite beastes in sacrifice: ordeining and solemne halowing of sabboth dayes: obseruyng of newe moones: choice and difference betwene one meate & an other, brode borders vpō vestures (wh.ch ye call your phylacteries) fastyng and abstinence, with heuinesse & lourīg of countenaunce: & the residue of obseruaunces a great manye, whiche eyther the lawe did for a tyme prescribe and apoint as figures of thinges, to be referred to the mynde: or els ꝑ Phariseis haue inuēted for a vain pretense of holines: al these thynges euery one, with circumcision it self, and altogether, shal ceasse and be abolysshed. And suche an one shall from henceforth bee esteemed for a Iewe of the right sorte, whatsoeuer he be, that shall confesse and acknowelage him, whose comyng shall nowe ere long be seen to the world. And suche an one shall bee taken for a man rightly circumcised as he shoulde bee, whosoeuer shall haue an herte pourged through fayth, from all inordinate lustes and desires. Let it therfore no more enter into your hertes to thynke with your selues vainglorioully: It is we that are the heritage, the succession and chyldren of Abrahā, it is we and none els, to whom the inheritaunce of saluacion hathe been promised, the Lorde wyll not forsake vs that are his people. Maye I say vnto you, that like as the wickednesse of your forefathers shalbe nothing preiudiciall

ciall noȝ hurtful to you, in case ye amend and take better waies: euen so shall the holinesse of your progenitour Abraham nothyng auayle you, yf ye wyll still continue in your olde vngodlinesse. Ye will be caste away, ye will surely bee disherited, ye will vtterly perishe to eternall damnation, onlesse beeyng conuerted and turned to better life, ye bryng foorthe suche fruites, as maye semely and worthily stand with the ghospell. Neither shall Abraham be destitute of posteritie oȝ succession, noȝ god want a people of his own, of who to bee condignely worshipped and serued, and to whom to performe the inheritaunce by him promised, though ye should shrinke and fall awaye from him. Foȝ this dare I be bolde to auouche and assure vnto you, God is not vnhable, but hath power enough, euen of these stones here, to reise vp children vnto his frende Abraham, to whom he promised issue and succession, like in noumbre to the sandes of the sea, & to the sterres in the skye. In time herafter to cum, the children of Abraham shalbe estemed & accepted, not after the kinred of bloud, but as euery one shall folowe, and resemble Abraham in faith, Abraham shal acknowelage and accepte foȝ his children, euen the Sogdiãs, the Gotthyans, and the wylde Scythians, if they embrace Messias: & shall coumpte and repute you foȝ aliens and straunge borne bastardes, onlesse ye turne to the faith & beleue. God hath hitherto shewed pacience & sufferaũce towardes you, though ye haue but euẽ so so brought foorth ỹ outward fruites of the lawe, such as they wer: that is to say, sacrifices, bowes, fastiges, washinges, difference of meates: and paryng away of the foreskin in circũcision. But these thinges had no more but superficially an outward apparaunce of religion. And these are but leaues of the tree, detestable afore God, except ỹ fruites of the spirite bee ioyned therewith. But nowe from henceforth shal euery body be estemed according to the true treasures of the hert & the soule euen as they shalbe founde good oȝ euill.

God is able of these stones to reise vp children vnto Abraham.

Nowe is there cum a more streight and precise iudgemente of God: and cum he is, that seeth the botome of the depest secretes of the herte. Foȝ now is the axe euen ready set hard by ỹ roote of the tree, that hath so long time been sulfered. Abrahãs people shalbe hewed away frõ the stem therof, & the heathen (so many as in prompte readynes of beleuing shall resemble Abraham) shall be grafted in their places. Moses had no eare geuen vnto him: the prophetes were not harkened vnto, of whome a great many ye slew and put to death: at the voyce of the lawe, ye haue hitherto been of dull and deaf eares: nowe is he cum, whose greater there can none be sẽt, and after whom there is none to bee loked foȝ. Utter perysching foȝ euer haungeth ouer the whole nation of the Israelites, except ye repente betime and growe to more goodnesse: Foȝ euery tree whiche shall not now bryng foorth the good frute of faith, shalbe felled downe, and cast into the fyer. Meane is there none, noȝ respect is there none: but either through true godlynes, to make haste vnto euerlastyng saluacion: oȝ not so doyng, remediles and vtterly to be damned foȝ euer.

Nowe also is the axe layed to the rotes of the trees.

Euery tree that bryngeth not forth good frute, shall be hewed downe and cast into the fyer.

And the people asked him, saiyng: what shal we do then? He answereth & saith vnto them: he that hath two coates, let him part with him that hath none: and he that hath meat, let him do likewise.

The texte

The commonmultitude of the Iewes beeyng sore adrade with these terrible, and manacing woordes of John, saied vnto him: If it be so as ye saie, what thynke ye than good foȝ vs to dooe, wherby to auoyde and escape the wrathe of God, and to atteyn saluacion? Now beganne they to waxe sum-

what curable & toward to be healed, whē they acknowleaged their diseases, and earnestly desyred remedie. John therefore sheweth them a remedye of perfecte strength and efficacie at all assayes. For he calleth them not ne exhorteth them to the sacrifices of beastes, and suche other iudaicall meanes of pourging their sinnes: but vnto the workes of charitie. God is with no sacrifice in the world more sooner pacified, then with beneficiall doyng to our neighbour. God hath no nede of any benefites of oures, but he suffereth it to be reckened as doen to himself, whatsoeuer we bestow vpon our neighbour beyng in necessitie and nede. He that hath two coates (sayeth John) let hym couer his naked brother with the one of thē. And he that hath asmuch meate as may suffise for twayne, let him geue halfe therof to an other that is hungrie. With these two exaumples John taught the people of the grosse and blockishe ignorant multitude, that the most strongest and effectuall meane to appeace God beyng offended with vs, is, if we by all meanes be frāke and bountiful in doyng good to our neighbour, whatsoeuer thyng he hath nede of: whether it bee apparell, or meate, or drinke, or harbourgh, or ayde & succour against violence, or counfortable wordes in time of sorow, or doctrine for his instruccion, or good exhortation and counsayll. And bounden we bee to helpe the present necessitie of our brother, not only with part of those thinges wherof our selfes haue superfluitie or more then we neede, but also we ought to cut of a litle share of suche thynges, as myghte otherwyse stand vs in good stede for our own vses and occupiyng, as often as our neyghbours necessitie requireth present helpe out of hand. This remedy than it was that was geuen by John to the common multitude, whiche remedie neuertheles serueth for all men indifferently.

He that hathe twoo coates, &c.

The texte. Than came the Publicans also to be baptised, and said vnto him: master, what shal we do? And he said vnto them: require no more then that whiche is appointed vnto you.

Than came also the Publicans, that is to saye, the customers and takers vp of tolles, beeyng semblably stryken with great feare of Johns preachyng, whereas otherwise they were a kynde of people geuen to pollyng, & rauine, and getting all that they might for their owne singuler aduauntage, and lucre, with all others mennes losse and dammage, and hinderaunce, mē nothig passyng on religion or on the feare of God, but more ready to obey the commaundementes of worldly princes, then the preceptes of God: whiche sorte of men, where as they haue an euyll name among all nacions, and bee commonly ill spoken of, yet among the Jewes they wer specially aboue al other sortes of men abhorred and reputed abominable. And yet ỹ sore sharpe preachyng of John had stryken suche an horrible great feare into theym all, that euen they too, as euill as they were, came to John, requiryng baptisme, and desiryng to learne how and what way thei might appeace the wrath of god. And John ỹ true foregoer & messenger of him, who would driue back or put away no man (were he neuer so muche spotted or defiled with sinne) made a soft and a gentle aunswer euen to Publicans also: yf ye cannot yet (saith he) fynde in your hertes to geue out to the poore & nedye sum parte of that that is your propre own: yet at lest wise make ye this one steppe towardes a better life, that frō henceforth ye holde your handes from pollyng and catchynge awaye the goodes of other men. Ye haue an annuall stipende and an ordynary fee of Cesar: and it is rated out vnto you by a playne rule, howe muche or

lyttle

litle ye ought to require of the people for any duetie.

¶ The souldiers lykewyse demaunded of him, saying: And what shall we do? And he sayd vnto them: hurt ye no man, neither trouble any man wrongfully. And bee content with your wages. The texte

After the Publicans, came souldiers also, an vnruelye and an vngodlye kynde of people, hauyng no regarde ne care of any lawes, heady and hastye to do wrong, and folowes that vsed to sell their life and solle for money, setting al their delite & felicitie in catching and robbing fro other mē, fierce and presumptuous through ouermuche libertie and sufferaunce. Neuertheles the feare of Gods vengeance fell vpon these mē too, and therfore they also came to John. They ackno wlaged their wicked state of soldiership (as they vsed it,) they desire baptisme, and require moreouer to be enstructed, what possible meanes they might make, to haue god appeased towardes thē. It was surely in this kynde of mena great point of furtheraunce towardes healthe, that they would acknowelage their dysease, and were pricked with desire of a better life. Therfore John would not at the first day aduenture to require in suche as they were, that they should shew beneficiall liberalitie towardes their neyghbour, because he thought it to bee a steppe sufficient and great enough for the first stirryng forwarde towardes God, yf suche as they wer would honestly refrain and kepe themselues from doing mischief about in places where thei cāe. And to speake more of this sort of mē, in dede thei are woont to be noysom and hurtfull in thie pōynts especially, that is to wete, in violent oppression, in layyng to mens charges, and burdenyng them with false crimes: and in pillage or robberye. For oftentymes the weapōs which the princes haue delyuered vnto them for defense and mayntenaunce of the publique tranquillitie, they tourne to the hurte of their very own countreye men being true subiectes, and do auenge their owne priuate malice with the same weapon, wherewith the saftie of the wholle people in general ought to haue been defended. So that oftentimes they goe on theuing for booties, and spoyle the countrey, they ryfle, they driue away mennes cattell, thei rauishe weomen, they breake vp mennes houses, they turne the good man of the houle where they haue been lodged or intertained, thei turne him cleane out of his owne doores, and pumble him about the pate. And he said vnto them, hurte ye no man.

And because they doe oftentymes play these partes, and haue nothynge sayd nor dooen to them for it, they thynke they may doe it lawfully. Agayn, sum of them promote false playntes against honest simple men before their princes or captains, for none other purpose, sauyng that a portion of ỳ parties goodes beeyng seased as a forfayte, maye cum to their shapshare in reward of their false accusation maliciously and slaunderously prepēsed. And at suche vngracious prankes the princes do oftentymes wynke, whyle they ernestly tendre the gratifyng of their seruauntes. Furthermore sum of this sorte of people, whan they prodigally cōsume and waste out vpon harlots, vpon dice, or in banketting, and reuellyng at the wyne, all that euer their Prynce doeth in the name of a fee or stypende allowe theym, they make vp their losse agayne with pillyng and pickyng: and doe not onelye leaue suche duties as they owe styll vnpayed, but also doe by playne extorcion pull frō poore houlehandmen that that is no duetie at all: and so vnder the name and

colour of warre, they thynke nothyng what euer it bee vnlawfull for thē to do, wheras in very dede there is a due lawe of armes seruing for battail and warre, which in dede is not vtterly to be disallowed, in case it be attēpted for a iust and a rightful cause, that is to saye, if it be made for ꝑ defence & mayntenaunce of the publique trāquillitie of a realme and countrey: yf the case so stand, that it cannot be auoyded: yf it bee enterprysed by godly Princes: yf with the consent of them, for whose behalfe it is expedient or necessary that ꝑ warre should be made: yf it haue been denounced or proclaymed with all rytes and circumstaunces accordyng to the lawe of armes: yf iustice and moderacion be vsed in it, that is to say, if warre be so kept, with as muche sparyng of bloudshed as possibly may be, as fewe be loste, as may be, especially of them that neuer gaue any cause to the warre; if the madnesse and hastines of the souldiers be brideled by the captains: if there be no buckling together of the two armies, saiyng only by such souldyers and mē of armes as haue geuen their othe afore to do as they ought to do and neue other wise nor without a signe to bee geuen by commaundement of the capytayne whan they shall buckle together in fight: if euery body immediately vpon thē̄des from fightyng assone as euer the trūpettes haue once blowen retraicte: if also as soone as it possibly maie, the warre be ended and so breake vp. Vnto this sorte of men therfore dooeth Iohn nothyng but shewe, what their accustomed vse is to do, and what thing from henceforth they ought to eschew, if they mynde to escape the vengeaunce of God. Stryke ne beate ye no maune (saieth he) accuse no maune falsely for lucres sake: but bee ye contented with your ordinarie wages that is allowed you.

The texte. As the people were in a doubte, and all men mused in their hartes of Iohn, whether he were very Christ, Iohn answered and said vnto them all: I baptise you with water, but one stroger then I shall cum after me, whose shoe latchet I am not worthy to vnlooce: he shall baptise you with the holy ghost, and with fier. Whiche hath his fanne in his hand, and he will pourge his flooze, and gather the corne into his barne: but the chaffe wil he burne with fier that neuer shal be quenched: and many other thinges in his exhortation preached he vnto the people.

And with suche great authoritie were the premisses handled and doen by Iohn, that the people begoonne halfe to bee in opinion, that himself was the very Messias, of whose cummyng he preached vnto thē. And this did a great many of theym with secrete thynkynge caste in theyr hertes, though Iohn on his own behalfe, by reason of his singular humilitie of hert, did as much as he could to hide his owne greatnesse. For this is the lyght and cockebrained fashion of the common multitude, that suche persones as they haue a speciall mynde and regarde vnto, they sette more pryce by, then there is cause or reason why: and suche as they beare hatred agaynst, suche do they moost slaunderously report, finding fault with all thinges in thē. But this earnest good fauour and opinion of the people, did well declare verye perfite humilitie in this most holy man, who was so ferre from taking vnto him the aduauntage of an other mās praise, that he stoutely refused the same, beeyng geuen vnto him of the peoples own voluntary offre. And the wrong opinio that the people wer in, did muche good for this one pointe, that the dignitie and worthynes of Christ being as yet knowē but to a fewe, was there alowed with a substanciall and an open testimonie in the face of the worlde. For Iohn assone as he by inspiracio of the holy ghost, wel perceiued the secrete thoughtes of the

people

people, he ſpake in this maner: Sirs (ſayth he) ye do eſteme me by outward thinges that may be ſeen, as for exãple, by the meat that ye ſe me eate, by my wede, & by this that I do miniſter baptiſme vnto you: but the thynges that be not ſeen, are a great deale more effectuall, euen after the ſame rate as in a man the vertue of the minde whiche is not ſeene, is of muche more dignitie and worthineſſe, then the power of the body whiche is ſeen with mens iyes.

I baptyſe you with water.

I on my behalfe, thoughe I do baptiſe you with water, yet am I no remitter of ſinnes, I am no more but a preparer of you to a baptiſme of more efficacie and vertue, which ye ſhall receiue at the handes of him, whoſe cumming I preache vnto you, being as in dede I am ſumwhat his elder in time, and ſumwhat afore him in order and courſe of preaching: but in power a great way inferiour vnto him. For he that cummeth after me, is ſo ferre better thẽ I, that I (whom ye all beleue to be ſum great hygh manne of prire) am vnworthy to vnbuccle the latchet of his ſhooes. And I am his ſeruaũt, not his felow: I am a foregoer vnto him, but euen of muche like rate, as ỹ day ſterre goeth before the ſunne, and ſhal anon after be darkened and drouned with ỹ greater light of the ſunne when it cũmeth. And euẽ very this that I haue, I haue of his bounteous goodneſſe. My doctrine is but very wathe, yf it bee compared vnto his doctrine: my baptiſme is of no vertue, yf it be ſet by his baptiſme.

But one ſtronger thẽ I ſhall cum after me. ye

For he, becauſe he is cum from heauen, wyll teache heauenly thynges: I beyng but an yearthly creature, do oe ſpeake yearthly thinges and lowe matiers. I diepe your bodies in water, but he ſhal diepe your ſoules, & baptiſe you with the holy ghoſt and with fyer. And loke how muche the ſpirite is of more ſtrength to entre and to perce, then is water, loke how muche the fier is of more ſtrengthe and effecte then is water, of ſo muche more power ſhal his baptiſme bee, then mine is: hytherto hath it been vnknowen, who were the true folowers of godlynes. An eaſye thyng it is to bee waſhed w water, a light matter it is to kyll a beaſte in ſacrifice: an eaſye poynte it is to forbeare eatyng of ſwynes fleſhe. But now do oeth ſuche doctrine cum to light, ſuche tymes doe approche euen here at hand, that they can no longer be vnknowen who bee good folkes in very dede, and who bee otherwiſe. For he will cum to do thẽ thing that he hath ſo oftentimes thretened in the prophetes, which is, by a preciſe ſtreight iudgement, to diſcloſe a perfite difference betwene ỹ godly and the wicked. For he wyll haue in his hande a fanne, (for vnto this man is geuen all power in heauen and on yearth,) and with his fanne, whiche no man ſhall bee able to auoyde, he ſhall make cleane the flooze of his winnowyng place, and there winnowe euery creature, tryng them with the wynde of the croſſe and afflictions.

And ſuche perſones as are but chaffe, that is to ſaye, in pretenſe of holyneſſe, merely gaye, but within foorth voide and emptie of all deuocion, ſhall flye about this way and that waye, whyther ſoeuer carnall deſyre and affection ſhall carry them: but ſuche as are good wheate, hauyng within thẽ ſubſtaunciall and true godlynes, ſhall not be ſcattered abrode al about with the wynde: but whan the chaffe is tryed awaye, they ſhall declare the ſubſtaunciall ſtedfaſtnes of theyr mynde, whiche nothyng could moue. That tempeſt ſhall not make any perſones euill, but ſhall ſhewe them openly to be knowen what they were, euen when they were not ſeen: in like ſorte, as the clere light

where it is, dooeth not make any persones blynde or deformed, but sheweth who be deformed or blynde. The trueth of the gospel is bright light, which they shall not abide nor away withall, that dyd afore shew forth theyr peynted sheathe vnder the counterfait cloke of holynesse, wheras afore God they wer men of wickednes: and contrarywyse they shall be embraced and muche made of, whiche whereas vnto the worldeward they were reputed for abiectes, yet neuertheles had a perfite zele of godly deuocio in their breastes. Such persons as at the strog force of the doctrine of God, whan they heare it, shalbe moued and stirred to doyng of mischief, and to slaughter, shall not than fyrst of all bee made wicked: but suche occasion beeyng geuen, it shall openly appere what maner felowes they were afore. For an occasio doth not make folkes wicked, but dooeth discouer theim and shewe theim as they be. Suche an one as whan the losse of goodes is set before his yes, or wha perill of any crosse or of death is shewed hym, wyll fall from the professynge of the trueth, and forsake it, shall not euen than first of all beginne to be wicked but he shall at suche a tyme playnly declare what maner an one he was afore. Neither shal euery one byanby that is dipped in water, endure throughout in this examinacion or trial: but suche an one as hath fully receiued into him the spirite of God, and he that hath throughly conceiued the fier of charitie and loue vnperishable: suche an one shall not bee moued with any storme of mysauentures or euils, but shall rather bee the more better pourged and the more stedfast, in lyke sort as wheate and other grayne is pourged and made clene with the fanning of the wynde, and as gold is scoured by the vertue of the fyer. Leat therefore euery bodye prepare theimselfes to this rygorouse and precise tryall, trustyng not a whit to his noblenesse of birth, puttig none affiaunce in the holynesse of his auncestrie, nor putting no trust in the carnall ceremonies of Moyses law, but arming and fensing his solle with fortresses, & wardes of more pithythie substaūce to truste to. It shall be no smalle poynt of the matter, what sort euery bodie be founde to be of. Health euerlastyng, and euerlasting damnacion shall trye out and diuide the sound, frō the lyghte ones that are but puffes, and the right borne Israelites from the bastardes. For the well clensed corne shall he laye vp into the barne of the heauenly lyfe, and the chaffe shall he burne vp in fier that neuer shall bee quenched. The iudgement shall here in sum piece bee shewed, but after this present life it is, that the wicked receyue the affliction of endlesse peyne and tormente. With these and many other sayynges mo, did John exhort the people to repētaūce of theyr former lyfe, and to the desire of Messias, which was than shortly to cum, now puttyng them in feare of peryll, nowe styrryng them to goodnesse with promise of rewardes, and (as ye would say) awakenyng the myndes of the people vnto the earneste zele of euangelicall godlines, with the gladsom newes of redempcion and saluacion.

And the chaffe shall he burne.

The texte. Than Herode the Tetrarche (whē he was rebuked of him for Herodias his brother Philips wife, and for all the euils whiche Herode did,) added this aboue all, and laied John in prison.

And this boldnesse of speakyng so plainly, the common vulgare people, in consideracion of the notable holynesse of the man, coulde abide very wel: the Publicanes could suffer it well inough: þ soldiers also toke it in good part: and al these whā thei wer reproued, did willingly ackno wlage their disease,

and

and beyng brought in a feare, they sought for remedy. But Herode could in no wise away withal, who with his haulte stomake (because he was a kyng) wouldе haue all thynges to be lawfull for hym, that stoode with his lust or fansy. Yet did he beare very good fauour and loue to John. He herye wel sawe and also did no lesse allowe the perfection of his lyfe, beeyng suche as was in fewe menne, yea and in many thynges also wouldе he bee rewled by the counsail of John. But yet in that point in which it had been chefely of all expedient and behourable to geue eare vnto Johns sayinges, he did not onely not doe after his counsayle, but also caste hym into prison for geuing hym good aduertisement. And brought John to destruccion, whan John was diligent to call him backe from destruccion. Of this sorte are oftentimes ỹ herтes of suche Prynces, as the wysedome of the ghospell hath not throughlye wonne ne recouerrd from the dominiõ of abominable lustes. Sum suche mẽ be lordes & rulers ouer others, as on their owne behalfes are bõdseruaũtes to their own violent and strong affeccions: and suche thinke themselfes euen for this poynte specially to be kynges, that they bee slaues and bondmen to abcmination, no mã sayig blacke their iye. They many tymes cal vnto theyr seruice to be about thẽ, men well approued and knowen for their holines of liuing, they haue many tymes priuate communicacion with the same, & after the counsail or aduise of suche they do many thynges: not that they haue delite in true godlynes, but that they may by such a cloke purchase to theselfes an opinion of perfite liuyng, and that they may somewhat mollifye mennes repining and grutching at their naughty doinges: or to the ende, that whan they piele and polle the people, whã they reise wicked battail, whã they play tiranuous partes towardes sum that beare good herte and wyl to the common wrale: they may seme to doe these thynges too, by the counsayl of most approued honest men. And euen in the like sorte did Herode abuse ỹ pilche of Camels hyde, wherewith John was clad: in the lyke sorte did he abuse the leatherne belte wherwith John was girt, so did he abuse the spare diet that John vsed: so did he the innocencie of Johns whole life: so lykewyse dyd he the authoritie of John, through whiche he mighte doe very muche with the people, and altogether to the maintenaũce of his own tiranny. And for thys cause the Lorde Jesus dooeth afterward call him fore. For this is the wily craftines of euill prynces of this worlde: vnto whome if it shall at any tyme fortune right professours of the ghospel to be called to seruice, either ỹ gospellers muste eschewe the coumpany and conuersacion of suche maysters, in whose houses they shall sooner be marred and brought to naughtinesse on their own parties, then they shal turne the others to better waies, or els they muste prepare their mindes aforehande to the like reward for the wyng the trueth without dissimulacion, that John fortuned to get for his labour. For whan Herode nothyng growyng out of kynde from the maners and factions of his father and others his aunce stours, plaied many wicked and tirãnous partes, pillyng & pollyng the people, pulling away all libertie by oppressiõ, punishyng in others the same thynges in whiche he was a common offender hymself, vsing all offices of magistrates vnder him as sale ware for money, vsyng also to sell the ministracions of priesthood, & kepig within his house openly in the face of all the world, one Herodias, the wife of Philyp beyng his brother, and had by force of strong hand taken her away from his sayed

brother

brother yet beyng aliue, together with a doughter of the same Philippes: this holy man because he coulde not abide suche incest and vnnaturalnesse of mariage in a kynges house, from whens especially aboue al other places, it was conuenient that example of keping the lawes should procede, aduertised him to refrain himself from suche a wicked misdede. But with a deuilish king, the deuilishe request of a gierle beyng a minion dauncer together with the suggestion of a deuilish woman, weighed more, then the holsome aduertisement of so vncorrupt a man: with the whiche good aduertisemēt he was nothing the better, but remained stil so ferre out of the way from being amēded, that vnto his hainous enormities afore past, he added one dede of mischief more, the most vngracious that euer was: that is to wete, casting John into prison, and procedyng so ferre at laste in outragious woodnes, that he caused the heade of the moste innocent man to bee chopt of, and so gaue it to the wenche for a reward of her vicious wanton dauncyng.

The texte. ¶ And it fortuned that whan all the people receiued baptysme, (and whan Jesus was baptysed, and dyd praye,) the heauen was opened, and the holye ghoste came downe in a bodely shape lyke a doue vpon hym. And a voyce came from heauen whiche sayde: Thou art my beloued sonne, in thee do I delite.

But now, (to returne to the discourse of the storie) before that the lord Jesus would entre into the busie office of preachyng, which he entended with in the compasse of a short tyme to accōplishe, and bryng to a perfite ende, to the entent that he would leaue no one poynt of humilitie or of righteousnes vnfulfilled: thought no disdain to cum with the residue of folkes vnto baptisme, not to be purified himself, (whiche he neded not) but to consecrate and halow the lauacre or fount of eternall saluacion to our behofe through his baptisme. He hūbled himself, but that notwithstanding, he was aswel by the voice of John, as also by the most clere testimonie of his eternal father, opēly cōmended in the face of all the people, to the entent that they might knowe him euē by the face to & by sight, of whō the prophetes had aforetymes spoken muche by prophecie, and of whō John had openly witnessed. So than, at that time a great numbre of the common people wer in baptising, and in the same cumpany Jesus Christ cūming as one emong the mo, had instantly desired of John to haue baptisme, as though he had been like other mē subiect to sin: John would haue refused to baptise him, acknowlagyng him as ỹ autour & geuer of puritie, of whom he ought rather to had been baptised hymself. And this same testimony was geuē first of John to the dignitie of Jesus being there personally in place, euē before al the multitude of the people: but the heauēly father did by a more euident marke, dissteuer his sonne Jesu from ỹ residue of ỹ cūpany that wer baptised. For vnto al the rest, whā they were in baptising, there appered no signe ne token at al. But immediatly after that ỹ lord Jesu was baptised, as he was now makig his deuout praiers to god (teachyng vs thereby, that whan the state of innocencie is perfitely renewed through baptisme, we ought immediatly to cōuert and bestow our selues to such studies & exercises as are of the spirit, emōg which, deuout praier hath the first place) heauen opened, which his baptisme set wide opē to vs, where as vntil that day it had been shut vp frō vs. And frō thens came doun ỹ holy ghost, being of hiself in dede inuisible, but for that time enuested & clad with

a figure

a figure or likenelle vilible, becauſe he ſhould be ſeene with the iyes of men. And as for the likeneſſe, it was of a doue, becauſe that this bird, beyng as a ſygne to repreſent innocencie, or ſimplicitie, had many hundred yeres afore brought a braunche of an oliue tree into the arke of Noe, for a tokē that the wrathe of God was pacified, and alſo a caution or pledge of warrātiſe that the ſtoudde was at an end. And in dede the ſaid ſtoudde of Noe, by whiche ỹ worlde was at that time ſcoured and pourged of all naughty creatures, did tomeine a miſticall figure of our baptiſme, wherby all our ſinnes are drowned by, our bodies and ſoules bothe, beyng preſerued in perfyte ſafetie. In this lykeneſſe than dyd the holy ghoſte deſcende downe, & reſte vpon the holy toppe of the lorde Jeſus head, openly betokenyng that he it was, whom God the father had plentedouſly anoynted with all heauenly giftes of grace, whiche gyftes he woulde afterwarde poure out vpon al perſons, as many as by puttyng their affiaunce and truſte in him, wer or ſhould afterward bee graffed in the brotherhoode of his bodye thorough baptiſme. There came alſo vnto him beſides this likenes of a doue, an euident teſtimonie of his fathers voice, not now declared by ỹ prophetes, not by Moſes, not by angels, but publyſhed by the father ſelfe, not that thē father may in his verye owne lykeneſſe as he is, bee either heard, or ſeen, or by any ſence of the body cōprehended or perceyued: but lyke as the holy ghoſte beeyng inuiſible did openly ſhewe hymſelf to the iyes of men in a viſible ſigne, euen ſo the heauēly father ſending doune a voice through ỹ elementes aboue, did ſēſibly pearce ỹ eares of mē. And the voice that ſouned from on high, was in theſe wordes. Thou arte mine owne onely dere beloued ſonne in whom I am throughly pleaſed & ſatiſfied. To none of al the holy mē that euer were in olde time, was there euer any teſtimonye of ſuche lyke ſorte as this geuen. A doue cumming before, pointed out certainly, to whome this voyce did appertēine, to thentent that no man ſhould deme it to be John, that was commended with the ſayd poyſee, of the whiche John, a greate manye of folkes had cōceyued ſuch an high eſtimacion, that they verilye thought him to be the Meſſias ſelfe. By ſo many teſtimonies was it the pleaſure of Chriſt to bee commended vnto ỹ worlde, ere he would addreſſe him to enter the high charge of preachyng: geuyng in the meane tyme a leſſon to vs by exaumple of hymſelfe, that no man ſhould preſſe or toumble himſelfe into ſuche an high office ſodainlye or vnreuerently, ere he made himſelfe mete for it. He had priuately had teſtimonye geuen him of Aungels, of Elizabeth, of Simeō, of Anna, of the Magians: & in the open face of the worlde by John, (whoſe authoritie was of ryghte great wayghte and force among the Jewes,) and by the holy ghoſte, and by the fathers owne ſelfe.

Vpon hym.

And a voice came from heauen.

Thou arte my beloued ſōne, in the do I delite.

¶ And Jeſus hymſelf began to be about thirty yeres of age, ſo that he was ſuppoſed to bee the ſonne of Joſeph, whiche was the ſonne of Heli, which was the ſonne of Mathat, whiche was the ſonne of Leui, which was the ſonne of Melchi, which was the ſonne of Janna, whiche was the ſonne of Joſeph, which was the ſonne of Mataratthias, which was the ſōne of Amos: which was the ſōne of Nahū, which was the ſonne of Heſli, which was the ſonne of Nagge, whiche was the ſōne of Maath, which was the ſonne of Mathathias, which was the ſonne of Semei, which was the ſonne of Joſeph, which was the ſonne of Juda, which was the ſonne of Johanna, whiche was the ſonne of Reſa, which was the ſonne of Zorobabell, which was the ſonne of Salathyell, whiche was the ſonne of Neri, which was the ſonne of Melchi, which was the ſonne

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the ſonne of Abdi, whiche was the ſonne of Coolam, whiche was the ſonne of Helmadam, whiche was the ſonne of Her, whiche was the ſonne of Jeſo, whiche was the ſonne of Eliezer, whiche was the ſonne of Joram, whiche was the ſonne of Mattha, whiche was the ſone of Leui, whiche was the ſonne of Simeon, whiche was the ſonne of Juda, whiche was the ſonne of Joſeph, whiche was the ſonne of Jonam, whiche was the ſonne of Eliachim, which was the ſonne of Melcha, whiche was the ſonne of Menam, whiche was the ſonne of Mathatha, whiche was the ſonne of Nathan, whiche was the ſonne of Dauid, whiche was the ſonne of Jeſſe, whiche was the ſonne of Obed, whiche was the ſonne of Boos, whiche was the ſonne of Salmon, whiche was the ſonne of Naaſſon, whiche was the ſonne of Aminadab, whiche was the ſonne of Aram, whiche was the ſonne of Eſrom, whiche was the ſonne of Phares, whiche was the ſonne of Juda, whiche was the ſonne of Jacob, whiche was the ſonne of Iſaac, whiche was the ſonne of Abraham, whiche was the ſonne of Tharra, whiche was the ſonne of Nachor, whiche was the ſonne of Saruch, whiche was the ſonne of Ragau, whiche was the ſonne of Phalec, whiche was the ſonne of Heber, whiche was the ſonne of Sala, whiche was the ſonne of Cainam, whiche was the ſonne of Arphaxat, whiche was the ſonne of Sem, whiche was the ſonne of Noe, whiche was the ſonne of Lameth, whiche was the ſonne of Mathuſala, whiche was the ſonne of Enoch, whiche was the ſonne of Jareth, whiche was the ſonne of Malaleel, whiche was the ſonne of Cainam, whiche was the ſonne of Enos, whiche was the ſonne of Seth, whiche was the ſonne of Adam, whiche was the ſonne of God.

And Jeſus himſelf began to be of thirtie yeres of age.

And vnto all the thynges aboue mencioned, there was alſo annexed the authoritie of full yeres, fitte for ſuche a purpoſe. For at the time whan the lorde Jeſus came vnto baptiſme, he was well toward the pointe of thirtie yeres of age: not that yage is eſtemed afore God, but becauſe it was cõueniẽt, that he whiche ſhould drawe all perſones vnto him, ſhould ſatiſfie all creatures in all behalfes: neyther in ſuche a perſone any one poynte to bee, whiche any creature myghte any thyng lykelye depraue or fynde faulte withall. The age therefore of due rypeneſſe was choſen therevnto and taried for, vntill it came: becauſe that ouer young age (whan one is but a ſtriplyng towardes a young man) is not of any authoritie or regarde among men: for the generall opinion of people is, that ſuche an one is vnexpert and vnſkilful: and on the other ſide, olde age is the lighter eſteemed and paſſed on, by reaſon that the power and habylitie of the witte, is muche decayed, and ſuche ones greatly ſuſpected of dotyng. And forbecauſe that the bleamyſhe of ones linage doeth ſoore abate a greate piece of his authoritie amonge the common people, this poynte alſo was prouided for, that Jeſus ſhould for ſo long tyme be veryly thoughte and beleued to be the ſoonne of Joſeph, vntyll the goſpell were thorroughe his myracles and preachynge, ſufficiently brought to light and made famous. This was a thyng for the dignitie of Chriſte, to bee borne of a vyrgyn: but becauſe it was not muche materiall that the ſame ſhoulde euen at the fyrſte daye cum to lyghte and knoweledge abrode, and yet thoughe it had, it woulde haue beena very harde matter to bee perſuaded to the worlde: he vſed the wrong opinion of the people an other waye to a good purpoſe, becauſe no maner thyng ſhould in the meane tyme diminyſhe his authoritie in his preachynge, yf he myghte of any maner lykelyhood haue been ſayed to bee borne in aduoutrye. It was his pleaſure to cum into the worlde borne oute of a ſymple meane houſe: but yet ſuche an houſe, as no ſpotte of yll name or fame had at any tyme ſtayned.

So that he was ſuppoſed to be the ſonne of Joſeph.

For verily to a teacher of the ghoſpel, not only the fault ſelf, but alſo al likenes and apparance of the fault muſt be auoided, and a teacher ought of duetie not only to be a man of good cõmendaciõ for ỹ vertuous qualities that he hath,

hath but also without any infeccion or sparke of suche thynges, of which the people vseth to conceiue any mistrust of euil. For this is the cõmon opinio of moste men, that scarcely at any time there doeth of euill parentes cum good chyldren. Therfore Christe, who shunned not the reproch of pouertie, who shronke not to be borne out of a meane house: yet eschewed ỳ simple reprofe & slaunder that might haue cum of his age and of his descent. And althoughe Joseph was not the father of Jesus by nature, but by thorder of ỳ law only, (because he was the spoused housbande of Jesus mother:) yet neuerthelesse because he maried a wife of the same tribe and house that hiself was of, I haue thought it beste to begynne the reckenyng of our lordes petygrewe, at hym, to the ende that it may the more euidently appere, that a very manne he was in dede, on the bodies behalf naturally borne of them, of whome the foresaiynges of the prophetes had before his cummyng tolde that borne he shoulde be. For after the higher nature of his godhed, the heauenlye fathers selfe acknowlaged and openly protested Jesus to be his owne very soonne. Than Joseph the spouse of the virgin Marie (who was mother to Jesus,) was after the fourme of the law, called the sonne of Heli, beyng his vncle by the fathers side, but after the trueth of naturall generacion, he was the sõne of Jacob, whiche Jacob reised sede vnto his brother Heli, beyng borne oute of ỳ same bealy that himself was, because the same Heli was deceassed without issue, & so vpon his wife, who he at his dyng left a widow, Jacob, begot a sonne called Joseph, Heli was the sonne of Mathat, and he again had Leui to his father. Leui was borne of Melchi, who was begottẽ of Janna the sonne of Joseph sonne of Matatthias, to whõ Amos was father. And him did Naũ beget, who was the sonne of Helli, & Helli borne of his father Nagge, and Nagge issued out of Maath, the sonne of Matathias. This Matathias was cum of the seede of Semei, the sonne of Joseph, who was begotten and borne of Juda. Juda had to his father Joanna, the soonne of Rhesi, beyng sõne to zorobabel, zorobabels father was zalathiel, borne his selfe of Neri, the sonne of Melchi, who was descended of the linage of Addi the sonne of Cosam, begotten of Helmadã. And he was lineallye descended of Her, the sonne of Jeso, who was borne of Heleazer the soonne of Jozam. And father to Jozam was Mattha, beyng hymselfe borne of Leui the sonne of Simeon, borne of Juda the sonne of Joseph. And him had Jonã begottẽ beyng himself the sonne of Heliachim, the sonne of Meleã. And he was borne of Mathatha, beyng the sonne of Nathan.

Which was the sonne of Heli.

This man had kyng Dauid begotten of Barsabee, by whom was restored the stocke of Salomon, whiche failed afore, and decayed in Ozochias. Dauid was begotten of Jesse the sonne of Obed, beyng borne of Booz. Father to this mã was Salmõ, the sonne of Naasson, beyng borne of Aminadab, to whom Aram was father, and Aram sonne to Esrom, begotten of phares the sonne of Juda, Juda came by lineall discente from the Patriarke Jacob the sonne of Isaac, whom Abraham being an aged man had accordyng to Goddes promyse, begotten of his olde wife Sara. And Abraham was borne of Tharra the sonne of Nachor, beyng begottẽ of Saruch the sõne of Ragau, to whom Phalec was father, and father to him again was Heber, begotten of Sale, the sonne of Cainan, and Cainan the sonne of Arphaxat, whose father was Sem, the sonne of Noe, and Noe, the sonne of Lamech, and he the

sonne

sonne of Mathusalah, beyng borne of Enoch, whose father was Jareth, and he descẽded of Malalehel, the sonne of Cainan, who was begottẽ of Enoch the sonne of Seth, whose father was Adam, and begotte Seth after that he had lyued an hundred and thirtie yeres. Adam was the head of al mãkind hauyng none other autour ne progenitour of his generacion but onely God, of whom he was created of the claie of the yearth, beeyng to him (as it wer) in stede of a mother. And forbecause that all mankynde was infected & tayncted through the synne of this our yearthly father, and resemblynge the inclynacion of the same fyrst father, it was now fallen into all kynde of viciousnesse: there was sente the lord Jesus as a restorer and a redemer of the same mankynde whan it was so extremely fallen, to the end that the same whiche had ful & whole fallẽ doun through ỹ disobedience of one, might be recõciled again through the obedience of one: and to the ende that lyke as all those whiche had followed the steps of their earthly father, became therby subiect vnto deathe: so they whiche beyng exempted from the kynred of the synner thorough baptisme, were grafted into the heauenlye Adam (which is Jesus Christe,) and did cleue fast vnto the steppes of the same: should attayne euerlastyng life in heauen. And in dede the begynnynges of mankynde whan it fell, and of the same, at the restorynge of it, dooe in many behalfes answer taunt pour taunt, the one contrary to the other. For nothyng at all was there doen in this matier by blynde chaũce or casualtie: but all the whole processe and discourse of thynges was tempered and ordred by the wisedom and ordinaunce of God almightie. The talkyng of Eue with the serpent whan she was a virgin, was the begynnyng of our deadly perishyng: and the talkyng of the virgin Marie with Gabriell, was the begynnynge of our healthe and recouerie. Eue beeyng corrupte with the lure of an apple laughyng on her, both cast awaie her housbande, and also brought in death into the worlde: & Marie beyng a virgin for euer & euer vncorrupted, constauntly despysynge all allurements of the fleshe, and with simple plain faythe willingly yeldyng her self vnto the will of god, brought foorth the man that brought helth and saluacion to the worlde. Adam also was tempted, and ouercomed: Christ beeyng tempted, ouercame the temptour. Adam folowyng the mynde of his wyfe whan she was corrupted, was caste out of paradise for his laboure: Christe obeiyng his father euen vnto death, sette the waye into heauen wide open. For the sensuall pleasure of tasting an apple, was Adam made a bonde seruaunt vnto the deuill: Christe by settyng all the kyngdomes and delycate pleasures of ỹ world at naught, deliuered our enemie into our handes, to be subdued at oure owne pleasure. The one thorowghe the eatyng of an apple, lost al his posteritie and succession: and the other through abstinence of meat restored them that afore were lost. The one was driuen awaie out of Paradise into the yearth, replenished with miserie, and lyng al desert: and ỹ other hath made a waye vnto heauen safe and strongly fensed from al desertnesse. Adã through ỹ vain desire of proude knowelage, plucked his succession after him vnto death, and Christ through the hũble obedience of faith, did restore life again. yea, and besides al this, on bothe parties woode and tree. On the one syde the serpent by meane of the tree, ouercame and beguiled Adam: & on the other side Christ by meane of the tree, beguiled & also ouercame ỹ deuill. By meane of the tree came death: by meane of the tree came lyfe. The head

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and chiefe captayne of our destruccion was made out of the yearthy, beeyng a virgin: and the head of our saluacion, borne of the virgin Marie. Adam was created to the lykenesse of God, and Christe beeyng the true lykenesse of God, tooke on hym bothe the lykenesse and nature of manne. Adam was deceyued through his wyfe Eue: and Christe hath called backe his spouse the churche, from the deceiptefull errour of the deuyll. On the one partie, a woman, whyle she seketh to bee made wyse, bttred furthe the begynnyng of all foolyshenesse: and on the other partie, a woman, while she sheweth herselfe voyde of al suche presumpcion, bryngeth furth vnto vs the fountayne of wysedome. The firste Adam while he hath more desyre to be wyse then obedient, brought in folishenesse into the worlde: and the new Adam wheras he was the wisedome of his father, was contente to be made as a foole for our sakes, to the ende that we might be made wise in him. Through pryde came our fall: and through humilitie came our settyng vp agayne. Adam being through the serpent made bare of all the good qualities of the mynde, couered hymselfe with leaues plucked from the tree: Christe being riche in giftes celestiall, desired no maner thing at all of this worldes. The figures also of the olde Testament do beray well accorde with the storie of the gholpell. Moses guided and led the Israelites out of Egypte: and Christe hath deliuered them from the derkenesse of ignorauce, and from the bondage of vice. They had their passage there through the water, and we here through baptisme haue a ready waye to saluacion and freedome. There was a pilour of a cloude and of fyer: and here the father sendeth a voyce downe through a cloude, and our spirite is baptised with fyer. Through the first lawe is occasion of death: through the lawe of the gholpell we are called agayne to lyfe. But the olde lawe dyd with throundreynges and lyghtenynges make them sore afeard: and the lawe of the gholpell doeth with gentilnesse and benefites call vs forth to saluacion. Moses was terrible to be seen, but in such wyse that constreyned he was to couer his face: Christe is mylde and full of courteous humanitie, and puttyng hymselfe in companie emong the thickeste of the people. Moses went vp to the hill to talke with God: and Christe came downe to vs, to the intent that God should speake to vs by hym. The fyrste Adam while he coueteth to be equal with God, is compared to brute beastes, voyde of vnderstandyng. The seconde Adam whan he humbled himselfe from his godly maiestie downe to the basenesse of our humaine nature, wheras we were more abiecte and vile then euen the brute beastes are, helyfted vs vp to the participation and brotherhood of his godhed. Nowe to conclude, through Jesus the sonne of Naue was their returnyng into the lande flowyng wyth mylke and honey: and through Jesus the sonne of a virgin is our returnyng agayne into paradyse. Let vs therfore goe awaye from the disposicion of our first parentes, and duely folowyng the lyfe of our Lorde Jesus, let vs wyth pure myndes embrace his benefite and let vs with al godlyzele and endeuour folowe his exaumple to the best of our powers: hymselfe will ayde vs therto with his helpe, the whiche of his goodnesse hath geuen the example: let vs embrace the merciable and vnwrathfull maker of the lawe euangelicall. Lette vs folowe our guide, who only and none but he, is hable to bryng all nacions of the whole worlde home vnto that same lande, whiche continually without ende doeth moste plenteously flowe with all kynde of ioyes.

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But no crafte is hable to take place or effecte againſte the wyſedome of God, whiche in ſuche ſorte tempered and ordred all her doynges, that it dydnot onely ſubdue and conquier that ſame our moſte ſubtile and craftie enemy, but alſo defeacted hym of his purpoſe by his woordes, leauyng hym in as muche doubte and vncertaynte, as he was before. By the infirmitie of the fleaſhe he mocked and diſapoynted hym of his purpoſe, & through the ſtoutneſſe and puiſſaunce of the ſpirite, together with the ſure ſence of holy ſcripture, he benquiſhed and ſubdued hym, ſo that hauyng the foyle & ouerthrowe to his great ſhame, he was driuen awaye, and departed in as muche vncertaynte, whether this were the ſonne of God or no, as he was before at his firſt cummyng.

Satan therfore layed againſt Jeſus that ſame effectuall darte and artillerie, that he firſte vſed againſt the firſte parentes of mankynde, Adam and Eue: and therewith ouerthrewe them, albeit he onely enticed them with the lure of a faire apple that laughed vpon them: but here in Jeſus caſe, houngre alſo, beyng an euill that no manne can endure withall, was a ſtrong helper forwarde to the thyng, that the temptour wente aboute. Eſau, beeyng compelled with houngre, ſolde the title and intereſt of his birthright that he ſhould haue had by elderſhip, he ſolde it for a meſſe of potage. And the Lorde Jeſus (yf it had been his pleaſure) myght through his diuine power, eyther haue kept awaye houngre from cummyng to hym, or els haue driuen it awaye whan it was come. Neuertheleſſe he woulde not ſo doe, but it was his full pleaſure and wyll to lay a baite for the temptour to vſe, wherwith the ſame tẽptour ſhould bee taken his owne ſelfe. The weakeneſſe of his bodie beeyng ſuche as other men had, was laied in Satans waie, as a ſecrete baite to vſe for his purpoſe: but the temptour ſtumbled, & hit on the hooke of the power of his godhead. He ſawe the body of a man witheryng and dryng clene awaye with houngre, to be in great affliction and paine, and none other lyke but ſhortely to be in the ieoperdie and perill of death. (And men playnly affirme that there is no kynde of death more peinfull, then to be famyſhed to death.) He ſawe hym in the wildernes ferre from any towne or village, from whence any meate myght bee gotten or miniſtred vnto hym for his ſuſteinaunce. Takyng therfore a boldeneſſe of theſe thynges the ſpirite of wickednelle aſſailed the Lorde Jeſus beyng replete with the ſpirite of holyneſſe: he biddeth dace, and begynneth firſte

And whan they were ended be afterwarde houngred.

Gen. xxv. d

with hym, of whom he was to be subdued: he biddeth hym come furth, who was to strong and valiaunte for hym to matche withall: he attempteth take in the snare, one ferre wyser and more warie than hymselfe. What nedeth thou (sayeth Satan) to bee thus tormented with houngre? If thou bee that same sonne of God whiche was promised to bee sente to redeme the worlde, commaunde that this stone turne into breade for thy behouse, and that wyll bee an euidente token where by for the to declare, that thou art the sonne of God in dede. For thy father vndoubtedly wyll not in this behalfe geue a deafe eare to his sonne, beyng thus in distresse and ieoperdie of death through houngre. And seeyng that he created all thynges of naught, it should bee an acte of no great matter, if the Sonne of God turne a stone into breade. But Jesus beeyng not ignorannte what the temptour herein hunted for, so tempered his aunswere, that he neyther consented to the temptours counsayle, nor yet disclosed the nature of his godhead to his enemy, who nowe by a newe and a straunge conueighaunce, was through the infirmitie, and weakenesse of Jesus bodye, both to bee beguiled, and also to bee conquered. He denyeth not but the Sonne of God had power to turne stones into breade, ne disallowerth to asswage the houngre of the body with meate whiche was ordeyned therfore, but by the autoritie of the holy scripture of God, he plainly sheweth, that there is a lyfe of the soule muche more to bee regarded then the lyfe of the bodye: and that there is a spirituall meate, whiche is more requisite to be desired, then the meate that for a shorte tyme prolongeth the bodily lyfe, whiche lyfe neuertheles must of necessitie perishe within a shorte space afterwarde, eyther by meanes of sickenesse, or of age, or of some other casualtie. For the meate of the spirite geueth lyfe for euer to endure, and this meate is the worde of God.

If thou bee the sonne of God, commaunde this stone, that it be bread.

It is wrytten: Man shall not lyue by bread onely but by euerye worde of God.

This firste assaulte therfore of the deuyll, Jesus auoyded with this aunswer:

Deut. viii. a

It is wrytten (sayeth he, in the boobe of deuteronomie. Manne liueth not by breade onely, but by euery worde that proceedeth out of the mouthe of God.

And for this purpose doeth the Lorde nowe take the worde of the diuine scriptures for his staigh: firste to teache vs humilitie and sobrenesse, that we ought not precisely to affirme any thyng without the autoritie of Scripture geuen vnto vs from God: Secondly he declareth vnto vs, that there is no weapon of more effectuall strength agaynste all the instinctes and mocions of wicked deuils, then the autoritie of the holy Scriptures. Out of the sayed Scriptures, is the true meate of the soule to bee sought and gotten, if a manne be of mynde and will to lyue to godwarde, to whom warde whoso liueth not, the same is already but a deadman, yea although to the ye he appeare to bee alyue. The firste parentes Adam and Eue did eate, & they died for their labour. That yf they had geuen the temptour that same aunswere, whiche the Lorde Jesus here at this present tyme gaue him, and had more regarded the Lordes commaundemente (the due keeping wherof geueth lyfe euerlastyng,) then the appetite and lust of that mortall appie: they had not endaungered both themselues and all their succession after them to death and damnacion. And thus much ferther doeth the exaumple of our saluedur teache, that miracles are not to bee shewed for the lust or pleasure of men, but at suche tymes onely, whan the glorye of Christe doeth call for it, or els charitie and loue towardes our brother, doeth necessarily require it. For eyther to worke or to feigne sightes of woondres for a vainglorious boastyng, (as who shoulde saye, this can I doe:)

doe:) or to satisfie the curious lust and pleasure of the lookers on, whereby neyther goddes glorye is aduaunced, nor any profite groweth vnto our neyghbour, is nothyng els but the propertie and condicion of witches and Juglers: as for ensaumple, a brennyng fyer brande to bee diepped into the water, and not quenched therwith: or the fearefull lykenesse of Hector or Achilles to bee made appeare to the sight: or the rushes and strawes to goe crallyng aboute the house, seemyng to bee snakes. Jesus at no tyme shewed any miracle, but that both the glorye of his father was sette furthe thereby, and also the necessitie of menne relieued, or els that for a tyme the vnbeliefe of menne shoulde thereby bee moued and stirred to feith. Whan the multitude of the people wanted wherewith to bee fedde, he so multiplied a fewe loaues, that thesame suffised to many thousandes: but in so muche woulde he not vouchesalue to fede the iyes of Herode with any miracle, that he woulde not so muche as open his lippes to speake vnto hym. And for the lyke purpose and consideracion, doeth he at this presente denie a miracle to Satan.

¶ And the deuill tooke him into an high mountayne, and shewed hym all the kyngdomes of the worlde, euen in the twinckelyng of an ye, and the deuill saied vnto him: All this power will I geue the euery whitte, and the glory of them, (for they are deliuered vnto me, and vnto whomsoeuer I wil geue it:) If thou therfore wilt fall downe before me, and worshippe me, they shall be all thyne. Jesus answered and saied vnto hym: bence from me Satan. For it is written: Thou shalt worship the Lord thy God, and hym onely shalt thou serue. The texte.

The deuill, though he were vanquished at this firste bickeryng, yet ceassed not from trying maisteries with Jesus to our exaumple, leste that we beeyng once conquerours, shoulde geue our selfes to sittyng still, voyde of all feare or care: but that we should haue euermore from tyme to tyme, a mynde readye and well armed and fensed agaynste his newe assaultes. Suche as haue profited and growen to a meane degree of euangelicall philosophie and doctryne, doe easily contemne the disease or vice of glutonie and riottous excesse, as a thyng beeyng both filthye and beastely.

Albeit euen in this temptacion also afore gooyng, there wanted not the grynne and snare of mouyng Jesus to presumpteouse vsurpyng and takyng vpon hym, whan Satan saied: *If thou bee the Sonne of God*. For suche as of nature are arrogaunte and proude, and desirous of glorye, doe ofte tymes attempte to reache to suche thynges as are ferre aboue theyr powers: because they wyll not lese any parte of the opinion and estimacion that menne haue of them: and so by craftie couloure and counterfaite glosse, they take vnto them the thyng that is not in them, huntyng for glorye and fame emong menne. After that sorte doe many by deceiptefull and craftie feactes vsurpe vnto themselfes the gyfte of prophecie, whiche they haue not: and many make bauntes and crakes of hauing visions of Aungelles, whiche they yet neuer sawe. But the Lorde Jesus contrarye wyse: although he were greattest of all the worlde, yet he

The paraphrase of Erasmus vpon

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wyſedome of God. He had heard Iohn openly confeſſe and ſaye, I am not Chriſte. Wherfore ſeeyng and perceyuyng many thynges in Chriſte, whiche ferre ſurmounted the compace of mans power: and on the other ſyde agayne, ſeeyng hym to bee an houngred, and to be in great affliction through defaulte of takyng bodily ſuſteinaunce, (wheras it is not read that Moſes and Helias after the faſtyng and abſteinyng from meate by the ſpace of lyke noumbre of dayes were an hungred:) he ſuppoſed Ieſus to be nothyng els but a manne, yea and ſuche a manne, as by his craftie conueighaunce myght be corrupted. Nowe the wilie and ſubtill deuyſe of the temptour was this: that is to wete, eyther to ouercome and wynne hym in deede, or at the leaſte wyſe to hunte out, whether he were that Sonne of God or no, whiche had been promyſed by the Prophetes. Whiche thyng yf he myght haue perceyued ſo to bee, than would he bende all his ſtrength and force to this ende and purpoſe, that by one waye or other he myght hindre and lette the redemption of mankynde.

But no crafte is hable to take place or effecte againſte the wyſedome of God, whiche in ſuche ſorte tempered and ordred all her doynges, that it dyd not onely ſubdue and conquier that ſame our moſte ſubtile and craftie enemy, but alſo defeacted hym of his purpoſe by his woordes, leauyng hym in as muche doubte and vncertayntie, as he was before. By the infirmitie of the fleaſhe he mocked and diſapoynted hym of his purpoſe, & through the ſtoutneſſe and puiſſaunce of the ſpirite, together with the ſure ſence of holy ſcripture, he benquiſhed and ſubdued hym, ſo that hauyng the foyle & ouerthrowe to his great ſhame, he was driuen awaye, and departed in as muche vncertayntie, whether this were the ſonne of God or no, as he was before at his firſt cummyng.

Satan therfore layed againſt Ieſus that ſame effectuall darte and artilleric, that he firſte vſed againſt the firſte parentes of mankynde, Adam and Eue: and therewith ouerthrewe them, albeit he onely enticed them with the lure of a faire apple that laughed vpon them: but here in Ieſus caſe, houngre alſo, beyng an euill that no manne can endure withall, was a ſtrong helper forwarde to the thyng, that the temptour wente aboute. Eſau, beeyng compelled with hounger, ſolde the title and intereſt of his birthright that he ſhould haue had by elderſhip, he ſolde it for a meſſe of porrage. And the Lorde Ieſus (yf it had been his pleaſure) myght through his diuine power, eyther haue kept awaye hounger from cummyng to hym, or els haue driuen it awaye whan it was come. Neuertheleſſe he woulde not ſo doe, but it was his full pleaſure and wyll to lay a baite for the temptour to vſe, wherwith the ſame tẽptour ſhould bee taken his owne ſelfe. The weakeneſſe of his bodie beeyng ſuche as other men had, was laied in Satans waie, as a ſecrete baite to vſe for his purpoſe: but the temptour ſtumbled, & hit on the hooke of the power of his godhead. He ſawe the body of a man witheryng and dryng clene awaye with hounger, to be in great affliction and paine, and none other lyke but ſhortely to be in the ieoperdie and perill of death. (And men playnly affirme that there is no kynde of death more penfull, then to be famyſhed to death.) He ſawe hym in the wildernes ferre from any towne or village, from whence any meate myght bee gotten or miniſtred vnto hym for his ſuſteinaunce. Takyng therfore a boldeneſſe of theſe thynges the ſpirite of wickednes aſſailed the Lorde Ieſus beyng replete with the ſpirite of holyneſſe: he biddeth dace, and begynneth firſte

And whan they were ended be afterwarde houngred.

Gen. xxv. d

with hym, of whom he was to be subdued: he biddeth hym come furth, who was to strong and valiaunte for hym to matche withall: he attempteth to take in the snare, one ferre wyser and more warie than hymselfe. What nedest thou (sayeth Satan) to bee thus tormented with houngre? If thou bee that same sonne of God whiche was promised to bee sente to redeme the worlde, commaunde that this stone turne into breade for thy behouffe, and that wyll bee an euidente token whereby for the to declare, that thou art the sonne of God in dede. For thy father vndoubtedly wyll not in this behalfe geue a deafe eare to his sonne, beyng thus in distresse and ieoperdie of death through houngre. And seeyng that he created all thynges of naught, it should bee an acte of no great matter, if the Sonne of God turne a stone into breade. But Jesus beeyng not ignorante what the temptour herein hunted for, so tempered his aunswere, that he neyther consented to the temptours counsayle, nor yet disclosed the nature of his godhead to his enemy, who nowe by a newe and a straunge conueighaunce, was through the infirmitie, and weakenesse of Jesus bodye, both to bee beguiled, and also to bee conquered. He denyeth not but the Sonne of God had power to turne stones into breade, ne disalloweth to asswage the houngre of the body with meate whiche was ordeyned therfore, but by the autoritie of the holy scripture of God, he plainly sheweth, that there is a lyfe of the soule muche more to bee regarded then the lyfe of the bodye: and that there is a spirituall meate, whiche is more requisite to be desired, then the meate that for a shorte tyme prolongeth the bodily lyfe, whiche lyfe neuertheless must of necessitie perishe within a shorte space afterwarde, eyther by meanes of sickenesse, or of age, or of some other casualtie. For the meate of the spirite geueth lyfe for euer to endure, and this meate is the woorde of God.

If thou bee the sonne of God, commaunde this stone, that it be bread.

It is wrytten: Man shall not lyue by bread onely but by euerye woorde of God.

This firste assaulte therfore of the deuyll, Jesus auoyded with this aunswer: It is wrytten (sayeth he) in the booke of deuteronomie. *Manne liueth not by breade onely, but by euery woorde that proceedeth out of the mouthe of God.*

Deut. viii.a

And for this purpose doeth the Lorde nowe take the woorde of the diuine scriptures for his staigh: firste to teache vs humilitie and sobrenesse, that we ought not precisely to affirme any thyng without the autoritie of Scripture geuen vnto vs from God: Secondly he declareth vnto vs, that there is no weapon of more effectuall strength agaynste all the instinctes and mocions of wicked deuils, then the autoritie of the holy Scriptures. Out of the sayed Scriptures, is the true meate of the soule to bee sought and gotten, if a manne be of mynde and will to lyue to godwarde, to whom warde who so liueth not, the same is already but a deadman, yea although to the eye he appeare to bee alyue. The firste parentes Adam and Eue did eate, & they died for their labour. That yf they had geuen the temptour that same aunswere, whiche the Lorde Jesus here at this present tyme gaue him, and had more regarded the Lordes commaundemente (the due kepyng wherof geueth lyfe euerlastyng,) then the appetite and lust of that mortall apple: they had not endaungered both themselues and all their succession after them to death and damnacion. And thus much ferther doeth the exaumple of our saueour teache, that miracles are not to bee shewed for the lust or pleasure of men, but at suche tymes onely, whan the glorye of Christe doeth call for it, or els charitie and loue towardes our brother, doeth necessarily require it. For eyther to worke or to feigne sightes of woondres for a vainglorious boastyng, (as who shoulde saye, this can I doe:)

doe:) or to ſatiſfie the curious luſt and pleaſure of the lookers on, whereby neyther goddes glorye is aduaunced, nor any profite groweth vnto our neyghbour, is nothyng els but the propertie and condicion of witches and Juglers: as for enſaumple, a brennyng fyer brande to bee diepped into the water, and not quenched therwith: or the fearefull lykeneſſe of Hector or Achilles to bee made appeare to the ſight: or the ruſhes and ſtrawes to goe crallyng aboute the houſe, ſeemyng to bee ſnakes. Jeſus at no tyme ſhewed any miracle, but that both the glorye of his father was ſette further thereby, and alſo the neceſſitie of menne relieued, or els that for a tyme the vnbeliefe of menne ſhoulde thereby bee moued and ſtirred to feith. When the multitude of the people wanted wherewith to bee fedde, he ſo multiplied a fewe loaues, that theſame ſuffiſed to many thouſandes: but in ſomuche woulde he not vouchſalue to fede the iyes of Herode with any miracle, that he woulde not ſo muche as open his lippes to ſpeake vnto hym. And for the lyke purpoſe and conſideracion, doeth he at this preſente denie a miracle to Satan.

¶ And the deuill tooke him into an high mountayne, and ſhewed hym all the kyngdomes of the worlde, euen in the twinckelyng of an ye, and the deuill ſaied vnto him: All this power will I geue the euery whitte, and the glorye of them, (for they are deliuered vnto me, and vnto whomſoeuer I will geue it:) If thou therfore wilt fall downe before me, and worſhippe me, they ſhall be all thyne. Jeſus aunſwered and ſayed vnto hym: hence from me Satan. For it is written: Thou ſhalt worſhip the Lord thy God, and hym onely ſhalt thou ſerue. The texte.

The dieuill, though he were vanquiſhed at this firſte bickeryng, yet ceaſſed not from trying maiſteries with Jeſus to our exaumple, leſte that we beeyng once conquerours, ſhoulde geue our ſelfes to ſittyng ſtill, voyde of all feare or care: but that we ſhould haue euermore from tyme to tyme, a mynde readye and well armed and fenſed agaynſte his newe aſſaultes. Suche as haue profited and growen to a meane degree of euangelicall philoſophie and doctryne, doe eaſily contemne the diſeaſe or vice of glutonie and riottous exceſſe, as a thyng beeyng both filthye and beaſtely.

Albeit euen in this temptacion alſo afore gooyng, there wanted not the grynne and ſnare of mouyng Jeſus to preſumpteouſe vſurpyng and takyng vpon hym, whan Satan ſayed: *If thou bee the Sonne of God*. For ſuche as of nature are arrogaunte and proude, and deſirous of glorye, doe ofte tymes attempte to reache to ſuche thynges as are ferre aboue theyr powers: becauſe they wyll not leſe any parte of the opinion and eſtimacion that menne haue of them: and ſo by craftie couloure and counterfaite gloſſe, they take vnto them the thyng that is not in them, huntyng for glorye and fame emong menne. After that ſorte doe many by deceiptefull and craftie feactes vſurpe vnto theimſelfes the gyfte of prophecie, whiche they haue not: and many make bauntes and crakes of hauing viſions of Aungelles, whiche they yet neuer ſawe. But the Lorde Jeſus contrarye wyſe: although he were greatteſt of all the worlde, yet he

wyll not be acknowen of his greatneſſe, but hydeth it, ſhewyng furthwarde no countenaunce but of infirmitie and weakeneſſe of the bodye, ne at anye tyme ſheweth he furth his godly power, but whan ſo to doe is expediente for the healthe of manne, to the ende that the fathers glory maye bee renoumed and troumped abrode by the ſonne. Satan therfore (as he is malicious, and wyll neuer haue dooen ne bee in reſte,) dooeth eſteſones inuade the Lorde, and ſette vpon hym with theſame darte that he had dooen afore, but in a ſoondrie matter, aſſaying whether he that coulde not bee ouerthrowen with hounger, myght poſſiblie bee corrupted with the rycheſſe and honours of this worlde. For ambicion (whiche is the deſyre of honour and aduaunceмente) is a ſoore miſchiefe bothe peſtilente and alſo in maner vnpoſſible to bee ouercomed. It is an eiuyll that ſtealeth on a manne euen in moſte excellente vertues and qualities, crepyng in and acquaintyng it ſelfe in hertes that labourе to clyme and to mounte vppe vnto thynges of high difficultie: in ſo muche, that whom neyther aduerſitie, nor pouertie, ne ſickeneſſe haue been hable to breake, whom neyther any riottous exceſſe, or leacherie, hath been hable to corrupte, them dooeth the earneſte deſire and affeccion of glory, ouerthrowe and bryng quyte vnder foote. For what thyng is there ſo miſcheuous or ſo wicked, whiche mortall meane wyll refuſe bothe to doe and ſuffre, yf they maye therby beare rewle, and bee in authoritie? Is not oftetymes the croune of a royalme bought with poyſonynges, with murdreing of the nereſt kynred, with inceſtuous mariage within the degrees forbidden by goddes lawe, and with other vilanies not to bee named? With the ſlaughter and murdremente of howe many perſones, is the ſeigniourie of ſome one citie nowe and than gotten into mennes handes and poſſeſſion? Honoure is ſwete: a gaye thyng it is to bee a rewler: and a royall matter to excell and paſſe others.

And reignyng dooeth vtterly in all behalfes, ſeme to bee a certayne poynte of Godhed emong menne. With this ſame ſwete flatteryng poyſon were the firſte parentes Adam and Eue caught. The lure of the flatteryng apple was delectable to theyr iyes: but the high perfeccion of knowlage falſely promyſed vnto them by the Serpente, and the dignitie of beeyng eguall with the ſtate of Goddes, was muche more delectable to theyr myndes. With this engein therefore dyd the temptoure aſſayle Jeſus, and he not a whitte ſhrounke backe from the vnreſtefull malepertneſſe of theſame temptoure: to the ende that he woulde vanquiſhe hym to our behoufe, and wouldeteache vs the facion howe to gette the ouerhande of hym. The dieuyll than tooke Jeſus vppe into an high mountayne, and out of theſame mountayne as out of a beakon or an high place of ſpyall, he ſodaynlye in a momente layeth all the kyngdomes of the worlde before his iyes (for a wicked ſpirite by the permiſſion and ſufferaunce of God maye ſo muche doe, as to repreſente vnto mennes iyes a lyuely ſemblaunte of thynges, after a certayne ſtraunge and woondrefull maner:) and euen in theſame momente alſo, looke whatſoeuer poynte of high eſtate or royaltie, the route and ruffleyng of great kynges and prynces hath within their courtes, or otherwyſe belongyng vnto them: theſame dooeth Satan by a certayne ſleight, as it were of a iugleyng caſt,

And the deuill toke hym into an high mountayne &c.

caſt, ſette before the iyes of Jeſus (as for exaumple,) richeſſe, ſeruauntes, palayces, armies, troumpettes, ſeruyce and attendaunce of menne, cronchyng and knelyng vnto them, ſhewes of royaltye whan they goe abrode, tryoumphes, ambaſſades, power to commaunde and to haue all thynges dooen at a becke, and other thynges a greate maygnye, wherewithall the flatterye of all peoples, dooethe wurſhippe and exalte mortall prynces of the worlde, beyng oftetymes both fooliſhe and vngodlye, or howeſoeuer other thynges bee, ywiſſe frayll, and not hauyng anye long tyme to lyue: yet the people vſe them as verave Goddes. : yea and the prynces ſelues beeyng ſette in a pryde throughe the proſperouſe fortune of thynges tranſytorye, thynke themſelues better then God almyghties felowes. A certayne ſpectacle of all theſe thynges woonderful to beholde and imagine, dyd that ſame craftie iugler ſoodainly in a moment repreſente before the iyes of the Lorde Jeſus, who cannot bee deceyued with anye ſleyghtes of iugleyng, foraſmuche as nothyng is hydden or vnknowen vnto hym. And vnto thys royall ſhewe of thynges, dyd the lying and malaperte Satan ſette oute a paincted ſorte of wordes more ſtately and gloryous, then the thinges ſelues were. All theſe ſame thynges (ſayeth he ſo goodlye, ſo ryche, and ſo full of royaltie, bee deliuered to my power and dyſpoſition, to geue and to graunte vnto whomeſoeuer me lyketh. For the ſoueraygne and the God of thys worlde, I am. That if thou wilte acknowlage my ſoueraygne godlye power, and fallyng downe flatte at my knees wylte bowe and kneele vnto me, the whole vnyuerſall power and poſſeſſyon of all theſe realmes and kingdomes that thou ſeeſte, will I deliuer vp into thy handes. Thou ſeeſte howe greate the name of Ceaſar is euerywhere: and yet howe ſmall a porcyon of the worlde is it, that acknowelageth hym for theyr Lorde and ſoueraygne? And thou alone ſhalte haue and enioye them euerye one without excepcyon, and ſhalte bee wurſhypped as a God here on yerthe, ſo that thou wilte acknowlage me for the autour and geuer of ſo greate a blyſſulneſſe. Thou knoweſte here (I am ſure) good chriſten reader, the moſt lyyng and moſte preſumptuouſe ſayinges of hym, who ſayde once vnto thoſe vnfortunate firſte parentes of mankynde, Adam and Eue: ye ſhall in no wyſe dye: but ye ſhall bee as Goddes, knowyng good and euyll. Here the Lorde Jeſus damned the wicked woordes of Satan, with woordes of Goddes holye Scripture, ſayyng: Auaunte Satan with all thy deceyptfull promyſes. An hurtfull gaine it is, and full of hyndreaunce, that is boughte with the loſſe of due lone and deuocyon towardes GOD. The thyng that thou wouldeſte couenaunte and endente to haue, is wicked, and the thyng that thou promyſeſte is in vayne. For written it is in the booke of Deuteronomie: *The Lorde thy God ſhalte thou wurſhippe, and him onely ſhalte thou ſerue.* God will not ſuffer hys glorye to bee putte ouer from hymſelfe to an other: nor will not ſuffer to haue anye partener in it. He is the true God and Lorde of all thynges whatſoeuer there is in heauen or in yearthe. And vnto all that are true wurſhippers of hym, he freely promyſeth the inheritaunce of the kyngdome of heauen. Hys ſaying muſte men bee rewled by, rather then by myne: who

All this power will I geue the. &c.

If thou wilte fall downe before me. &c.

Deu. vi. c. 10. Thy Lorde God ſhalte thou wurſhip. &c.

lyke as thou dooeste wickedly require to haue to thy selfe, the honoure that is due to God alone: so doeste thou promyse not onely thynges of vanytye, and thynges that shall not any long tyme endure, but also perteyning to an other mannes possession, and not to thyne.

The Lorde Jesus mighte haue aunswered: wherefore doooeste thou promyse me that is myne owne alreadye? With what face dooeste thou require me to fall downe at thy knees, sence that I am God the whiche created thee, the whiche expulsed thee for thy pryde, and caste thee downe out of heauen, and ready and hable euen nowe to caste thee downe into hell as soone as I shall so thynke good? Ouer these veraye kingdomes whiche thou offerest me, no power ne title it is that thou haste, if the wrong iudgemente and vngodlinesse of the mortall people did not geue thee power and autorite ouer them. By theyr folye it is, that thou arte of any power. True loue and deuocyon towardes GOD, shall reuyue agayne: and where shall thy kyngdome than bee? Thus myghte Jesus haue sayde: but Satan was at that presente to be beguiled, and not to be enstructed, ne taught. Neyther was he worthy to bee tolde of his faulte, forasmuche as he could by no manier meanes be reformed. Ut for oure behoulse was all this pageaunte played: we it were to whome thys lesson was geuen, that whatsoeuer thyng hath the dyshonoure of God ioyned with it, how profytable soeuer it seeme to bee, is with greate stoutenesse to bee refused and defyed: not as thoughe rychesse are of themselues eyuyll: or that to bee a kyng is of it selfe eyuyll: or to bee a publyque magistrate or in hyghe autorytie is of it selfe eiuyll: but for that in manyer no manne maketh hymselfe a waye to these thynges, but by naughtye meanes and conueyghaunce: and for that the thynges are not enioyed ne possessed without sore daungyer of forgettyng the bounden duetie and loue towardes God: and because they are subiecte to the hasarde of ieoperdyes and perylles innumerable. And truelye whatsoeuer persone beeyng corrupted with inordynate desyre of such thynges as these, dooeth make lyght of Goddes commaundementes, vseth fraude and falsehoode, stealeth, forsweareth, sleagheth, vseth ryghte and wrong as all one, suche an one hath euen nowe already kneeled downe and dooen worshyp to the prince of thys worlde, and hath denyed God, by a league made with Goddes aduersarye. And as oftentymes as the mynde of a Christen manne is enticed, that for encreasyng of his substaunce, or for obteynyng rewle and autorytie, or for purchasyng of glorye and renoume, the trueth maye bee forsaken, and wickednesse receyued in the place thereof: let hym by thys exaumple of Christe hys Capytayne, make aunswere without feare. Auaunte Satan with al thy deceyptfull promisses: onely GOD is to bee worshypped and boughed vnto: and whoso hath hym hys good Lorde, the same is Lorde of all thynges with hym.

The texte. And he carryed him to Hierusalem, and sette him on a pinnacle of the temple, and sayed vnto him: If thou bee the sonne of God, caste thy selfe downe from hence. For it is written, he shall geue his aungels charge ouer thee to kepe thee, and in theyr handes they shall beare thee vp, that thou dashe not thy foote agaynste a stone. And

Jesus

Jelus aunſwered and ſayed vnto him: It is ſayed: thou ſhalte not tempte the Lorde thy God. And as ſoone as all the temptacyon was ended, the deuyll departed from him for a ſeason.

Neyther doeth the endleſſe malaperteneſſe of Satan, although it were thus alſo put of from hys purpoſe, not yet neyther geue ouer, or surceaſſe from temptyng. He ſetteth vpon Jeſus once more, as an enemye ofte to bee vanquiſhed: to the ende that we ſhoulde vnderſtande our ſelues to haue in this life a contynuall fyghte with the ſame oure aduerſarie, neyther anye thing to be ſo much agaynſt all Goddes forbode, wherevnto he dareth not preſume to prouoke and entyce the true ſeruauntes of God: but yet that good mennenede not to feare, to whoſe behouſe Chriſte Jeſus hath vanquiſhed him, and who haue dartes and weapons enough, of moſt ſtrength and vertue out of the holy ſcriptures, wherewith the malaperte importunitie of the temptour maye in a momente bee out faced and quayled. For al the aduauntage that he getteth by tempting is to none other poynte, but by miniſtring ſuche a good occaſyon, to make the vertue of the good men greatter and better tryed. He therfore leadeth away the Lorde Jeſus from the hyghe mountayne vnto the citye of Hieruſalem, and there ſette hym euen vpon the vppermoſte pynnacle of the temple, and eftſons prouoketh hym by temptacion, to the ende that eyther beeyng ouercomed with vayne glorye he ſhoulde caſt himſelfe downe headlong and ſo breake hys necke, or els by that token he ſhoulde deſcrie himſelfe to bee the ſonne of God. And a defence to maynteyne his fraude withall, he ſtole out of the wholy ſcrypture, albeit vnderſtanded and taken in a wrong ſence, and not applyed to ſuche a purpoſe as it ought to be. For by ſuch lyke meanes doe the wicked perſones and heritiques many tymes abuſe the ſcrypture of God, and deceyue the vnwarie, whan they depraue and turne by a wrong ſence, the rule of goddes woorde to theyr owne affecteyons. Here (ſayeth he) declare thou, whether thou be the ſonne of God, or not. Caſt thy ſelfe downe headlong, and in caſe thou ſhalte haue no harme at all thereby, it maye than bee open and euident vnto all creatures, that thou arte the ſonne of God. Neyther is there any daungier of any miſaduēture to befal thee. For it is writen in the pſalmes, as touching the ſonne of God, *that he ſhall geue charge to his aungels concernyng thee, that they ſee thee preſerued, and that they ſhall with theyr handes beare thee vp, that thou mayeſte not ſtumble with thy foote at any ſtone.*

He ſhall geue his aungels charge ouer thee. &c.

pſal. xxi. c.

This prophecie was not ſhewed directly of Chriſte alone, but of any godlye manne whatsoeuer he bee, that truſting boldelye on Goddes mightie helpe, ought not to bee a feard on his owne behalfe from anye eiuilles of this worlde, according as the Lorde Jeſus him ſelfe bidde his Apoſtles to bee oute of all feare or care in their hartes, for not ſo muche as an heare of one of theyr heades ſhoulde perysche, contrarye to the mynde and pleaſure of theyr heauenlye father. But Jeſus makyng no countenaunce all thys whyle, that he was naturally the ſonne of God: onely made this aunſwere folowing, whiche myght haue bene made of any good man whatsoeuer he had bene: and with a texte of holy ſcripture rightly alleged, he conuinced

ceiuyued the texte of Scripture whiche Satan had falsely cyted, as if one shoulde haue diryeuen out one nayle with an other in a bourde. But contrarywise (sayeth he) it is written in the booke of Deuteronomie : Thou shalte not tempte the Lorde thy God. His helpe shall bee readye, whan anye casualtye or whan any mattier concernyng Goddes cause, shall bryng them into daungier: but not whan thou shalte for a vayneglorye or a bragge prouoke and require the high power of God to bee shewed. Neyther dooeth the tendernesse of god towardes vs, serue to mayntayne the glory of the carnall pleasure of manne: but he at such times as his will is, declaring his owne glory in man, doth succour man being destitute of the ayde and helpe of the world. But vnworthye is that persone of goddes helpe, who for his owne vayneglorye dooeth wilfully caste hymselfe into a manifeste daungyer of hys lyfe. Neyther is it the propertye of a true godlye man to appoynete vnto God, whan or howe he ought to deliuer vs from perils, for asmuche as certayne we are, that whether he delyuer vs, or delyuer vs not, that thyng is entended and wrought by hym, that is moste for oure healthe and safegarde. Oftentymes it is more for oure benefyte, and good happe to bee sycke, then to bee in health: to dye, then to liue: to bee in affliccion, then to haue prosperitie. Yt is presente godlinesse to depende of him with a syngle hearte: and a wicked thyng it is, with mannes curyous searchyng, to tempte what hys power may extende to dooe. For he is of power to doe all thynges, but he will not dooe but what is beste. With these and other wayes moe, did oure head maister Jesus, suffer himselfe to be tempted of Satan immedyately in maner after his baptysme: to the ende that we shoulde not thynke it to bee sufficyente, that all oure synnes haue bene forgeuen vs through the laugere of baptisme: but that we muste take in hande and enter a sharpe battayle with oure enemie Satan, who will leaue nothyng vnattempted, for to drawe vs backe agayne into oure olde bondage. At oure baptysme we mouster to the behouse of oure captayne, and we promyse to warre vnder hys banners agaynste the armye of Satan. And as for renne of thys worlde we haue nothyng to dooe withall, in the waye of anye querell, forasmuche as Christe commaundeth vs to loue, yea euen oure enemies too: but we haue to dooe with the wicked spirites: who fight agaynst vs from on hygh, with fierie dartes, and with muche pollicie. But Jesus oure soueraygne hath once discomfeyghted all theyr powers, and therfore hath delyuered them into oure handes easye enough to bee vanquyshed: yea and will eftesoones subdue them in vs, yf we will folowe the same trade of fyghtyng, whereby Christe brought them vnder subiection. They assaulte vs some whyles by themselues, putting vngodly thoughtes in oure hertes: many tymes by eyuell menne, as theyr souldyers, they assayle vs whan they procure and make out messagyers that maye prouoke vs to all sensuall volupteousnesse, that with braullyng and with raylyng woordes maye moue and stiere vs to wrathe and manslaughter. And baytes wherwith to catche vs they some whiles fette of thys worlde, the promocions, rychesse, and pompes whereof, they doe by heapes cast into oure iyes.

Thou shalt not tempte the Lorde thy God.

And

And many tymes euen out of our owne selfes they take baytes for vs. For there bee in vs certayne affectionate pangues of nature, whiche we are not able to cast awaye from vs onlesse we shoulde vtterly shake of our humayne nature, as for exaumple, appetite to meate and drynke, desyre to fulfill the luste of carnall concupiscence, after that nature hathe made vs of full age thereto. And although moderately to vse carnall copulacion with the lawfull wyfe is none enormitie: nor agaynste the high pleasure of God it is, to allaie thirste and hounger with meate and drynke: yet in this behalfe dooeth our subtill and wylye enemye lye in wayte for vs, that eyther we maye geue these affections the bridle in takyng more then for the suffisaunce of nature is necessarie, or els appeace the rage of them by suche wayes as is not conueniente. Of whiche sorte for exaumple these that here folowe may bee: as if one should touche an other mannes wyfe, or vse his owne wyfe immoderately, or doe the acte after factions vnsemely: or yf one should with offending his Christē brother, eate of thinges offered vnto Idolles, whan he maye auoyde that slaundre, and yet otherwyse well enough relieue the necessitie of the bodye.

There bee also in euery of vs certayne speciall inclinacions bothe of the bodye and of the mynde to certayne vices, whether it so bee, that the same were firste taken of our parentes, and so haue sticked still in vs, or whether they haue been taken of a custome, or els whether they haue by any other meanes, come vnto vs. As for exaumple: one manne is of nature more prone to couetise, an other to glottonie, an other to leacherie, an other to wrathe, an other to ambicion. Of all these dooeth our enemie leaue not one thyng vnwatched, whereby he maye drawe vs to damnacion. But we must agaynste his lying in awaite, bee bothe stoute and also diligent in watchyng. The spirite of Christe shall geue vs bothe strength and witte agaynste all his ingiens: and the holy scriptures shall minister vnto vs armoure and weapon enough.

And as soone as al the temptacion was ended, the deuill departed frō hym.

He that suffereth vs to bee tempted, wyll not suffre vs to bee ouercommed: but wyll so ordre the fight, that the ende of the fielde and battayle shall turne to our benefite. Our enemie beyng putte to the wurse, will not ceasse to haue enuy at vs, but he wyll at lengthe ceasse to inuade: and the oftener he shall come, so muche the more often discoumfeighted and weakened shall he at all tymes departe agayne. For howe the case should afterwarde stande with vs, Christe dyd nowe expresse by exaumple of hymselfe. For after that the deuill had dispeched and spente out of all the feactes and craftie poyntes that he coulde agaynste the Lorde, and yet sawe that he was neuer a whitte the nerer of his purpose, beeyng not onely ouercomed, but also deluded and defeacted in wordes, he departed awaye: howbeit but for a season, that is to say, to returne againe to tempting whan he myght seke and procure an occasion therto. For sence the tyme that he coulde not gette out of Jesus to professe that he was the sonne of God, whom he was not hable with any goodly shewe of thynges to corrupte: he afterwarde laboured through the helpe of hys souldiers the Phariseis, the Scribes, and the priestes, to putte hym to death. Yet euen in this behalfe also, dyd Jesus by a godly policie, mocke and defeate the wyli-

nesse

nesse of his aduersarie: for the thynges that Satan with all his strength laboured to bryng to passe to our castyng awaye, the same dyd Christe turne into our saluacion. Yea, and then moste especially of all dyd Satan perceyue his tyrannie to bee cleane ouerthrowen: when he assured hymselfe of moste vndoubted victory. Firste came baptisme, whiche geueth the state of innocentie: then afterwarde came wildernesse, and continuall prayer, fastyng, and therewithall battayle with Satan, agaynst whom we are moste chiefely armed with auoydyng the coumpanie and resorte of people, emong whom there is in no place wantyng matter enough to prouoke and stiere weake myndes vnto vices moe then one. Prayer kenseth and gardeth the soule: Fastyng abateth the strength of the bodye, and encreaseth more strength in the soule.

The texte. ¶ And Jesus returned by the power of the spirite, into Galile. And there went a fame of hym throughout all the region. And he taught in their Synagoges and was commended of all menne.

There was nowe nothyng remaynyng, but for Jesus to addresse hymselfe to the office of teachyng. And this is the veray true office moste specially belongyng to Bysshoppes, whiche office no manne doeth after a ryght sorte take in hande, onlesse he bee many wayes tryed and proued, onlesse he bee founde a conquerour and a subduer of all naughtie appetites, whiche doe corrupte and perysshe the woorde of God, so that he maye bee hable to teache others too, by what meanes they maye resist Satan. For it is not enough that a teacher of the ghospell be pure from vices, but he muste also bee stoute and vncorrupte, that neyther for lucre, ne for any sensuall pleasure of the bodye, ne for ambicion, ne for the feare of any enuylles, he wyll declyne from the vpright streightnesse of the trueth of the ghospell, whiche trueth Satan doeth not at any tyme ceasse to assaulte by suche persones as loue this worlde more then they loue the glory of God.

And this the Lorde Jesus beeyng mynded to teache vs, after the premisses all fynyshed and dooen, returned nowe agayne into Galile in great power and vertue of the spirite whiche he was replete withall.

And Jesus returned by the power of the spirite into Galile. For of the temptacion aforesayed, he had gathered strength of the spirite, not that any spice of any newe power had growen vnto hym more then he had fore: but for that the thyng which he had in his mynde, dyd more vtter and shewe further it selfe, settyng out vnto vs therewhyle, as it were in a playne picture, what the charge and care of an euangelicall teacher ought to bee, and what he ought to looke for. It was his will and pleasure to begynne his firste preachyng of the ghospell in Galile, beeyng the moste abiecte and basse region of the Jewes: partely, to agree iustely with the prophecie of Esay, in whiche it was foresayed, that aboute the coastes of Zabulon and Neptalim, that is to saye, nere to Galile of the Gentyles, the lyght of Goddes trueth shall spryng vppe: and partely to the entente that no parte of the prosperous procedyng of the ghospell, should be imputed

to

to the ayde or mayntenaunce of this worlde, in case the ghospell hadde been taught or brought to lyght by learned menne, by ryche folkes, or by menne of power, or in case it had sprong vp out of a region beeyng any thyng famous. For God did of a purpose choose and picke out all thynges vile and abiecte in worldely estimacion, to the ende that all the whole glorye of so marueilouse a matter should redound vnto hymselfe. And euen as we already was the fame of Jesus not vnspoken of emong the people of Galile, with whom, by reason of some miracles priuately shewed that all the worlde knewe not of, he was come in knowlage to many, yea, euen before his baptisme, a fewe disciples euen at that tyme gathered vnto hym, whom it was his pleasure to haue as witnesses of all his whole lyfe and doctryne. And euen at thesame beray time, he by lytle and lytle withdrewe hymselfe from the affeccionate willes of hys kynesfolkes, because he would by his doyng teache vs, that kynesfolkes also doe oftentymes hurte the synceritie and puritie of doctryne. But after that John was cast in prison (for duryng the tyme of Johns preachyng, Jesus dyd in maner altogether holde his peace, because there should no spice of contencion growe or aryse betweene the disciples of the one and the other whether shoulde haue the preeminence) he with a great courage entreth the busy office of preachyng the ghospell openly in the face of the worlde. For it was nowe tyme, that the lawe beeyng restreigned and kepte vnder bandes (the figure whereof John dyd beare) the libertie of the ghospell shoulde putte further the head, and shewe it selfe. For emprisonyng and fetters was moste mete for the lawe beeyng full of shadowes, and beeyng darkened with mysticall doubtfull sayinges: but mete it was to sette the light of the ghospell vppe on hygh, to the entente it myght bee open in syght to all regions and coastes of the worlde without exception, aswell to the greatest as to the leaste, aswell to the learned as to the vnlearned.

Than as soone as the Lord was returned into Galile through the power of the spirite of God, with whome he was filled, (whiche power was nowe aswell by his doctryne, as also by miracles, partely vttred:) the fame which had before (as ye would saye) slyghen abrode but among a fewe persones in comparison, concernyng Jesus, was than published and blasted abrode throughout al that region. For vnto a teacher of the ghospell, a famouse name is requisite: not for that suche an one ought to seke glory emong men, but for that an honest opinion of the teacher doeth purchase vnto the same bothe credite and authoritie. But the sayed honest opinion, as it is not to be desired, so is it not by all maner waies to be acquired and gotten. Let a teacher of the ghospell accordyng to the exaumple of Jesus so lyue, that whereas he maketh no vaunte vo ste of hymselfe, he may yet neuertheles be aduaunced by the testimonie of the heauenly father, by the power and vertue of the holy ghoste, and by the voyce of Jhon, that is to saye, of euery honest and good man, in whom the grace of God resteth: let hym so lyue, that he maye through the perfection of his liuyng and behauiour, turne the yes of all folkes vpon hym. And to bee short, let hym be of suche feith and constaunt affiaunce in God, that yf the case should so require, he may glorifie God euen with shewyng myracles too, how beit (as the worlde nowe is) it is a miracle great enough, if suche an one neyther with richesse, neyther with sensual pleasures, nor with worldly

promocion,

promocion, ne with dreadfull offering of tormentes, ne with the feare of death it selfe, will not any whit at all be turned from the pureneſſe of the veritie euã-
And he taughe in theyr Synagoges. gelicall. Nowe emong the Jewes it was a custome, that often seasons, but moste specially on the Sabboth daies, the people assembled together into the temple, or into theyr Synagoges, to thentent that the tyme of restyng which the lawe enioyned them from all filthie & secular workes, should not be spente on dycing and cardyng, on harlottes, on banquettyng and reuelyng, on chydyng and brallyng and other veray naughtie vices: but to be bestowed about thynges pertaynyng to the soule. And in the saied temple or Synagoges there was talking of one with an other, not concernyng trifling matters of the worlde, but about the lawe of the Lorde, about Messias to come, who was with moste ardent prayers looked for of all good and godly folkes. And what euery man could, he conferred and declared amonges all the presence of what state or degree soeuer he were. And whosoeuer made any countenaunce that he had what to teache vnto the people, there was deliuered vnto hym a booke of the lawe of God, wherhence it is the parte & duetie of a teacher of the ghospell, to fette out wherwith to fede the soules of the people, and not out of the dreames of men. And whatsoeuer thyng was in this place and audience done, coulde not be priuie or hidden, because there flocked thither a great multitude of all sortes and degrees of people.

• Jesus therfore willyng his doctryne to be knowen vnto all creatures, as he walked throughout the cities of Galile, he vsed accordyng to the laudable custome of the Jewes, to come into their Synagoges, shewyng furth euery where the same wonderfull and pithie doctryne of the kyngdome of heauen, beyng of so muche more power and force then the doctryne of the Pharisees, (who preached naught but the vtter rynde of the lawe and the constitucions of
And was commended of all men. menne,) as wyne is stronger of herte and operacion then water. Neyther dyd there lacke emong the people of Galile, some mindes apt & desirous to learne, whiche marueiled at this newe kynde of doctryne, and whiche dyd reuerence the wonderfull teacher therof, highly prayesyng and magnifyng hym.

The texte. And he came to Nazareth where he was nourced, and (as his custome was) he went in to the Synagoge on the Sabboth daye, and stode vp for to reade. And there was deliuered vnto him the booke of the Prophete Esai. And whã he had opened the booke he found the place, where it was written: The spirite of the Lord vpon me, because he hath enoynted me: to preache the ghospell to the people, he hath sent me: to heale the broken herted, to preache deliueraunce to the captyue, and sight to the blynde: freely to sette at libertie them that are bruised, and to preache the acceptable yere of the Lorde. And he closed the booke, and gaue it agayne to the minister and sate downe.

And hitherto veraly the ghospelles cause dyd sufficiently well procede, vntyll he came to his kynsfolke, and to the knowelage of his familiar frendes and acquaintaunce, becau[illegible] we should vnderstande, that he whiche teacheth heauenly thynges, ought as muche as he maye, to estraunge hymselfe from the fleashe, and from the blond of his kinred. For whan he had passed through certaine litle townes and cities of Galile, at the last he came to Nazareth, in whiche place (by reason that he had been there brought vp of a young nource-chylde, and had long tyme liued there with his parentes and kynsfolkes,) he was supposed of many to had been borne, and for the same cause was also

commonly

comonly called a Nazarean. And to thentent the Nazareans should not fynde themselues grieued, that he had thought skorne of his kinsfolkes and aliaūce, as one that had more mynde and desyre to go hunting about for glory emong people of straunge parties where none of his kynne dwelt: he came thither also to Nazareth beeyng nowe a maune of great fame, and muche spoken of, whereas he had tofore had no suche fame in those quarters. And because he would declare that he had nowe renounced and geuen vp all priuate busynesse and affayrs of the worlde: he came accordyng to his accustomed maner into the common Synagoge. For no where ought suche a men to be more conuersaunt, then in the temple, whoso is consecrated to the profityng of all folkes in generall. And when he heard others treatyng and reasonyng of Moses lawe, he also arose vp, signifying by that gesture (as others vsed to doe) that he also beeyng inspired with the holy ghoste, had some thyng in his mynde that he was willyng to speake before the multitude beeyng there assembled. Whiche custome euen at this daye endureth in the churches, by the ordinaunce of S. Paul, that menne shall speake and heare by course. And in case any man haue any thyng opened vnto hym by reuelacion, woorthy or mete to bee knowen, he that spake afore, shall leaue of, and shall geue place to the partie that succedeth hym, because that no troublous noyse, and confusion of speakyng, so as one maye not bee heard for an other, shall aryse in the holy congregacion, in whiche it is decent, that all thynges bee doen with peace and tranquillitie.

And stoode vppe for to reade.

The booke was deliuered vnto Jesus, and that accordyng to the custome and vsage, for vs to be enstructed and taught therby from whēce the doctrine of saluacion ought to procede, that is to wete, not out of the inuencions of men, not out of the posicions of Philosophiers, but out of the booke of holye scripture, whiche hath been reueled vnto vs by the secrete instincte and operacion of the spirite of God. Jesus, in whom all the treasoures of knowlage and wysedome were hidden, had no nede of any booke, but yet he tooke the booke, because he wouldе commende vnto vs the earuest settyng of our myndes on the readyng of holy scripture. The minister of the Synagoge teacheth furth the booke vnto hym, but he tooke it hym shutte. Jesus, who alone hath the key and openeth that is layed vp hidden in the olde lawe, whan he had taken the booke, openeth it, and turneth it. For Jesus himselfe laye secretely hidden, and diepely hiddē in the lawe. And truly mete it was, that the Jewes selfes should geue the thyng, wherwith they should anon after be comuinced. And the booke that was deliuered vnto Jesus, was not at all auentures, as though it forced nothing what booke it were, but it was the booke of ỹ Prophete Esay, then whom, neuer did there any man eyther more clerely, or els more euidently prophecie of Christe, and of the doctryne of the ghospel. Neither did the thyng by a blynde chaunce so happen: but it was so conueighed by goddes prouidence, that the booke beyng opened abrode, and a leafe turned, that same veray place came chiefly fyrste to hande, the whiche dyd moste clerely and plainly talke of Christe, and in the whiche, Christe by the mouth of the Prophete speaketh of himselfe in this maner: The spirite of ỹ Lord is on me, because he hath enoynted me: to bryng glad tydinges to the poore by preachyng of the ghospell hath he sent me: to heale the contrite, that is to saye, throughly broken in herte: to preache remission and free deliueraunce to suche as are in captiuitie, and syght vnto the blinde: to set freely at libertie suche as are all bruysed: to preache the yere:

And there was deliuered vnto hym the booke. &c.

And when he had opened the booke. &c.

yere of the Lorde both acceptable and muche to be wished for: and to preache the daie of retribucion. When the Lord Jesus had with his owne voyce pronounced these woordes standing vpon his feete, he redeliuered the booke shut together againe as he had receyued it, vnto the minister, signifying by his so doing, the obstinate vnbeliefe of some of the Jewes, who sittyng still beatyng on the letter of the lawe, dyd neyther vnderstande, ne woulde acknowleage Christe beyng the soule and the lyfe of the lawe. Nowe immediatly after this, taketh he on hym the parte and office of a teacher, and sate hym downe quietly about to expoune the sentence that he had read. As touchyng that he read the

And sate downe. texte of the Prophete standyng on his feete, it was a thing doen for the authoritie of the scripture of God, wherunto it is mete that all dignitie of manne do reuerently humble it selfe. As touchyng that he taught sittyng downe, it is for a declaracion, that an expouner and preacher of Goddes holy scripture, ought to bee voyde and altogether clere from the troubleous vnquietnesse of all carnall and worldely desyres.

The texte. ¶ And the yes of all them that were in the Synagoge, were fastened on him. And he began to saye vnto them: This day is this scripture fulfilled in your eares. And all bare hym witnesse, and wondred at the gracious woordes, whiche proceded out of his mouthe. And they sayed: Is not this Josephes sonne? And he sayed vnto them: ye will vtterly say vnto me this prouerbe: Physician, heale thy selfe. What soeuer we haue heard doen in Capernaum, do the same here lykewyse in thyne owne countrey. And he sayed: Verayly I saye vnto you: no Prophete is accepted in his owne countrey.

But partely the newe fame whiche had nowe already begon to be spred abrode of Jesus, & partely the authoritie of a teacher, which he now first of all toke vpon him, & finally a certayne heauenly grace shyning in his veray countenaunce, dyd cause that the yes of all the people, whiche were then present in that congregacion, were earnestly fixed on him, for suche an audience doeth the Lord Jesus loue, as kepe their Sabboth, resting from all troubleous desires and affeccions of this worlde: suche as with mutuall concorde one with another are gathered together into one place: such as haue the yes of theyr minde loking none other way, but streight vpon Jesus, but streight towardes euerlastyng saluacion. For he dayly speaketh vnto vs in the misticall scripture of God: he speaketh by euangelicall Prophetes, that is to saye, by the enterpretours & expouners of the holy bookes of scripture. But happy and blissed are they, to whom the Lord Jesus speaketh, they geuyng suche earnest yie & eare vnto hym. For to suche doeth he vouchesaue to open the mysterie of the depe hidden sence. For as soone as he sawe the yes of all the presence caste full and whole, and fixed on hym alone, he begonne to saye vnto them: Ye haue nowe heard the Prophete Esay by the inspiracion of the holy ghost, promising vnto you a certaine excellent and mightie teacher, who should, not out of a worldly spirite teache constitucions of mē or vaine fables seruing to no good purpose, but being aboundantly enoynted & replenished with the spirite of God, should bee sente from the same, to bryng the glad and wishable tidinges of saluacion to suche as are mete and poore in spirite: and by reason therof are apte to receyue the holsome doctrine of heauen: and whiche teacher should be of power and habilitie to perfourme the thyng whiche he should bryng tydynges of, as one endewed with heauenly vertue and power: whiche teacher also shoulde freely bryng saluacion vnto all creatures, as many as acknowlagyng theyr owne naughtinesse and offences, dyd wyshe for saluacion: whiche teacher

This daie is this scripture fulfilled in your eares.

more

moreouer (all manier sinnes beeyng freely pardoned) should helpe all suche as had theyr hertes corrupted with many sondrye diseases of vices and of naughty lustes: whiche teacher ferthermore should preache deliueraunce and setting at libertye vnto all persones, that either beyng geuen to Idolatrie were kepte fast of the deuill as captiues and prisoners, or els beyng as thrall to the superstition of the lawe, might not reache ne atteigne to the libertie of the spirite: whiche teacher besides all this, should through faith open the yes vnto suche as were blynde in soule, & abode in a moste diepe myste of manyfolde errours, in suche wise as with theyr sayde yes they should be hable to behold and looke vpon the light of the eternall veritie accordyng to the prophecie, whiche the same Prophete wrote in another place: where he sayth, *the people that satte in darkenesse hath seen a great light.* Which teacher ouer and aboue the premisses, should restore vnto theyr first state of fredome, all suche persones, as semed to bee all crushed and bruised to pieces by Satan with all kyndes of euilles: and which teacher finally should declare in open preachyng, that the true Jubilee of the Lorde was now come, a tyme lyke as to bee hertely wished for of al creatures, euen so with moste ardent myndes to bee accepted and enbraced of all people without exception.

Moses gaue a tradicion of a sabboth of dayes, in whiche he commaunded that euery seuenth daye, they should all rest from sloumbreyng or vnclenly occupacions: he gaue also a tradicion of a sabboth of yeares, in whiche he enioyned that euery seuenth yere it should bee rested from tillyng of the yearth, neyther any thyng to bee requyred of the same, saueyng what it woulde bryng forth of it owne selfe. He gaue ferthermore a tradicion of a yere, called the restorer of the fyrste state of libertie, vnto whiche, (of the propertie of the thyng) was geuen the name of Jubilee, emong the Hebrewes. This yere of Jubilee came about in course agayne after vii. tymes seuen yeares, and was euermore the fyftieth (for seuen tymes seuen maketh .xl ix.) And this yere of Jubilee was moste hertely to bee wished for of all the Israelites, that eyther with bonde seruice, or els with debte were any thyng oppressed. But like as the sabboth of Moses refreshed mennes bodies onely with beeyng at reste and quiete: so did the seuēth yere onely prouide for the resting of the yearth from tillage. But nowe there is shewed vnto your knowelage a perpetuall sabboth, neuer to bee interrupted or broken: in whiche the mynde and soule beyng free & vacant from all troublous vnquietnesse of eteril desyres, ought wholly to attēde to the quiet applying and exercise of heauenly thynges, and not now with penlike carefulnesse to prouide altogether for yearthly thynges, forasmuche as to them that loue God, no manner thyng at all is wantyng. Yea, and moreouer the Jubilee of Moses did not helpe any others but onely the Israelites: it gaue neither free deliueraunce, ne yet full deliueraunce, yea and that same verey thyng whiche it did geue, extēded no ferther then to the bodye, and endured but for a shorte tyme. But this yeare of the Lorde, dooeth vnto all persones, whosoeuer are endebted to the deuill through synne, whosoeuer bee as bonde seruauntes subiecte to euill spirites, whosoeuer through ignorauunce of the trueth are blynde, whosoeuer bee in all kyndes of naughtinesse so farre paste, ỹ they are vnhable to euery good worke: vnto all suche dooeth this Jubilee of the Lorde bryng perfecte & free remissiō, deliueraunce or libertie, sight, health, and complete perfection in euery behalfe. So muche the more therfore ought ye with prompt zeles, and endeuoures to

enbrace that is offered. For the thyng that ye haue heard promised by the prophecie, ye maye now if ye wyl, in the dede selfe kynde to be true. Ye haue heard it with your eares, but ye haue nede of readie and desyrefull hertes, yf ye wyll bee apte to receyue so great a blissefulnesse. It is euen the highest thing that possibly maye bee, wherof this free offre is made vnto you. But woe vnto them, that shall despyse the bountifull & gracious goodnesse of God, so wyllingly offreing it selfe vnto them. It is the yeare of Jubilee, freelye offreyng deliueraunce and saluacion vnto all suche as with meknes of submission, and with readinesse of beleuyng, shewe themselfe wylling to bee taught, and apte to receyue healing. But after this yeare of Jubilee must succede and folowe the yeare of retribucion and rednesse: which shal adiudge and ministre euerlastyng peynes in hell vnto all suche as shall haue refused the goodnesse of God. By these woordes dyd the Lorde Jesus in an humble and sobre manier, signifie hymselfe to bee the same man, of whom the Prophecie of Esaie did make promysse: whereas the mooste parte beleued the sayed place of the Prophete not to concerne Messias, but to concerne Esaie hymselfe. For whan Jesus was in baptisyng, the holye ghoste slydyng downe from heauen in the visible likenesse of a doue, and lighting vpō his heade, did all the people to wete, that thissame was euen verayе he, whome the prophecie had ment of. Enoyntyng betokeneth a certayne mylde and tentill still thyng. For there is nothyng more tentill, supple, or caulme, then oile: wherof was euen that name Messias geuen him, which is in Ezeke Christon, in Latine unctum, in Englyshe, the enoynted. For as for the preachyng of John, it was sharpe, and soure, and full of threatyng: but Christe did with mildenesse, with courteous familiaritie, and with benefitial good turnes continually moue and praye the people to receyue saluacion. Whan Jesus dyd with mooste highe auctozitie and no lesse myldenesse speake and treate of the premisses, many had him in great estimacion therfore, and merueyled at his talke beyng verayly farre vnlyke to the talke of the Pharisees: that is to wete, caulme, mylde, and meke, amiable, poudred with muche grace, hauyng in it no spite of haultnes or pryde, no poynte of soure looke or presumpteous takyng vpon hym, and yet neuertheless of suche sorte, that it conteyned in it condigne auctozitie. For the woordes of the Pharisees, because they issued foorth from an hearte corrupted with ambicion, with auarice, with enuie, and with many other naughtye affeccions, did mooste tymes smacke of the spryng that they gushed out of. But the woordes whiche proceded from the mouthe of Jesus because they welled foorth from a brest replenished with the heauenly spirite of God, were not onely amiable and swete vnto all good folkes, but also pithy and effectuall towarde saluacion. Yet neuertheless some there were emong these Nazareans, in whose myndes and opinions the meanesse of Jesus kynred and familie that he came of (to the outwarde acceptacion of the worlde) made the auctozitie of the heauenlye doctrine to bee the lesse regarded. For in consideracion that they euery one dyd yet all this while beleue hym to bee the sonne of Joseph and Marie, and that the slender habilitie and substaunce aswell of Joseph and Marie bothe, as also of theyr alliaunce and kynsfolkes was not vnknowen: in consideracion also, that they hadde seen hym many yeares euen from his chyldehood to had learned at none other schoole, sauyng onelye his fathers occupacion of carpentrie: ne at any tyme to had haunted the schooles of the Pharisees and of the experte lawiers, (who taughte the misteries of the holye scripture bookes with muche

And albeit hi witnesse, and wondered at ỹ gracious woordes whiche proceded out of his mouthe.

high

highe solemnitie and haultenesse of countinaunce:) they did muche meruayle where and how he had soodaynly gotten so great vertue and power, whiche he had to soze shewed soorth in other cities by diuerse and soondrye myracles: they mused where he had gotten that same wondrefull knowlage of diuinitie bookes: they wondred where he had gotten so great eloquence to speake after that sorte with auctoritie. For they did not yet vnderstād, of how muche more power and effecte the enoynting of the spirite of God is, then the doctrine of the Phariseis. Estemyng hym therefore by the thynges whiche they knew in him after the flesshe, they sayed: Is not this same felowe the sonne of Joseph the carpenter? for they knewe not the heauenly father, who than wrought by his soonne.

And because that Jesus wrought ferre fewer miracles in the citie of Nazareth, then he shewed in other cities, certayne of his kynsfolkes beeyng halfe in a fume and indignacion therewith, detracted and reproued hym, as thoughe that eyther he had not his power ready to serue hym euery where, or els that he oughed his owne kynsfolkes suche despite, that he woulde shewe no myracles emong theim, wherin thei hunted for a certayne worldely prayse and glorye to theimselues warde by suche a matier, the glory wherof was altogether due vnto god. The vngodly murmuryng of these persones, did Jesus rebuke and slate with suche sayinges as here folowe. Because ye haue hearde (sayeth he) that I haue elswhere emong others healed all kyndes of diseases: verayly ye wyll saye vnto me, that is woont to be saied in a common prouerbe: Thou phisition heale thine owne selfe. We haue heard saye, that thou haste wrought certayne woondrefull thynges aboue the course of nature in the Citie of Capernaum, where thou were but a straungier, not hauyng there any that are nere of bloud or kinred vnto thee. But conuenient it were that thou shouldest bee beneficiall moste chiefly to thyne owne kynsfolkes: what thou dooest to thy countreymen and kynsfolkes, the same thou dooest vnto thine owne selfe. Therefore if this vertue and power of thyne, bee appropriate vnto thee, and contynuall in thee, than whatsoeuer thou haste dooen emong the Capernaites and straungiers, do euen here lykewyse emong thyne owne kynsfolkes beeyng moste nere vnto thee: and doe it here in thyne owne countrey. Unto the wicked murmoure of theyr hertes beeyng now disclosed and vttered, the lord aunswered in this maner: I am in dede a Phisician readye to heale all the diseases of all creatures, if anye partie shewe hymself apte to be healed. For no phisician (be he neuer so well learned, ne neuer so well willyng to do good,) is hable to helpe or cure the sicke, if they cast the medicine away from them, when it is offred them, and mistruste the feythful phisician. And in dede this is the affecciō of the moste common sorte of men, that they esteme the phisician so muche the more, that he is come a man vnknowen, out from some ferre coūtrey or region: and in suche a place doeth he fynde more truste and affiaunce to bee put in hym, where he is estemed by none other thyng but by his arte and by the name of a phisician. And in dede as touchyng his cūnyng whiche he carryeth about with hym where euer he goeth, he is at all times and in euery place one maner a manne: but where he fyndeth men full of mystrustyng and contemners, he cannot by his cunnyng doe good to so many: not for that he hath in suche a place any lesse wyll or els power on his owne behalf, but because the parties, whome his mynde and wyll was to relieue, wyll none of the benefite of healthe for despite and grutche that they beare to theyr owne selfes. And the same that chaunceth to the phisicians, dooeth muche more

Whatsoeuer we haue heard doen in Capernaum. &c

No prophet is accepted in his owne countraye.

chaunce vnto the prophetes. For the cunnyng of phisicians dooeth ofte tymes helpe some, yea, whether they will or no: But the Prophete because he dooeth moste chiefly cure soules, hath it not lying in his power, though he woulde, to helpe suche as refuse saluacion whan it is offered. And refuse it he doeth, whosoeuer mystrusteth. And many for none other cause mystruste the Prophetes, but because they esteme theſame, not of the power of God werkyng by them, but of the weakenesse of body, whiche they see in them lyke as in other mortall men. Turne ye the storyes of the olde prophetes ouer and ouer, & ye shall finde it to bee a thyng of moste vndoubted certaynte, that I nowe saye vnto you: whiche is, that neuer was there yet anye Prophete had in price within his natiue countrey and emong his owne kynsfolkes: not for that they be lesse hable or willyng to dooe good to theyr owne frendes, then to straungiers or forreine persones, but because the vnbeliefe of the kynsfolkes maketh theim vnworthie of suche benefite at goddes handē.

The texte. But I tell you of a trueth: many wedowes were in Israell in the dayes of Helias, whā heauen was shut three yeres and sire monethes, whan great famishement was throughout all the lande, and vnto none of theim was Helias sent sauyng into Sarepta beſydes Sydō vnto a woman that was a wedowe. And many lepres wer in Israel in the tyme of Heliseus the prophet: and none of them was cleused, sauyng Naaman the Syrian.

For the benefittes of God are not geuen for the respecte of kynred, but for the good herte of a man: not to the coulynage of the fleashe, but to the promptnesse of the spirite: not to the nacion, but to the feyth. For this I affirme vnto you for a matter oute of doubte: that in the tyme whyle Helias was lyuyng, whan by the continuall space of three yeres full, and six monethes, there hadde fallen downe no rayne from heauen, and the barraynnesse of the yearth by reasō therof, had oppressed all the quarters there about with great famine, there were many wydowes in the nacion of the Israelites: and yet the sayed prophete beeyng here at the poynte to perysshe through hounger, he was not sent to any one of them all to bee fedde, but vnto the wedowe of Sarephtha, in the countreye of Sydon. Why was he not rather sent to the wedowes of Hierusalem, there to multiplye the steane of meale, and the pitcher of oyle: or to shewe a notable miracle to some one of them by restorying a dead chylde vnto lyke agayne? For sothe because that emong the Israelites there was not one of all the wedowes, that coulde equally matche or compare with the sincere feyth and affiaunce in God, of the sayd heathen and barbarous woman. She beeyng desyred, gaue hym water readilye without any styckyng: and whan he promysed that her steane of meale, and her pitcher of oyle shoulde not waste, she beleued, and made hym pottage as she was bydden to dooe. This was forsothe a mynde and herte of an Israelite in a woman beeyng no Israelite: so ferre is the good herte more regarded and esteemed afore god, thē is the bloud or kynred. And did there not a muche lyke thyng befall in the tyme of Heliseus the prophet who succeded Helias? For no doubt there is, but that emong the Israelites there were manye Lepres, the whiche founde a great misse of their bodely health: Why than was neuer an one of thē made cleane by Heliseus, but Naaman of Syria, beyng before that time and ydolatre, & an aliene borne to the nacion of the Israelites? Could not the prophet haue been hable to doe theſame emong his own coūtrey folke, that he was hable to dooe on an aliene and heathen man? Was he (trowe ye) more quicke and readie to dooe good to suche as wer not of goddes religiō,

And manye lepres were in Israel, in the tyme of Heliseus. iiii. Reg. v.

and

and yet borne in a forreyne countrey too, thē to men of his owne people and nacion. No. But the feith of the man deserued that benefite of goddes hande. For he had a sure feith that god was hable by his true seruauntes to dooe as great a thyng as that. And whan he was bidden to plounge hymselfe seuen tymes in fluime Jordan, he obeyed and did it. Yf the lepres of Israell had had thesame feith with them, euē they should haue felt the beneficiall goodnesse of God too.

The texte. And all they in the Synagogue, whan they hearde these thynges, wer filled with wrathe: and arose vp, and thrust hym out of the citie, and led hym euen to the edge of the hyll, whereon their citie was builte, that they might cast hym down headlong. But he departed and went his waye euen through the middes of them.

Whan Jesus had with these sayinges, plainly without any flaterie or colour laid to his countreymen of Nazareth theyr vnbelefe, for the respect wherof thei made theimselues vnworthie of goddes benefites: and all vnder one did geue halfe a signification, that thende would be, that the free gift of the power of the ghospell should passe awaye and remoue, not onely from his countreymen of Nazareth, beyng vnbeleuers that would not turne to the feith, but also from all the Jewes in general, vnto the wedow of Sydō, that is to saie, to ỳ churche of the Gentiles, & to Naaman of Syria, ỳ is to saie, to the Gentiles who afore that tyme wer idolaters & wurshippers of false goddes: the enuious grutching & murmour of ỳ Nazareās turned into manifest indignacion & fuming. For ỳ hertes of them euery one were brought so ferre oute of pacience, because he had been so bolde to speake suche wordes in the open Synagogue, (preferring the peoples of Sydon & of Syria before the Jsraelites, whereas the saied people wer mē vtterly abhorred & detested emōg the Jewes:) ỳ making a plain vprore & sedicion, they droue hym out, & banished hym the citie of Nazareth. And not beyng therwith satisfied, they brought hym euen to the brough and edge of the mountaine, vpon whiche thesame citie was buylded, verylye myndyng & purposyng to tumble hym down euen there headlong. O vnnaturall countreymē: O fauour of ỳ waueryng mynded people, into how great a madnesse sodainly chaunged. And after all this is doen, they metuaile that saluacīō cōmeth not to them wheras themselues do banishe away from them the worker and geuer of saluacīō. Thei disdeyne to haue the godly beliefulnesse of the heathē to be praised, and yet do they not all the while emende their owne wicked vnbelief: They did verai eagrely desire to haue a phisician: & yet cannot they abide to swallow downe ỳ holsome pille of the veritie beeyng bittur in theyr mouthes. Thei wyl nedes haue their bodies made hole, nothing regarding ỳ diseases of the minde. And the medicine of the solle beyng sicke, is true & plaine speakyng: whiche because it is true, is thought sharpe & byting. They haue more mynde to pleasaūt flatreyng poisō, though it worke death, thē to a bitter medicine ỳ might bring them health. They require to haue miracles shewed emōg them for vainglorie of the world, which Christ neuer shewed but for the health of men, & to goddes glorie. Neither was his cūming into the world purposely to heale the bodyes, which should within short space after decaie and perishe: but to cure soules that should liue for euer. And now cōsider me here, how peruersely & ouerthwartely ỳ Nazareās wurshipped & serued God. It was ỳ Sabboth day, & they rekoned it a thyng against al godsforbod on ỳ day to sewe a seame in a shooe: but whan a countreyman of theyr owne, ientilly calleth them vnto saluacīō, thei accoūpte it no wicked dede at all, sedicyously with al theyr force to driue hym before them to a place where he might breake his necke. Forsouth Satā did his busie cure

by these instrumentes to accomplishe the thyng that he had tofore by his owne selfe tempted Jesus vnto. And here founde he baillifes or seruauntes, more graceles and mischeuous, then himself. For Satan for his part durst not presume any ferther, but to moue Jesus that he would caste hymself downe headlong from the high pinnacle of the temple: but these felowes swarmyng together in a plumpe, hale and drawe to a stiepe edge of an high mountayne, and as muche as in them lyeth do toumble downe at the same place, a countreyman and tounesman of thesame citie that themselues were of, beyng knowen emōg them: and one that had doen them all good. Their wicked wyll did almuche as euer it was hable: but their wicked will had no suche power as to do it. For the tyme was not yet come in whiche it was expedient for vs that Jesus shoulde dye, who in dede was come to suffre death for vs, but not till his owne tyme that his heauenlye father had appoynted, nor anye other kynde of death, then whiche he had specially chosen. Nor euerye Sabboth did like hym for the purpose, but the Sabboth of Easter, in whiche it was seemely for the lambe that should redeme the world, to be offreed vp in sacrifice: neither was a stiepe edge of a rocke or a mountaine for his purpose, but the high exalting vp on the crosse. Lucifer was toumbled down headlong out of heauen for his pryde, and therefore is he a busie prouoker of others to sodayne ruine, and downfallyng. The sonne of God had of his own disposicion leat himselfe fayre and sobrely down into yearth to the ende that beyng hoighced vp on the crosse, he mighte drawe vp all thynges vnto hymselfe, and might by exaumple of hymselfe lift them vp into heauen through humilitie, whom that same prince and head captayne of pride laboured to toumble down headlong into hell through presumpcion and vnbelief. Neither was Nazareth a place conuenient for the executing of that sacrifice, but Hierusalē. Jesus therefore suffred hymselfe to bee driuen oute of the Citie, to auoide bestowing of his preaching vpon people vnworthie (which selfsame thyng to do, he taughte his Apostles also:) But to bee toūbled down the rocke headlong he would not suffre, because it pleased hym willingly of his owne accorde to suffre death. What than did he? He turned not hymselfe into a
But he departed through. &c. pryde or a serpente, or any other lykenesse made by some sleyght of tuglyng or legerdemayn, to thētent so to escape: but wout any hurt at all, passed he fayre & softely through the middes of them, whiche tofore had violently haled & pulled hym to cast hym down headlong: wherin he openly declared ỹ malice of mā to haue no power on hym, vnlesse he would willyngly of his owne accorde, delyuer hymselfe to be taken of them, & to be putte to death. And with this onelye kynde of auēgement was the moste mercifull Lorde Jesus cōtented, that is, to forsake & leaue thē whō he perfectlye knewe to be vncurable. Otherwise (if it had so pleased hym) it laye in his power euē with a mere becke to haue driuen them all to breakyng theyr neckes, who had haled him thither for thesame purpose. But his desyre was rather to haue them lyue, ỹ emēdyng themself by cōtinuaunce of tyme, they might of malefactours be made innocent, then to caste them away at the wurste whan they were offenders. For oftetymes yf men bee restreigned of theyr benefite that they maie not haue it at theyr willes whā they would so readye as they haue had, it maketh them the better to fele the misse & lacke of hym that is readye for to do them good. Certes by this myracle they might haue been moued aswel to reuerence & acknowelage his power, against the vertue whereof the conspiryng of the furious multitude was not hable any thyng at all to doo, as also to loue the goodnesse of hym, who when they had

attēpted

attempted the vtteremoste mischiefe agaynst hym that laye in theyr powers, yet was rather willyng to reserue them to a tyme of repentaunce, then to cast them awaye at the wurdes eternall punishemente.

The texte.

¶ And he came downe to Capernaum (a citie of Galilee) and there taughte them on the Sabboth dayes. And they were astonied at his doctrine: for his preachyng was with power. And in the Synagogue there was a manne, which had an vncleane spirite of a deuill, & cryed with a loude voyce, saying: Leaue me alone, what haue we to do with vs, thou Iesus of Nazareth? Art thou come to destroye vs? I knowe thee who thou art, euen the holy of God. And Iesus rebuked hym saying: Holde thy peace and come out of hym. And when the deuill had cast them hym in the myddes, he came out of hym and hurte hym not. And feare came on them all, and they spake emong themselues, saying: what maner a thyng is this? for with auctoritie and power, he commaundeth the foule spirites, and they come out. And the fame of hym was spred abrode throughout euery place of the countreye round about.

Iesus therfore, forsakyng the proude citie of Nazareth, beeyng rebellious agaynst the doctrine of the gholpell, came downe and toke his waye toward a citie of Galilee called Capernaum, beeyng a citie of great ryches, and therfore drowned in all riotous excelle, in al voluptuousnelle, in ambicion, in pryde and in the other vices whiche customably are companyons to ryches. But here because of their voluptuous sensuall liuing, he vled no familiaritie of carnall conuersacion emong them: (whiche familiaritie hath euermore been a breder of contempte, & hath vled to make menes auctoritie the lelle regarded.) Wherfore here also in Capernaum, as his custome was ellwhere to do, he wente into the tẽple vpon the Sabboth daye, and preached. For the wickednelle of the Nazareans (beyng so great, that they had goen about wilfully to murdre hym being their best frende,) could not so weighe hym, that beyng offended with so haynous a dede of mischief as that was, he would forsake the countrey of ỹ Iewes, and forthwith put the ouer the gyft of the gholpel from them vnto the Gentiles: but now he fulfylled in dede the same thyng, whiche he afterwarde taughte in wordes to his disciples: whiche is, that whan they were driuen out of one citie, they should flee vnto another, not settyng theyr mynde, ne deuisyng how to auenge theyr iniurye, but how to settefoorth the gholpell further and further, in suche wyse, as the malice of thole that drowe them awaye out of theyr tounes, myght profite to the expedicion of settyng forewarde the profession of the gholpell. And the Capernaites (although they were men all geuen to worldly affaires, nor muche abhorred from the maners of the heathen, emong whome, by reason of the trade of byeng and sellyng that the one vled with the other they were often conuersaunt:) he found muche more gentil and honeste in taking or interpretyng his woordes, and dooynges, then he founde his owne countreymen the Nazareans: to whom neuertheleste for his well knowen, and throughly tryed and continual perfection of lyfe, he ought to haue been more derely beloued. For the Capernaites very greatlye wondred at the doctryne of Iesus: consyderyng that it was no wathe mengled geare, nor peynted and glolled as was the doctrine of the Phariſees, of washynges, of truely paying the tithes of Mynt and Rue, of eatyng gyftes into the offryng boxe of god, and of suche other lyke thynges, whiche rather conteined superstition then vertuous doctrine, and whiche were layed vpon the simple people to maynteyne the glorye and lucre of the phariſees: whereas they themselues that taughte these thynges, kept not so muche as the chief commaundementes of the lawe: but the doctrine of Iesus was found substaunciall and full of auctoritie.

They were astouned at his doctrine

For his preachyng was with power.

For first, whatsoeuer he taught was moste certaine trueth, and also agreea-

ble with naturall reason. Secondarily it was of it selfe mete materiall vnto true godlynesse, and to eternall saluacion. Furthermore his singular perfeccion of liuyng, caused his doctryne to bee regarded accordingly.

And ouer and besydes all this, many a miracle was there wrought and shewed by hym, with suche power and vertue as hadde neuer been shed ne seen there, whiche euidently declared the doctrine that he taught to bee of God, and not of mannes spirite. For the Lorde Jesus did his myracles not for lucre or vaine glory, but ferme with them he succoured the wofull necessities of suche persons as were en extreme distresse, to the ende that by doyng them benefites, he might winne their hertes vnto: and secondely the miracles were for a tyme shewed to the bodely yes, to the ende that by the same miracles they myght learne to beleue thoselyinges, whiche though they were inuisible, yet were more earnestly then any corporall benefites to bee delyred: lastely they were a figure and a representacion of thoselyinges, that were wrought in their soules. It was now the Sabboth daye: and the people religiously and with great deuocion rested frō the workes forbidden, whiche yet of theselues were not euill, as for example to go a iourneye, to kindle a fyer, to grynde their graine, to presse their wynes, or to vnche vp their garment beeyng broken or sauered. Without forth in dede it was Sabboth daye, that is to saye the daye of reste, but within their myndes there was a great trouble and vnquyetnesse, whiche the spirite of Satan did there reyse, who woondrefully tossed and vexed their myndes with diuerse motions of enuie, of pryde, of wrath, of auengyng displeasures, and of enuie. For there and no where els is the true Sabboth, where the spirite of the Lorde quieteth the myndes to reste from all vicious and inordinate lustes. And of this thing there was euen than presente a certain figure in their synagogue, whiche was a certayn man, whose bodye was possessed with an vnclene deuill, and this example was to vs halfe a warning and a puttyng in remembraūce, in how muche more miserable and piteous case they are, whose myndes are possessed with reuils of vices, yea more foule and ilfauoured, then that deuill was. For what deuill is more vnclene or more noysome then lecherous concupiscence, then wrathe, then ambicion, then the gredie desyre of moneye, then enuie, then hypocrisie? With these deuils & suche others lyke, were the Jewes for the moste parte possessed, who dwelt in the Synagogue, whiche synagogue had not as yet receyued the spirite of Christe: but was vexed with so many deuils as there reygned vices in them. Neither were they hable to receyue the moste mylde spirite of the gospell, vntyll the Lorde Jesus expulsed and droue out from them, that euill spirite of Satan that helde them in his possession.

There was a mā which had an vncleā spirite

Wherefore the sayed partie so possessed with Satan, beeyng not hable to abide the newe vertue of Jesu: whiche priuely vttered it selfe, began to crye out horribly roryng. Oh out out, what haste thou to do with vs thou Jesus of Nazareth? Art thou come to destroye vs before the tyme? we knowe what tormentes abydeth vs at the last daye. But nowe thy presence tourmenteth and vexeth vs before that daye. We require no saluacion of thee, we aske no releasse of peyne, but onelye praye thee to delaye or deferre it vntill than. We neuer felte the lyke of these tormentes by the presence of any other prophete. Wherupon it is not vnknowen to vs, who thou art. For doubtlesse thou arte that same onely holy of God, that shall conquer all vngodlynesse, and driue out of the worlde all vnclenesse. The lawe hath his holynesse, the lawe hath his clenesse: but thou

What hast thou to doe with vs thou Jesus of Nazareth?

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arte he onely, whom god had sanctifyed and declared holy with heauenly holynesse. The lorde Jesus, would not suffre hymselfe to bee praysed or spoken of by that wicked spirite, but would all the glory of his prayse to bee referred to his father onely, and to come from hym, knowyng right well that this confession of the deuill came not forth of a syncere fayth, but of a malicious will and purpose. For he professeth Christe to bee Jesus, and to be the sonne of God, only to geat hym to confesse the same of hymself, and playnly to vtter what he was to his harmes, dooyng the selfesame thing by the mouth of this man, that Satan the temptour of hym had tofore gonne about to dooe, and had laboured in his owne persone: he professeth Christe of a subtile and craftie mynde: not that hymselfe might attayne saluacion, but that he myght lette and hynder the saluacion of others. Neyther was it loue that caused hym to vtter that voyce: but feare of punishemente. Wherfore as an euill and malicious vile slaue of a desperate mynde vnpossible to bee recouered to grace, he deserued to heare these thankes for his confession.

And Jesus rebuked hi.

Holde thy peace thou vnclene spirite, and departe from that man, whom by tyrannie thou doest possesse: I am come to saue men. And whan the deuil had throwen hym in the myddes, he came out of hym, and hurt hym not. At this emperiall and almightie voyce of Jesus commaundyng hym to departe, the vnclene spirite whan he had throwen down the man vpō the peacth and vered hym, he departed from hym: so that no harme appered dooen vnto the man beyng now safe and clene delyuered. That he threwe hym down, it was an euident signe, of his peruerse wyll, and a token that sore agaynste his mynde he forsoke that same his dwellyng place. That he hurt hym not, it proueth playnly, that the wicked spirites can hurt none of them, whiche dooe wholly commit themselues vnto the saluegour. For the goodnesse of this one Jesus onely, is of more strength to saue man, then the malice of innumerable deuills to destroye or hurt the same. Other men whan they labour to deliuer mennes bodies from noysome spirites, are woont to take for the purpose, & to vse all possible kindes of remedies, and thynges of vertue and strength to putte awaye that euill: as are (for exaumple) certayne prayers specially prescribed and appoynted therefore, and made with certayn woordes apte for that purpose: burnyng of frankincense: sprincling of holy water, or other thinges accustomed: certayn herbes hauing a vertue and propertie to expell them: with many other kyndes of ceremonyes not vnlyke the feacte of sorcerie, and witchecrafte. And yet right seldome is it seen, that those thynges expell an euill spirite. That if at any tyme he dooe departe out of him, he leaueth behinde him some tokens and markes of his manyfest malice: either teatyng awaye some membre and lymme of his bodye, as a legge or an arme: or els leuyng behynde him some disease & sickenesse vncurable. But whan the people sawe that at the mere woorde and sharpe commaundement of Jesus, the euill spirite sodaynly departed from the manne, so that he was perfectly healed, and not so muche as the lesse marke or signe that could be of his euill remayned, they all that sawe this doen were astouned and began to wonder. And thus they talked emong themselues of Jesus.

And sayed: holde thy peace & cum out of hym.

And feare came vpon them all.

What a straunge case is this, that we see now suche a thyng doen, as the lyke hath not been reade ne herde? For he hath the vnclene spirites vnder his rewle and obeysaunce, and commaundeth them. And his commaundementes are of suche mightie power and autoritie: that they byandby, acknowleagyng hym more of power then themselues, dooe forsake a man in suche wyse, that after they

they bee goen out of hym, perfect healthe returneth in place of sickenesse.

Thus the sight of this so woondrefull a miracle, caused that the name and fame of Jesus dyuulged and spred abrode this acte, not onely in the citee of Capernaum, but also throughoute all that region, euen into the Synagogue of the Jewes, whiche lacking the spirite of Christe, made an vprore and a stere throughe the spirite of Satan, against the trueth of the ghospell: throughe the inspiracion of whiche Satan, the Nazareans attempted to murdre the saluetour as is afortsayde.

And the fame of him was spred abrode.

The terte. ¶ And whan he was arysen vp and come out of the synagogue, he entred into Symons house. And Symons mother in lawe was taken with a great feure: and they made intercessiō to hym for her. And he stoode ouer her, and rebuked the feure, and the feure lefte her. And immediately she arose, and ministred vnto them.

Than departed he from the Synagogue, and entred into the house of Symon, to whom the name of Peter was afterward geuen: whose mother in lawe was holden with a verey sharpe feure. This womans kinfolke and alliaunce besought Jesus, that as he vndesired had expulsed and dryeuen out the deuill from the man, (as is afortsayed) in the Synagogue: he woulde bee so good, at the desire of a great manye frendes, as to heale this woman of her feure, and the rather, forasmuche as she was of the allyaunce and affinitie of Peter, a disciple of his owne, whome he entierly fauoured. Than Jesus to shewe and declare hymselfe readye to dooe good bothe priuatelye and openlye, aswell to his acquaintaunce, as to those that were straungiers vnto hym, yea and vnto all ages, young or olde, to all sexes, men or women, and to all states and degrees, ryche or poore: he came nighe, and standyng harde by the woman, he threatned the feure, commaundyng it to departe.

And immediatlye she arose and ministred vnto them.

And forthwith at the Lordes comaundemente, the sickenesse wente quite awaye, and the strength and lustinesse of her bodye returned agayne, not by litell and litell, as it commonly dooeth in those whiche are cured at the handes of phisicians: but the sickenesse beyng soodainelye dryeuen awaye, the whole strength and lustinesse of perfect healthe, with a cherefulnesse of moode, was in suche wyse restored, that she arisyng out frō the bedde where she had lyen sicke, dressed the supper for Jesus, and his disciples, and serued them whyle they sate at the table.

The terte. ¶ Whan the sunne was downe, all they that had sycke, taken with diuerse diseases, broughte them vnto hym: and he layed his handes on euerye one of them, and healed them. And deuils also came out of many, crying and saying: thou arte Christe the sonne of god. And he rebuked them, and suffred them not to speake: for they knewe that he was Christe.

And so readye was the Lorde to dooe good and to helpe all men, that he neuer did so muche as laye for his excuse the importunitie or vnseasonablenes of tyme to any that of simple and mere fayth, and truste in hym, requyred his helpe and succour. For the matter beyng now openly blowen abrode throughout all the whole citie: as many as had any sicke folkes in theyr house, whiche were troubled with diseases of diuerse sortes, broughte their sicke folkes to the doore of the house where Jesus lodged. And he beeyng a mooste tentell saluetour, neyther layed for his excuse that he was nowe from the people within doores where he oughte of reason to haue quiete repolyng of hymselfe from labour:

labour: ne that it was night, and therfore an vnseasonable tyme for suche doynges: but vpon all that euer were brought vnto hym, he layed his hãdes that were euermore geuers of health and helpe. And all kyndes of diseases did he bothe easily and freely put awaye from all personnes, as one that mynded by this exaumple to teache all men, that suche as wyll be free from the diseases of the myndes, they must flee to none other but to Jesus onely, which is euermore readie freely to pardone and forgeue how grieuous soeuer the offense committed hath been: so that with sincere fayth they turne wholly vnto hym beeyng the onely auctour of true saluacion. For there is no kynde of syckenesse so incurable, so rooted to sticke by a man, so deadly: but at his touche and commaundemente it maye bee healed. And here is by the waye, set foorth a paterne or exaumple to bishops, and pastoures, or curates that succede in Christes place, with what myldenesse they oughte to receyue synners that are desyrous to emende from theyr vyce and synfulnesse. For yf the Lorde Jesus, in whom there was not so muche as any one litle p̃ient or marke either of sickenesse or of vice, woulde neuer turne awaye his face from any disease, were it neuer so ougly or lothely to see: but that he would receiue them to him, but that he would touche and handle them, and also would heale them, how muche more than dooeth it beseme those persones thesame to do, whom the benignitie of Jesus hath tofore pourged from the sickenesse of the mynde, and who yet neuerthelesse in the meane tyme are not all free from all faultes: especially forasmuche as it is not they that take awaye the sickenesse: but they are only ministers of the gifte that commeth from heauen, and haue nothyng but the office of exortyng and stieryng others to aske and desyre health, and of bryngyng them vnto that mightye Phisician, and mouyng thesame to mercie by theyr intercession, that he will vouchesalue to touche theyr hertes and myndes with his handes, and so to heale them.

And he layed hys handes on euery one of them.

And not onely syckenesse fledde at the commaundement of his voyce, and at the touchyng of his handes: but also the deuils not beeyng hable to abyde the godly power of Jesus, byanddy ere he commaunded them, wyllyngly fled out of the bodyes of those myserable creatures whom they had long tyme tofore possessed. So great a piece of felicitie and blisse it is to come nere vnto Jesus. And nere towardes hym dooeth that persone drawe and come, who myslykyng hymselfe, is desyrous and fayn to be made better, and the whiche conceyueth an assured confidence and feyth, that all his synnes, be they neuer so haynous and grieuous, yet by the vnspeakeable mercie of Jesus are freely and clerely forgeuen. There bee in the bodyes diuerse kyendes of sickenesse: and neuer a whit fewer diseases of the soule, yea and these of the bothe the more perillous: except perchaunce ye will thynke that there are fewer kyndes of intemperancie and mysgouernaunce, then there are kyndes of feuers: or to bee a thyng of more ieopardie and daungier that the bodye boyle in a feuer, then it is perillous for the soule to rage or renne mad in lecherous lustes.

And deuils also came out of many

And emong the diseases of the bodye, some are so foule and lothely to see, that a mans nert frendes cannot abyde to come nere hym. as for exaumple, to bee eaten with lyce: some agayn are so contagious & infectiue, that a man shal bee in ieoperdye to come nere vnto suche as haue them, as the leprie in especial, and the pestilence: albeit, (the trueth to speake) fewe sickenesses or diseases

there

there bee, but that one waye or other they are infectiue. Agayne some diseases there are, either so strong and sore vpon a bodye, or els of suche long continuaunce, that they ouercome and passe all cunnyng and cure of the phisicians. But the power of oure phisician is so great, that there is no sickenesse whose greatnesse is aboue it, or to bee compared vnto it: more is his purenesse, then that it maye bee stayned with any sinnes or eiuils of anye mortall creatures: greater is his mercie, then that it can lothe or abhorre any mannes ouglye filthynesse. He receiueth all men to hym, as one of moste singulare goodnesse: he toucheth all men hymselfe beeyng moste pureste: he healeth all menne as one moste mightyest.

But on no diseases of the bodye are the phisicians lesse hable to dooe any cure, then vpon those sicknesses whiche corrupte the tabernacle of the mynde and reason, as for exaumple, the fransie, the forgetful slepie disease, called of the phisicians lethargie, albeeit in dede men possessed with deiuils are more incurable then either of bothe these, because the wicked spirites beeyng more stronger then mannes nature, dooe tosse and turmoyle bothe theyr soules and bodyes, and vexe them at theyr pleasures. Neyther is it the custome to bryng suche vnto phisicians that are but men: but they are lefte to the heauenly helpe of God.

For so greate is the strength and power of this eiuill, that euen to beholde thē is a pieteous matter. But peraduenture they seme not miserable, (although in dede they are more wretched caitifes) that through the desyre of reignyng or bearyng a rewle ouer others, are drawen to poisonyng or to witchecraftes and nigromancie, to sleaghing, yea the nerest of theyr kynne, to sacrilege, and other mo dedes of mischief, more hainous then these: and suche persones also whom wrathe carryeth violently out of the right waye, to the spoylyng of inculpable poore men, to the murdre of innocentes, whiche haue nothyng deserued, to makyng of warre, to burnyng, to settyng the whole worlde in a rore, howe lytle a portion is that eiuell that the partie aboue sayed (whose bodye the deuill had possessed) dooeth, or suffreth, if it be compared, with how great furies suche an one is vexed, or how great confusion a prince bryngeth to the whole worlde, if he be sette in a rage through the spirite of tyrannie. The violent force of this sickenesse and mischiefe ouercommeth mannes power to cure it. But the spirite of Christe is stronger then it, which, if the mynde of man haue once conceyued, it cannot bee chosen but that all the vncleane spirites that would possesse him, (bee they neuer so manye,) muste auoide and bee goen. When this shall so bee brought to passe, then shall he sodaynly be made of a tyraunt, a father: of a cruell man a moste mercifull gouernour: of a poller of the people, a relieuer and succourer of the oppressed: of a furious warriour, an ensewer of peace: of a bryber and extorcioner, a liberall dooer and a geuer of benefites: of a glorious kyng Thraso, a sobre and prudente prynce of great experience. Onely leat him bee brought to Jesus, and bee ledde awaye from the worlde. For euen than aboute the goyng downe of the sunne, no small noumbre came vnto Symons house, (that is to saye) vnto the Churche or congregacion of Christe where the gospell is preached, and by the power of Christes spirite the vncleane spirites came out of them all, openly protestyng that there was one come, whose goodnesse was mightier than their malice.

Whan the sunne was downe, all they had

For whan they departed out of menne, they cryed and sayed: Thou arte that same verraye sonne of God. But as yet the tyme was not come, whan the Lorde would

woulde be knowen vnto all menne that he was that same Messias the verraye sonne of God: and thoughe he had been so mynded, yet woulde he not that the vnclene spirites should bee the troumpettes of his glorye: eyther for that theyr confession was not simple and of good purpose, but subtile and craftie: or because there was icopardie in it, lest yt theyr witnesse shoulde haue been of anye weyght or estimacion in this so great a matter, they shoulde haue been credited or beleued in other thynges, wherin they woulde (as theyr delyte and felicitie was) beguile men with theyr false lyes. For Satan in veray dede, forasmuche as he is of nature a lying marchaunte, although sometyme he speaketh the truthe, yet dooeth he it onely to this ende, to deceyue men thereby, another time and waye. And doubteless this crafte haue some men learned of hym, who intermiengle godly thynges emong vngodly: true thynges with false: puttyng as it were, deadlye poyson into holsome meates, that they maye allure the more men to damnacion.

Wherfore Jesus teachyng vs that it becommeth not suche menne as haue once consecrated themselues vnto the holy ghoste, to haue any thyng at all to doon with wicked spirites: he rebuked theyr clamourynge and cryng, and sore threatnynges added he with all, to put them to silence. For they felte a woonderfull strength and vertue to proceede, from him, and therof suspected that he was Messias the sonne of God: euen thesame that was promised.

¶ As soone as it was daye, he departed and went into a deserte place, and the people sought him, and came to hym, and kept hym that he should not departe from theim. And he sayed vnto theim: I must preache the kyngdome of God to other cities also. For therfore am I sent. And he preached in the Synagogues of Galilee. The text.

But Jesus truely, who was not come of moste speciall pourpose to heale the bodyes, but to cure the soules: nor to one citie onelye, but to all countreyes of the worlde: whan he had by shewyng many woondrye myracles, and with the holsome doctrine of life well begon the castyng abrode of the sede of the euangelicall philosophie: verayerely euen at the breake of daye, before that the multitude shoulde ekfsons flocke thither to hym, as people whiche came more to gase and woondre at his myracles, and to seke bodely healthe, then to seke the saluacion of theyr soules: he leaft Capernaum, and withdrewe hymselfe departyng into wyldernesse or places solitarie, as one that woulde fayne bee awaye from the great prease and throng of people vaynly resortyng vnto hym, teachyng vs a lesson by the waye, that miracles are not to be wrought to a vayne ostentacion or braggue of our selues, nor yet at the wyll and pleasure of the people for theyr fansies and appetites: but so ferre onelye, as they maye auayle and growe to mennes saluacion, and to Goddes glorye: but the suspicion of vaynglorye euermore at all tymes to bee vttrely avoyded. That he healed al men, it was an exaumple of goodnesse beeyng prompt and readye to be shewed vnto al men: ỹ he priuely withdrewe himselfe, it was an exaumple of humilitee & meknesse, fleeyng vayn prayses & vauntyng of hymselfe. And whā it was now brode daye light, there resorted thither agayne, as they had dooen, great noumbre of all sortes of people, allured by the greatnesse of thynges dooen on the daye before. But whan they knewe that Jesus was goen, many byanby folowed after hym. And whan they had found hym, they entreacted hym to tarye with them, and not to leaue their citie, but there with them to take an house, to thentente

And kept hi ỹ he shoulde not departe from them.

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he might bee a continuall dweller emongest them. This mynde and affection of theirs towardes Jesus, was in dede not vngodly: but yet muche more blessed are they, whiche suffre not the Lorde Jesus to departe from the litle house of their hertes, but whan he addresseth to be goen, doe with muche prayers cal him backe agayne. Notwithstanding at that present season, the dispensation and state of the flesshe whiche Jesus had taken, did require, that he often and manye tymes chaungeyng places, might by that occasion from daye to daie spreade further and further abrode the preachyng of the ghospell, beeyng as yet but a newe doctrine and but of late cummen vp. For he was the sedelower sente into the worlde, to sowe and caste abrode in all places the doctrine of the ghospell, although it should not in al places like prosperously come vp and proue in growyng. Wherefore to them that willyngly desyred hym to returne againe to Capernaum, and there to enhabite himselfe, he tentilly and coldely made this aunswere. The benefite that hath been freely bestowed vpon you, take it well in woorth. I dooe not mislike your entretaynement or harbrough, ne despise to be a sojourner emong you. But I must of necessitie preache the kyngdome of god to other cities to, as I haue dooen to yours. For truely my father hath sent me for this ende and purpose, not to preache to one citie onely, but that I shoulde call and bid all men to the felowshyp and brotherhood of the heauenlye kyngdome: And thesame that Jesus nowe did himselfe, he taught afterward his disciples also to dooe, whiche was, that they shoulde trauaile ouer and ouer the whole yearth, and teache all nations. And this iourneyng from place to place, was not the disease of fickleneese or of vnstableneese: but it was the earnest affection to do good vnto all men. So to flitte from place to place, is no poynte of lightneese of man: but an euident signe of the charitee, that suche as folowe the steppes of the apostles ought to haue. Yea and in places where the doctrine of the ghospell is rife enough, yet a good watching shepeheard will not so leaue to walke to and fro round about his cure, as one that is carefull for his flocke committed to his charge and custodie: to the ende he maye call againe the sheepe whiche was goen astraye: heale that is scabbie and sicke: deliuer that is in daungier of the woulfe: see to the curyng of the lame or wounded: coumfort and cherishe with good keeping, that is tender and weake. For they are not made pastours or heardemen, to see to one or two households and no mo: but that they should continually watche for the behoufe of all. This excuse thus made, and the Capernaites therewith satisfyed, Jesus went about from one to another of all the villages, cities, and tounes of Galile, preachyng, as his accustomed woont was, in their Synagogues, and through the myracles whiche many tymes and often he wrought, purchasyng credite vnto his doctrine emong the Jewes, who were so harde herted, that without myracles they coulde beleue nothyng.

for therfore I am sent.

The

The fifth Chapiter.

It came to passe, that (when the people prested vpon hym, to heare the woorde of god) he stoode by the lake of Genezareth, and sawe twoo shyppes stand by the lakes syde: but the fishermen were gon out of theim, and were washyng theyr nettes. And he entred into one of the shippes (whiche pertayned to Simon) and prayed hym, that he wouldе thrust oute a litell from the lande. And he sate down and taught the people out of the shyppe. The texte.

AND now forasmuche as the fame of Jesus was daylye more and more bruited abrode emong al folkes: so great was the resorte of people seekyng vnto hym, that to bee emongst theim, or to leate theim haue free accesse vnto hym in the Synagogues, in the stretes, & in the townes was not enoughe: but into whatsoeuer place the Lorde at any tyme withdrewe hymselfe, thither would a greate multitude bothe of menne and women one emong an other, byandby come rennyng. Amaignie of them the desier of bodely healthe had occasioned so to doe: a good noumbre, the straungenesse of miracles did moue: and verye manye did the vertue and power of the heauenly doctrine drawe vntohim. The desertnesse of the countrey lying waste and saluage, did nothyng feare theim from commyng to hym, the peynefull climing of mountaynes did nothing discourage them, nor the shame of forceable breakyng into this or that mannes house, coulde kepe theim from hym, in case he had any where by occasiō kept hymselfe secrete within doores. Short tale to make, come they were at last to a great pooles syde: and yet whan Jesus there addressed hym to take bote, they coulde not fynde in theyr hertes to leaue hym so neither. They gathered to hym by flockes, thei letted for no shouldring ne thrustyng to geate to him. They forbare not to breake in parforce to places where he was, they hāged styll on hym and woulde not awaye, they spared not in manier to beare hym down afore theim with importune prestyng to hym. And here now, o frende Theophilus, in any wyse open me the yes of thy mynde, to the ende that thou mayest in the recityng of a thing dooen but after the fleasche, (that is to saye by theim that did not yet perfectelye knowe what that spirite was) verye playnely see a liuely representacion of the churche, both as it fyrste sprong vp, and also as it grewe in tyme to a passyng great noumbre: Jesus was standyng on the shore euen harde by the poole called Genezareth, whiche poole (because it shooteth foorth a great waye bothe in length and bredth, and by reason of muche wynde that ariseth of the poole selfe, it laboureth to and fro verye often, with many rough sourges) the Hebrues doe ofte tymes call by the name of a sea. It semed to theyr thought, that he mynded to take bote and to be goen. But the vnrewly multitude flockyng about hym, were euermore at the verye heles of hym with importune throng, and pressed still vpon hym, for faynnesse to heare the woorde of God out of his mouth. For as for the Pharisees talke and preachyng, a great manye of them were euen than already cloyed withall, and werye of it, because it sauoured altogether carnallye and worldelye, and nothyng els. But this importune faction of the people didde nothyng displease the moste meke and patient lorde Jesus, but as one compelled and beyng at a narowe streyght, (because on the one syde the thicke presse of the people made importune thrustyng, and on the other syde the water was in

He stoode by the lake of Genezareth.

manier

maner euen vpon hym,)and seeyng the place,to be but soso commodious for one to preache the ghospel in,(for because that neither the people thrustyng styl to and fro,and bearyng forward one on an others necke,coulde well fynde sure footyng to stand quiete in a downhill place:)a voyce that souneth from a very lowe place,commeth to a fewer noumbre:yea, and moreouer it is conuenient that a man whyle he teacheth the gospell,maye stande quiete and safe from preasse of the people,cloustreyng and throngyng together at auenture:) he withdraweth hymselfe into a place,somewhat more quiete. And euen as god would,there were lying at the same shore twoo fisherbotes. And the fyshermen selfes beeyng goen oute of their botes,were washyng of theyr nettes, to haue them in a readinesse against the nexte fishyng tyme. Jesus when he had espyed these fisher botes,he entred into the one of theim (and that was Symon Peters bote) and prayed him to launche a litle from the lande. Which being doen, whan he was by that meanes somewhat remoued from the pestreous throngyng of the multitude,he sate hym downe quietlye: and oute of the bote, as it had been out of a doctours chayre,taught the people stādyng on the shore. Our lorde had afore called fishers to the office of preachyng the ghospell: and euen the same that Jesus nowe did oute of the bote was to fishe for men: the poole was the worlde,wauyng vp and downe with soondrye troublous mocions of thynges: Simons shippe,was the churche beyng first gathered of Jewes: of whiche churche,Simon Peter should afterwarde be instituted the chiefe spirituall ministre,(and the worde Simon,is to saye in Englyshe,obedient,) for the Jewes,thei required to haue woondres shewed them, and putte all their affiaunce and hope of saluacion in the workes of the lawe: the Philosophyters on the other side, did with naturall reasons and argumentes of mannes brayne holde great disputacions about a thyng that they called in theyr terme, Summum bonum, (as yf ye shoulde saye in Englyshe,the highest, and moste perfecte good thyng,that could bee) and thereby did they measure and esteme the felicitie of man,(whiche we call heauens blisse:) whereas the doctrine of the ghospel promiseth vnto al men saluacion,through feith. And feyth is a kinde of obedience: for an obediēt persone he is that beyng bydden to beleue,doeth beleue without any stickyng,and without any reasonyng:and whiche beeyng bydde to hope, dooeth hope,dependyng altogether of his mere pleasure,to whose feyth he hath once yelded hymselfe.

And he saw two shippes stand by the lakes syde.

And he sate downe, and taughte the people oute of the shyp.

The texte. ¶ Whan he had leafte speakyng,he sayed vnto Simon: launche out into the diepe, and lette slip your nettes to make a draught. And Symon answered and sayed vnto him:maister we haue laboured all nyght,and haue taken nothing,neuertheleſſe at thy commaundemente, I will loose foorth the nette And when they had this dooen, they inclosed a greate multitude of fishes. But theyr nette brake, and they beckened to their felowes (whiche were in the other shippe) that they should come and helpe them. And they came: and filled both the shippes,that they sounke agayne.

Thou hast heard,o Theophilus,the first foundacion and cummyng vp of the churche:heare nowe the growyng and encreace of the same,whiche shall consequently ensue of this euangelicall fishyng. Whan the Euangelicall sermon was ended,the Lorde Jesus spake vnto Simon that was maister of the bote saying:rowe the bote awaye ferther from the lande,and haue it foorth into the depth,and there shoote ye foorth your nettes abrode to take some fishe.

Here Simon,(accordyng to the terme or woorde of his name,) aunswereth in this wyse: Mayster all this nighte long haue we laboured in fyshyng,and

haue

haue taken nothyng at all: and therfore beeing out of all hope to take any fishe at this tyme we haue washed our nette, and made it ready to lay vp: yet at thy bidding, I wil once more shoote it furth. I shall (as my parte is) be obediente to thy bidding: the prouffe and lucke therof shall reste in thy handes. The lorde Jesus commaundemente was obeyed: the bote was had awaye to the depthe of the poole: the nette was caste abrode of a greate compaſſe: within whiche there was euen by and by enwrapped and caughte suche a greate multitude of fyshe, that the disciples nette being a great deale to slender for the burden of the fyshe, dyd breake, and the one of the botes was not sufficiente to holde the draught that they had taken. In ỹ other bote wer Simons felowes, to whom they made sygnes, not in wordes, (because they wer ferre of) but by other meanes, that they shoulde come to theim in the other bote, and helpe theim in dischargyng theyr nette of his great burden. They came, and they holpe theim, & there was founde such a myghty great quantitie of fyshe, that both the botes wer fylled berayfull with the lucky spede of that one nette, insomuch, that by reason of being ouer laden with the burden, they were within litle in daunger, of sinkyng. Thou haste here in Symon the fourme and Jmage of a preacher of the gholpell. The proper and moste speciall office of suche an one, is to caste abrode the nette of euangelicall preachyng, not oute of the Phariseis snares, not out of the Philosophiers sophistications, but directlye oute of the rewles of holy scripture bokes, so knitte & made of the actes and sayynges of Christ; that it maye enwrappe berayman y, and not let them escape oute againe after they are once in. This world also hath nettes of it own, & Sathan hath fishers of his owne too: who dooe with flatreyng enticementes allure the miserable soules of men, and towe theim into the were and nette of damnation, and soe bring thē at laste to perishing for euer. But happy and blessed are those soules whom the nette of the Apostles hath wounde in, & drayweth them vp from the diepe doungeon of synnes and of errours vnto a more open aier, out of darkenesse, into lyght, out of fylthie mudde, to a more purer lyfe, oute of wandreyng affections to a constaunte zeale and endeuoure of continuall liuyng vpryghtly withoute offence. For they are not drawen to murdremente, but to healthe and safety. They are so wound in, that they would not by theyr good willes escape out, and in case they doe escape out, they perysshe. They are on euery syde encompaced with the knottes of the trueth euangelical, they acknowlage their owne miserable state, and reioyce that they are drawē to the ship of the churche. And for because that the nette of preachyng doeth at times drawe and catche within his coumpace fyshes of soondrye kyndes out of al parties, it cannot be chosen, but that some euill are mengled emong the good. Therfore through the faulte of the euil, the nette doeth breake: but yet doe not the good fishes therefore slippe out. Heritiques doe attempte and laboure to cutte in sunder the doctrine of the gholpel: but Christ on euery side sensing those that are his, turneth the deuelishe attemptates of the others, to the profityng and betteryng of the portion that is vncorrupted. Some lade and trouble the shyppe with theyr troubleous disturbaunce, being burdenous and heauye with the affections of this world, and also couetyng to returne to the mudde that they had leaft, but the shyppe drowneth not whiche Christe hathe once vouchsalued to loke vnto. And although there is no mo but onely one churche throughout all the world, yet doeth the figure therof for this cause conteine two botes, that we shoulde

Neuerthelesse at thy commaundemente I will looce foorth the nette.

vnderstande, that the churche is congregated of two peoples, the Iewes, and the gentiles. The beginning of our saluacion proceaded fyrst from the Iewes. And there emong them dyd Peter fyrst of all men, nexte after Christe, caste the nette of Apostolicall preaching, and at one draught plucked vnto Christ three thousand of menne and women together of al sortes, that was, whan he played the fysher to catche menne. And his tale to the people at that tyme, was not linked together with the art of Rhetorike, not intricate with the subtilties of the Philosophiers sophisticacions: but myghty and effectuall throughe the vertue and power of the holye ghoste. For he had not at that tyme caste out his nette abrode vpon any truste that he had in the strength of man, but at the biddyng of Christ onely, with whose spirite he was than led. Or els is the net cast out in vayne, onlesse Christe sende prosperous lucke to mannes castyng. But lyke as from the Iewes was the fyrst beginning of this growing vp: so from the Gentiles came ryght plentifull increace vnto it, insomuch that they which had firste caste theyr nettes, were of force constreigned earnestly to require the helpe of theyr felowes: For afterward, by reason that the Gentiles did on euery syde violentely breake into the brotherhood of saluacion that cummethe by the ghospell, Petur and James gaue theyr handes to Paule and Barnabas, in token of theyr eguall felowshyp concernyng the affayres of the ghospell: and so bothe parties with as earnest endeuoure as they myght, did labour to fill vp bothe shippes: and the matter so well succeded, as it was to be wondred at.

The texte. ¶ Whan Simon Peter sawe thys, he fell downe at Jesus knees, saiyng: Lorde goe from me, for I am a synfull man. For he was astouned, & all that were with him, at the draught of fishes whiche they had taken: and soe was also James and John the sonnes of zebedee, whiche were parteners with Simon. And Jesus sayde vnto Simon: feare not, from hencefoorth thou shalte catche men. And they broughte the shippes to lande, and forsoke all, and folowed hym.

Simon therfore, when he sawe the matter to goe not by mannes power or by casualty, but onely by the godly vertue of Jesus, dyd eftsons geue a lesson by exaumple of hymselfe, what ought to bee doen of hym, that is a preacher of the Apostles doctryne, yf his labour of preaching doo at any time likely come to passe. For althoughe the bote was hys owne, althoughe it was his owne nette that he had caste, and althoughe himselfe was the beste manne that had sette handes to drawyng of the draught, yet taketh he vnto himselfe no thanke at all therof, but by the greatnesse of his lucky spedyng, was stricken with the more humilitye. He falleth downe at the knees of Jesus, and putteth ouer vnto him the whole glory of al thissame acte. For his owne parte he confesseth hymselfe to be naught els, but a synner, and a persone vnworthye to bee any minister or instrumente of his diuine power. Maister (sayeth he) now and neuer afore dooe I acknowelage mine owne vnworthinesse, whan I consider thy hygh maiestie. Goe thou hence awaye from me, for I am vnworthy of thy compaigny. Albeit it was not any desire or will of hym to departe oute of the lordes compaignye, that enforced Petur to speake these woordes (for he loued Jesus singularely aboue all others:) but a certayne earnest meruellyng of his power ferre surmountyng the power of the worldly menne.

Whan Simon sawe this, he fell downe at Jesus knees.

Lorde goe from me: for I am a sinful manne.

Neyther were Simons felowes of anye other mynde or affeccion, than Simon hymselfe was of. For a certayne vncredible wondreyng at this dede had

had possessed the hertes of them all full and whole: but not so muche as one of theim tooke to his owne prayse any parte at all of the doyng thereof. For they acknowelaged euerye one of them that the laboure in dede was theirs, but the lucky spede of takyng so muche fishe at a draught was his onely, who had bidden them caste their nette. And what manne would not bee astouned yf he consider how that through the preachyng of a fewe men beeyng but poore creatures of byrth and degree, beyng also priuate persones, neither of any learning nor yet in any office, it was within a fewe yeres perswaded to so manye thousandes of people, that settyng cleane aparte all affections of their kinsefolkes, settyng at naughte all losse or decaye of their goodes and substaunce, nothyng regardyng the threattenynges of princes, despisyng al punishementes and tormentyng, yea and finally deathe it selfe, they couldе fynde in their hertes to followe the playne homely doctrine of Christ, beleuing such thinges as by mans naturall reason cannot possibly bee proued, and hoppyng on suche thynges as after the power and strength of nature, are playnely to bee despaired of. A bishope therfore muste of duetye bee ready and therefull to caste the nette, that he may earnestely apply hymselfe to winne betray many vnto Christ: and he shal loose the nette abrode not to his owne glorye, not to bee a gayner thereby, not at the pleasure and appetite of princes, not for any worldly affection, but at the pleasure and bydding of Christe: who commaundeth not the net to be caste abrode, but to the healthe and saluacion of theim that are fished for, and to the magnifiyng of Goddes goodnesse. For this and none other is the Apostles manner of fishyng. And such fishyng, although it be executed by the ministerie or seruyce of mans voice, and of his diligente laboure, yet the whole summe of all the prayse is to bee referred vnto Christe onelye: whose luckye settyng on at the fyrste, loseth the tongue to speake, whose spirite doeth put in the herte of the speaker what to saye, and whose secrete power drawethe vnto hym the myndes of the hearers. And standyng the case, that it maye bee in the teacher, euen of his due right to take some piece of praise vnto himselfe in this behalf, yet is it a more poynte of saletye, to referre all the whole vnto hym, without whose ayde and helpe, nothing that man attempteth, dooeth succede or proue to folkes saluacion. He can no skill to take away, that himselfe hath geuen: he can no skylle to enbraied any man with that that he hath frankely sente of hys bounteous largesse. So muche the rather will he bee contented to leate any thyng bee thyne owne, yf whatsoeuer myght by any waye haue semed too bee thyne, thou bee of the mynde that the same shalbe his. He wyll be wel contented that the commoditye and profite redounde to the: but as for the glory and praise he will not suffer to be geuen to any other but to God onely. And in case we haue a luste to glory, we shal more safely glorie in him. But whan the mer-

And so was also James and John. &c.

uaylyng at this acte of Jesus made all them styll to continue astouned, that had been allociate with Petur at the takyng of the fysshe: (emong which coumpaignie were James and John the sonnes of Zebedee, and felowes with Symon in fishers crafte) and whereas, for meruelyng at the vertue and power of hys godhed, they durste not be so bolde as to approche any thing nere vnto Jesus: the Lorde gaue them woordes, of verye greate comfort, and to Petur (in whome he was muche accustomed to set foorthe the paterne of anye thyng that he would haue to bee emprinted in the hertes of al the reste) thus he said: Simon, there is nothyng why thou shouldeste bee afearde. Thou dooeste ac-

And Jesus sayd vnto Simon: feare not.

knowlage thyne owne weakenesse, and an experimente thou haste hadde of the power of god. And this power of god is to bee loued, not to bee dreded. For what it is hable to doo, it dooethe shewe further, not to oppresse the weakenesse of synners, and to trede it vnder foote, but to lifte it vp and set it vpright: there is nothyng els required, but that thou bee obediente vnto my byddynges, and not to weigh what it is that thy strengthe is hable to dooe: but what it is that I wyll haue dooen. Nothyng shall come ill forwarde, if thou put thyne affiaunce in me. Thou doeste greately meruaile, that the matter came so luckily to passe in the takyng of fishe: but this is but a lyghte matter. A thyng of muche greater woorthe shall prosperously goe forwarde with the, whan thou shalte bee synne to take men with thy fishing. And to such a kynd of fishyng, haue I specially chosen out bothe the and thy felowes. Enough now for thys tyme of thys fishyng that ye haue hytherto vsed. From henceforth thou shalt applie thyselfe, not to fyll thys bote of thyne with fyshes, but that thou mayste replenishe my churche with preachers of the ghospell. And that, that the Lorde spake vnto Petur, the same did euerye one of them vnderstande to be spoken vnto them too. Therefore euen oute of hande theyr botes beeyng conueighed to lande and all thynges lefte euen there behynde them, they wente after Jesus, voide of all care concernyng thinges corporall, and with all theyr whole myndes bente to the purpose to bee fyshers of men.

From henceforth thou shalte catche men.

The texte. ¶ And it fortuned, as he was in a citie, beholde, there was a man ful of leprosie, and whan he had spied Jesus, he fell flat on his face, and besought him saiyng: Lorde if thou wilt, thou canste make me cleane. And he stretched furth his hande, & touched him, saiyng: I will, bee thou clene. And immediatlye the leprosie departed from him. And he charged him that he shoulde tell no man. But goe (sayeth he) and shewe thy selfe to the priest, and offer for thy clensing according as Moses commaunded, for a witnesse vnto them.

To this noble office of fishyng for to catche menne, they were to be framed with instruccyons and good lessons, they were to bee trayned with mistical examples. To the entente therefore that he woulde declare no vice or faulte to be so abhominable ne so deadlye, that is not by and by forgeuen to anye that wyll acknowlage his disease, and will throughe the feyth of the gospel earnestly call for remedy at the hande of the heauenlye phisician Jesus: it so fortuned, that in a certayne citie, a certayne man there was right greuously infected with the impediment of the leprosie, and al the whole bodye ouer verye full of a foule and a lothely scourge to see. And this sorte of people was in suche wyse abhorred emong the Jewes, that all suche were cleane exiled from coumpaignyng with any others, and the lawe in expresse wordes did streightly forbidde and charge, that none suche shoulde bee so muche as touched, for the daunger of infeccion that woulde immediatly folowe thereby. But a greate deale fouler, and muche more to bee abhorred, is the leprosie of the mynde, then of the body. But the Jewes, whereas themselfes swimmed as full as theyr skynnes myghte holde, of many great vices that laye inwardlye hydden within the skinne: yet dyd they so greatly detestе and abhorre ethnikes, publicanes, and other persones knowe to be sinners, that in case it happened them at any time no more but to talke with any suche: as sone as they came home agayne to theyr owne houses, they would make a washyng of all theyr body from top to toe, as thoughe they had taken some verye sore infeccion. But Christes mynde was to haue his disciples ferre from this presumpteous cleanesse of the Jewes.

Beholde there was a man ful of leprosie. &c.

To

To the manne therfore beyng thus piteously arayed with the leprosie, it was a great good turne, that he sawe Jesus. He acknowelaged his vnclenes, and iudged hymselfe a man vnworthie to holde vp his face and looke on the Lorde, seeyng that it was to bee abhorred and lothed of all men for the foule plocches of the leprye: but beeyng muche ashamed of hymself fel down postrate and grouelyng on his face, and spake out woordes bothe full of humility and also of assured truste in the Lorde. That he hydde his face, was a poynte of one that acknowelaged his owne vnworthie: that he prayeth to bee made whole, was a poynte of one beeyng of vndoubted affiaunce in the goodnes of Jesus Christe, beeyng bothe of power to doe all thynges, and readilye offreyng it selfe vnto all creatures. Lorde (sayeth he) I knowe my sores to bee vncurable by any physicke of man: percase I am a man not worthye of suche benefite at thy hande: but yet neuertheless this one poynte am I fully perswaded in, that thou arte able to make me clene of all my disease, yf it were thy pleasure. Thou haste hearde the stayedfull truste that I haue of thy power: there resteth no more, but that thy goodnes bee iudge, whether it will vouchesalue to extende hys mercye to suche a poore felowe as I am, plagued with extreme afflictyon, and past remedy of mans cure. There coulde not bee a fuller confidence towardes the Lorde, then whan the manne hadde already acknowelaged his power what he coulde doe, yet neuertheless all the iudgemente whether he woulde doe the benefite or no, to remitte wyllyngelye vnto hym, who knewe it to bee otherwhyles expediente for vs to bee plagued with the maladies and diseases of the bodye, and the prosperous successe of thynges temporall, to bee nothyng for oure behoufe. But Jesus beeyng delited with this so perfecte confidence and feyth of the man muche to bee pityed, dyd not onely not remoue hym alwaye oute of his sight, but also setteth hym on his feete, whereas he lay prostrate, and stretchyng furth his hande, touched the leperes face, sayeng: I Where thou requirelle my goodnes, I will it so to bee. And because thou desirelle openlye protestle thy selfe to beleue my power, bee thou clene. And euen with the woorde speakyng, the leprye wherewith he hadde long tyme bene full al ouer and ouer, went clene away from al his body.

Lorde yf thou wilt, thou canste make me clene.

And he stretched furthe hys hande.

The disciples in the meane whyle learne a lesson how that in no wise they ought to turne awaye theyr faces from any persone beeyng intangled with neuyl so enormeous and detestable sinnes, so that the partye acknoweleageyng his disease, earnestely desyre remedye at the goodnesse of Christe with perfecte truste to receyue health. For yf the Lorde, (who onelye and none but he, was pure from all manner leprye of vicyousnesse,) vouchsalued with his owne handes to touche a creature that was to bee abhorred of all folkes: howe muche lesse conuenienteth it, that the disciples, whom the Lordes onely goodnesse hath made clene from theyr sinne, and whiche neyther bee altogether clene from all offences, and not oute of possibilytie to fall into all enormities, shoulde thynke loule to bestowe theyr diligente cure in healing the diseases of others? Suche manner touchyng dooeth not defyle the toucher, but scoureth and clenseth the partye that is touched. The partye that is touched is furthewith made pure, and he nothyng the lesse pure that toucheth hym, at lesse wyse yf by the instrument of a true Apostles handes, Jesus selfe dooeth vouchesalue to touche him.

And nowe, because the lawe remitteth the iudgement to discerne whiche is

a lepzie, and whiche not, not vnto all persones at auenture, but to the priestes onely: the Lozde woulde not haue this miracle bzuited abzode by the rumoure of the vulgare people onelye: but to the entente that the truethe of the matter might the moze certaynely be knowen, he gaue a streight charge vnto the partie that was healed, not byandby to noyse abzode the benefite whiche he hadde receyued, but fyrste and foremoste, accozding to the playne ozdre of the lawe, to resozt vnto the priest, by whose iudgement he had alreye be condemned of lepzy, and disseuered from coumpanyng with other folkes, that yf he (sayeth Jesus) whan he hathe bewed thy bodye, shall geue sentence and iudgemente that thou arte a clene manne in veray dede, than goe and offre the thyng that Moyses lawe appoynteth to be offred of all suche as haue hadde the fortune to bee ridde from the lepzie. And so shall it all vnder one come to passe, that neyther the priestes may fynde faulte that their gaines dooeth decreace vnto them thzough me, nor the lawe to haue bene bzoken oz contemned, whiche I am come not to abolishe but to make perfect: noz on the other syde flaundzeously repzoue thys benefite of myne, eyther by denyyng that euer thou were a lepze, oz els by iudgeyng that thou hast not bene made whole. For the thyng selfe shal euen at the fyrste wooꝛd fully aunswere them: if it so be that he was not full of lepzie, why did ye, whiche take vpon you the skilfulnesse of determinyng which is a lepzie, geue sentence that he was a lepze, and therupon disseuer him from being conuersaunt with others? And on the other syde in case he bee not whole, why haue ye receyued the oblacion in the lawe appoynted and limited, as of one beeyng made clene from the lepzie? The Lozde Jesus dyd foz this consideracion with so muche circumstaunces commaunde all thyssame to bee doen, that it myghte bee manifestlye apparente vnto all creatures, that there was one come greater then the lawe: who was hable without any helpe of the lawe, by mere touchyng onlye, and by his only voyce, and with a berke of his head alone, at hys owne wyll and pleasure, to geue perfect cleanesse: and that dydde so take awaye the vncleanesse of all folkes whiche woulde offer themselfes thzoughe feyth to bee healed, as himselfe was not stayned by the infection of any creature: and the whiche moreouer dyd freely helpe all folkes, whereas the priestes dyd not without a rewarde of a certayne offreing, somuche as pronounce theyr sentence concernyng purity oz cleanesse of the bodye, restozed to anye persone. For the priestes of Moyses institucion neyther dydde sende the lepzye into any bodye, noz take it awaye from any bodye: but of the lepzye eyther bzeded in a bodye, oz els taken awaye they dyd iudge onlye: but onely Jesus taketh awaye all kynde of diseases from all creatures, exactyng oz requiryng none other sacrifice of them, but a playne and a pure truste in hym that we acknoweleage in him the vertue and power of the godhed, by whiche he is hable to dooe whatsoeuer his will is: and that we worshyp in hym his goodnes not possible to bee expzessed in woozdes, and also hys mercye by whiche he woulde fayne haue all sinners to bee saued, paying of his owne bodye all that euer was to bee offred in sacrifice foz the synnes of theym all. And that the Lozde Jesus gaue a great charge to the partye that was made clene, that he should make no woozdes noz no talkyng to any bodye what had happened, whereas he knewe ỹ the felowe would not kepe it vnspoken, he dyd therein but ozdeyne an exaumple foz his disciples, not to hunte oz seke foz anye blastes of vayneglozie foz theyr well doynges emong menne. For it is none of ours that God wozketh by vs: noz it shall not bee conuenient that we requyre

And he charged him that he woulde tell no man.

Leui. xiii. a And offre for thy clensyng. &c.

any prayse to bee as a rewarde for such thinges: but we shal with still noise declare our selfes to reioyce in the behalfe of our neyghboure to whome the benefite hath happened: but all the glorie we shall referre and geue vnto God, and so litle will shall we haue to take anye parte thereof vnto oure owne laude or glory, that as touching our owne behalfes we should bee muche desirous, that it might be to all men vtterly vnknowen, that any suche benefite of God hathe fortuned to our neighbour we beeyng the instrumentes therof. No nor the partie neither that hathe felte a beneficiall good turne, ought to referre the thanke and praise therof vnto the man, by whom he hath receiued it: but ought to rendre the thankes vnto God the worker and sender of it, for that he vouchsaueth moste bounteously to geue vnto men suche hyghe and greate benefites through his seruauntes, yea and glorie doeth with better successe and lucke ensue to him, that renneth awaye from it seekyng to auoyde it: and much more also to a mānes honour doeth it come, whan it is not desired nor hunted for. For in verye dede that same and none other is true glory & renoume, that verie vertue selfe doeth purchase vnto a man beeyng vtterly vnwillyng to haue it, and seking by al meanes to auoid it, and such renoume as neyther the flattery of the people doeth geue, nor oure ambicious desire dooeth require: but suche as the partye selfe who hath well deserued it doeth not acknowlage, but sincere trueth that can no skylle of flattering, dooeth of it owne mere motion lay in his lappe.

¶ But so much the more went there a fame abrode of hym, and much people came together to heare hym, and to be healed of him, of their infirmities. And he kept hym out of the way in the wyldernesse, and gaue hymselfe to prayer. The texte.

Through suche manner wonderfull actes as this, the fame of Jesus was dayly more and more renoumed and bruited abrode, whyle some reporte vnto others the thyng that they had seen and hearde: and these agayne (muche lyke, as whan men deliuer thynges by hand from one to an other,) doe by talkyng spreade further and further abrode the same that they hadde receiued of them, whiche reported it fyrste to others. Therefore there came flockyng thyther on euery syde greate coumpaignies of people, multiplyng dayly more and more, partely to here that same pithythye doctryne, ỳ healeth all diseases of the soules, and partely that they whiche wer likely to fall in this or that sickenesse of their bodyes, myght through the power of Jesus bee made whole. For the grosse carnall people doeth rather meruaill and take regarde at those thynges whiche are to bee seen with the ye, then at suche thynges as were not seene. They esteemed it a myghtye great matter and more then a mannes acte, that a pure clene shynne had been restored to a leprouse persone by the onely touchyng of Jesus, hande: whereas it is a greater and a more godlye benefyte by a greate oddes, that the same Jesus hath with ministring the philicke of euangelicall doctryne, put clene away from mennes soules, the feuer of lecherous concupiscence, the dropsye of couetise, the diuelysshe spirite of ambicion, with other deadlye pestilences of the mynde. But nowe Jesus myndyng by this his dooyng to teache vs, that good woorkes are not to bee dooen neyther for braggyng or pompe of the worlde (as stayge plaies and open sightes are shewed,) nor yet so many at ons, or so long together, tyll menne be cloyed with them, withdrewe himselfe into a place of wilderness: and beeyng solytarie from all resorte of people, he gaue himselfe to prayer, wherein he rendred thankes vnto God the father for the benefites, whiche he dyd in moste large and aumple wise sende vnto manne through his sonne. For of suche chaungeyng nowe to coumpanye of menne and

And gaue himselfe to prayer.

to preachyng, and nowe to solitarye contemplacion and to prayer it foloweth that fyrst yͤ one at certayne seasons pause from dooyng benefites, it auoideth cloyng & wertines in the receyuers of them, and reneweth a freashe appetite to desyre moe: and secoundarily that whoso hath sequestred hymselfe from men to talkyng with God, returneth better, and also moze hertye and therefull to dys office that he hath foz a tyme rested from. And as foz the Lozde Jesus, he dyd in suche wise temper and ozdre all his whole lyfe: that myndyng to shewe vs a paterne howe to liue, he woulde oftentymes shewe hymselfe to bee manne: and oftentimes agayne, he woulde shewe verey plaine tokens of his godhed, And truely nothyng dooeth better make a teacher of the gospell hartye, quicke, and freashe to the office of preachyng, nothyng dooeth so well fence hym, and arme hym agaynste all corrupcion of this lyfe, as dooeth often goyng from al coumpany of men into places solitary, not to ydlenes, not to gamyng, oz to other sensuall pleasures, (of whych sozte the repolyng of the riche cobbes of this worlde whan they sequestre themselfes from the resozte of men foz the moste parte are:) but to the readyng of holy scripture bookes, to pure prayer, to thankes gruing to the contemplation of thynges heauenly, and finally to th perfect clensyng of the soule, yͤ percase any spotte haue been caughte throughe liuyng in coumpany with ỹ people. Of these thynges had Christ on his own behalf no maner nede at al, but his minde was to expresse in hymselfe a paterne foz vs to folowe. Haply conuersacion of ỹ pastoure oz curate emong the people, doeth oftentimes breede contempt that he is not regarded: and on the otherside litle good it is that suche an one can doe, as continually absenteth hymselfe from all mennes coumpanies. A tyght teacher of the gospell therefoze shall shewe his head abrode, as often as the people shall nede the foode of euangelicall doctryne, and as often as diseases of the soule growyng soze vpon them, doe require the helpe of one to cure them. Agayne as soone as they haue been well fedde, and after that helpe hath bene done to the euils of a greate mayny, than, lest on the one side familyaritye maye engendze contempte, oz on the otherside to muche presence may be a cloyng to them: let him sequestre himselfe into his solitary closette, to the ende that, from his holy study at his booke, (as from veraye talkyng with God,) he may returne againe to helping of his neighbours, at euery one time greater man then at an other, and all tymes better man, then he was afoze.

The texte. And it happened on a certain day, that he taught, and there sate the Pharisees and doctours of law, which were come out of al the townes of Galile, and Jewry, and Hierusalē. And the power of the Lord was present to heale them. And beholde, men brought in a bed a man which was taken with a paulsye: and they sought meanes to bryng hym in, and to lay him before him. And whan they couldē not finde on what side to bring him in (because of the presse,) they went vp on the top of the house, and let him down through ỹ tiling, bed and all, in the middes before Jesus. Whan he saw their fayth, he sayed vnto him: manne, thy sinnes are forgeuen thee.

After the lyke sozte veraplye as is afoze expressed, dyd the Lozde Jesus returne agayne from wildernesse to Capernaum, and restozed hys presence to the desyres of all the people beyng nowe made sharpe and eager with soze longyng foz him. And there, euen as he was sittyng in a certayn priuate house and teaching, (foz wheresoeuer Christe teacheth sittyng, there is the churche:) there had come swarmyng thither not nowe the basse and the inferiour sozte of people only, but also the Pharisees swellyng in pryde vnder pretence & cloke of holinesse, and also the doctours of Moses lawe, who beeyng muche moued wyth the fame of Jesus, hadde purposely come thither from ferre places, not onely out of all the townes

townes of Galile where Capernaum stoode, & of Jewry whiche laye nexte adioynynge vnto the same Galile: but also out of the veray city of Hierusalem, whiche Hierusalem dyd presumptuously take vpon it selfe the highest preemynence of all godly perfection, and also of wisedome. But as for Jesus, forasmuche as he was the fountayne of all helthe, dyd altogether from toppe to tooe, sende out from hym nothyng, but a certayn effectuall godlye power for the healyng of man, which thyng to dooe was the onely cause of his comyng into thys worlde. And the more principall parte of man, dyd of good congruence take the place to bee cured firste. Wherfore he healed diseases of theyr soules. And therfore first he caught, and the same dyd sittyng downe, lyke one that tooke vpon hym (as of verie cause he myght) the full autority of a doctour and teacher. The puttyng away of diseases of the bodye, was yet remaynyng nexte to bee doone, the whiche cureyng of the bodye, (because it was a thyng open to the eyes of them all,) myght frame in them a perfecte beliefe of suche thynges, as with more truthe and power also, (though not altogether so apparente to the eye,) were wrought and doen in the soules. And beholde a matter euen there readye prepared wherupon to exercise and shewe hys godlye power. There was euen presente a manne possessed wyth the disease of the paulsey lying bedred not able to stirre, and he was caryed thyther of certayn menne. So sore was thys disease vpon hym, that all the senewes in euery parte of the whole bodye were taken withall, and so holden, that the pietcous creature coulde dooe nothyng but lye still in hys bed, and was none otherwyse caryed aboute but as a corpse or a deade carkesse. Albeit the veraye nature and kynde of thys disease besydes furth of it selfe is suche: that the Physitians at moste tymes haue but homelye spede and lucke in wrastlyng with it. But they that caryed the sicke man had so greate beliefe & confidence in Jesus: that they put no manner doubt, but that the same Jesus (to whom they knewe that there was no kind of disease vncurable) as soone as he should beholde the pietcous syght & faction of thys straunge plague, would be moued with compassion and helpe immediatly. All the maner adoe was lyke to be, how the pietcous creature myght come to be in the sight of Jesus. For suche an one is nowe already at a verayntigh poynted be made perfectely whole, who hath once forsaken the lurckyng corners of Unnyng, and as a man in miserable state dooeth offre hymselfe to the syght of Jesus, acknowelegeyng his own extreme distresse, & lookyng for Jesus moste mercifull goodnesse. But as touchyng thys diseased man, the let why they brought hym not in to laye hym at Jesus feete, was the thicke presse of people, whiche is a common let to many, that would els make haste to saluacione. Neuertheles that same poynt here in this matter, although it stopped and hyndred the sicke mans getting into Jesus, yet dyd it make both the great desirefulnes and also the truste and confidence, aswell of the partie that had the paulsey, as also of the others that caried hym, to be the more famously known. For although God is of his nature propence and ready to shewe mercye vnto all creatures: yet doeth he many tymes make some delay of his beneficiall goodnesse to the entent he maye the more sharpen oute desyres, and also to teache vs, that we ought to leaue nothyng vnattempted, or vnassayed, that we maye bee deliuered from the diseases of the soule. He loueth in this behalfe to see vs importune: and by our importunitye he is (as ye would say) compelled of force vnto the same thyng, which neuertheles of his verye owne nature he is moste enclined to dooe. Therefore marke me now: what a bolde and auenturous parte these carriers of the sycke

Which were come out of al the townes of Galile.

And whan they could not synde &c.

man played: or rather what the partye that had the disease, with muche importunitie made them parforce to doo. Vp they gotte theyr beaupe cariage to the house roufe in the out syde, and the tylyng pulled awaye, they let downe the sicke man with cordes as it hadde beene in at a windooze, euen as he was lying styll in his bed, emong the thickest of all the people, directelye before the feete of Jesus. What a more shamelesse or sawcie prancke coulde there bee, then to take downe the tylyng of an other mannes house, and to tumble in suche a lothelye sight before suche a presence to behold it? And here the thicke presse, which at the dooze woulde not geue way to the pitteous bodye to come in, coulde not choose but of force to make roume for him whan he came sliding downe from the houle toppe. And what dooeth the moste gentill and mylde physician there whyle? He casteth not them in the teeth with theyr shamelesse facion and theyr importunitie, he maketh no railyng nor bitter chidyng that his preachyng was interrupted with a sight muche to be lothed and abhorred. The bearers of the sicke bodye looking downe from the houle toppe asked nothyng of hym, the manne selfe that had the paulsey, asked nothyng neyther, from whome the great disease had taken awaye the vse of his tounge also. And yet all the more dydde he speake to this mercifull physician in that he coulde not speake at all, nor had no power therto. Neither was there any nede of making petition, for the miserable sight it selfe dyd moste earneste wyse make requeste for mercy: and the thing that his bearers had dooen, dyd euidentely enoughe declare what theyr truste was to haue at the Lordes handes: Jesus therefore whan he hadde throughlye perceyued and seene their woondefull affiaunce in hym, dyd accomplishe more vnto them, then they loked for. The summe of theyr hertes desire was no more but that the partye whiche had the paulsey, myght bee deliuered of the sickenes of his body, But Jesus declaring it to bee a more godly thing for him to doo, and a thyng more to bee desired and sought for on ours behalfe, to bee deliuered from the diseases of the soule, turned hymself to the sicke man, and sayed. Thou man, thy sinnes are forgeuen thee.

And whan he sawe it, &c.

The texte. ¶ And the Scribes and the Pharisies began to thinke saiyng. What felow is this whiche speaketh blasphemye: who can forgeue sinnes but God onely? But whan Jesus perceiued their thoughtes he answered, and sayed vnto them: What thinke ye in youre hertes? Whether is it easier to saie, thy sinnes be forgeuen thee, or to saie, arise vp, and walke? But that ye maye knowe that the sonne of man hath power to forgeue sinnes on yearth, he sayed to the sicke of the paulsey: I saie vnto the, arise, take vp thy bed, and goe vnto thy house. And immediately he arose vp before them, and tooke vp his bed (whereon he lay) and departed to his owne house praising God. And they were all amased, and they gaue the glory vnto God. And were filled with feare, saiyng: We haue seen straunge thinges to daye.

This woord, because it plainely sowned of a certayne power pertepnyng to the godhed, dyd throughlye moue the myndes of the Scribes, and Pharisies, beyng menne neuer vnreadye or vndisposed to forge matters of crime againste him. For the priestes (whose office was to offre the sacrifices for sinnes, dyd not theyr owne selues remitte synnes, but onelye made intercession to God by meanes of prayer, that he would forgeue offences trespaced againste him. But Jesus without bzente sacrifices suche as the priestes dydde offer, and without prayers, as it had bene of his owne propre autozitie, and an autozitie of perpetuall continuance, sayeth: Thy sinnes are forgeuen thee: comprehendyng vnder a generall name, the sume and the corpse of all sinnes together in general, whereas the priestes dyd procure no more but certayne offences to bee pourged by meane of sacrifice, and not all sinnes vniuersally.

Esay

Esay had thus muche taught them, that onelye God it was, who myghte geue remission of synnes vnto men. For in this maner speaketh he by the mouthe of his sayed prophete. Ie it is, turn betaye I it is, that dooe wype awaye thy iniquities for myne owne sake, and I shall nomore beare thy sinnes in remembraunce. But the Scribes and Phariseis, thoughe they espyed and sawe in hym playne tokens of the power of God, yet beyng offended with the infirmitye of his body whan they sawe it, and partely also beyng blinded with enuye, had more will to forge some slaundre agaynste him, then to beleue on hym. Esai.xlii.d and .xliii.c

For with secrete thoughtes thus dyd they speake within theimselfes: and (as the propertye of Pharisaicall diuisyng of slaundres is,) vnto theyr moste deuilishe wickednesse, they pretende a cloke of hygh deuocion towardes God, and the earneste zele of tendreyng his glory.

For there is not any more pernicious a kynde of vngodlinesse, then so to dooe. What felowe is thisame here, say they, that speaketh woordes of blasphemye, presumyng on hym the thing that is appropriate vnto God alone? For who is of power to remitte sinnes, but onelye God. But than the Lorde Iesus, to declare ỹ in this behalf also he had an equality of the diuine nature: made answere in this maner to the secrete thynkinges of theyr heartes. Wherfore haue ye suche thoughtes in youre heartes: whether of these twoo dooe ye iudge more easy, eyther to saye to a man that is cloggued wt sinne, thy sinnes are forgeuen thee, or els to saye vnto thys partye, whome ye see here to haue euerye ioynte of hys bodie vnknitte and looce one from an other with the paulsye, aryse and walke. That yf ye shall see perfecte healthe of the bodye to bee restored with a mere woorde vnto a man beeyng of hymselfe palte all remedye and cure: than beleue ye that the soule also is with lyke easinesse restored to his perfect health. What felow is this that speaketh blasphemy. &c.

By thys that ye euidentelye see with youre eyes, beleue ye the thyng that can not bee seene wyth eyes. Lette not the infirmitie of thys bodye of myne offende you: but of the betaye actes that ye see dooen, acknowleage ye the power of my godhed. And take ye nowe therfore a visible lesson to learne by, that the sonne of manne hath in hym a perpetuall power and appropriate vnto him on yearth to geue full remission of synnes vnto all creatures, whyche with synceare keythe dooe seke and aske hys helpe: and therewithall (the sayed Scribes and Pharisees geuyng good eare vnto hym, and earnestelye herkenyng,) he sayed to the partye that had the paulsye. To the I saye, aryse, take vp thy bedde, and goe home to thy house. And euen immediatly the man that had bene so vexed with the paulsye, as soone as he was bidden, ariseth in syghte of all the presence: and takyng vpon hys shoulders the bedde in whiche he had lien sicke, wente awaye on his feete home to his owne house, the perfecte strengthe of his body in suche wise receiued againe, that where afore lying sicke in his bedde, he was carryed with fower men, he was nowe strong enough to carrye hys owne bed himselfe too. And awaye he goeth a perfect whole man altogether both in soule and body, leapyng in his herte for ioye & cheerefull in countenaunce, glorifiyng God by whose goodnesse he had bene restored to his healthe, whereas at the handes of man there had bene no hope of any recouery. And truely the people beyng earnestely moued wt the straunge sight that they had seen, were righte greately astouned, & many of them prayed God, that he had geuen such great power vnto man: (for as yet they demed none other further thyng of Iesus.) But that ye may knowe. &c. Praising God. And were filled with feare.

But some of them knowyng themselfes sinfull and naughte in theyr owne conscience

conscience, were throughlye taken with a greate feare too, for as muche as they dyd not yet vnderstande that Christe was come of verye purpose, not to caste awaie ne to lese suche as hadde offended, but to make them pure and innocente. And they sayed emong themselues: we haue thys daye seen thinges to be woondred at: and suche thynges as neyther we haue heard at any time to haue bene doen, nor yet haue read of. The people merualleth and is in feare, (and euen that same is a good large steppe of forwardnesse towardes helth:) but the Pharisees, they grunte and murmour, and haue enuy at hym.

The texte. ¶ And after this he went forth, and sawe a publicane named Leuy, sitting at the receipte of custome. And he sayed vnto him: folowe me. And he leafte all, and rose vp, and folowed him. And Leuy made hym a greate feaste in his owne house. And there was a greate compaignie of Publicanes and of other that sate at meate with them. And the Scribes and Pharisees murmured againste his disciples saying: why do ye eate and drinke with publicanes, and sinners? And Jesus answered, and sayed vnto them: They that are whole nede not the physician, but they that are sicke. I came not to call the righteous, but sinners to repentaunce.

And Jesus whan he was gon out from thence, after that he had preached by the waters syde, (teachyng vs thereby, that the seede of the euangelical doctryne is in all places without exception to bee sowed:) as he was passyng by, he caste his eye vpon a certain publicane called Matthewe, and otherwyse also called by the name of Leuy, the sonne of Alpheus: and this Leuy was sittyng at the receipte of custome. This was not a thyng dooen by blinde chaunce, but to haue caste his eye on him, was no lesse then to haue chosen hym to bee one of his. And a publicane he chose into the felowshyp or brotherhood of his Apostles of verye purpose, to teache his seruauntes, that no sorte of men is to be rejected from the profession of the ghospell, so that they forsake the trade of their former naughtye lyfe, and yelde themselues wholly to perfect godlinesse. Jesus sayed therefore vnto Leuy: Folowe me. And he at the voyce of Jesus, as thoughe it hadde bene one by some strong charmyng or enchauntrementre clene chaunged into an other maner of man, ariseth vp, and all thynges leafte alone behynde him, euen as he was, he folowed the Lorde: Now, to conuerte a manne wholye geuen aforetime to a slaunderous trade of gettyng all his gaynes, and enwrapped with manifolde allayres suche as it is vneath possible to get out of, to conuerte suche an one soodainlye to a clene contrarye trade, this was a miracle muche more notable, then to restore the sinewes to a manne that hadde lyen sicke of the paulsey. And that verye poynte was euen nowe alreadye a great herte burnyng to the Pharisees, that Jesus vtterlye refusing theym, tooke vnto hym publicanes, by whose company or hauyng to dooe with theym, the Jewes thought themselues to bee defyled and made vnclene. But there came an other thyng besides this, whiche caused theyr enuye and grutche to brast furthe. For Matthewe beeyng nowe become a disciple of Christes, ordeyned for his maister a great feaste at home at his owne house. And thither dyd Christ vouchsalue to come accompanied with his disciples. At the same tyme were bydden & called also to the sayed feaste a great noumber of Publicanes, whom Matthewe euen as he had had them companions of his former trade: so was he now desirous and faine to haue had folowers of his new trade in cummyng to Christe. The Scribes and the Pharisees this seyng, coulde nowe no longer kepe in the wicked murmoure of theyr hertes, and yet durst they not presume to

And sawe a Publicane called Leuy

And Leuy made a great feast.

speake

speake to the Lord: but they speake to the disciples, & to the disciples they finde matters of cauillacion against their mayster, to the entent to turne theyr mindes from him that they myght forsake him. And this was theyr saiyng to the disciples: forasmuch as it besemeth the holy to be conuersaunte and to kepe coumpaigny with the holy, wherefore doe ye bothe admitte Publicanes and sinners, which are in open slaūdre and obloquie of the worlde, to haue talke with you: and also eate and drynke familiarely with the same in theyr houses, and doe not abhorre to haue theyr table and poures al one, for a speciall token of right dere frendshyp with them? But Jesus well vnderstandyng what ende and purpose this diuelishe murmouring of the Phariseis was spoken for, made aunswere vnto them in his disciples behalf. Wherefore doe ye falsely turne it to my slaūdre (saieth Jesus) that I haue conuersacion with publicanes and sinners? Naie verely it besemeth me with no persones sooner to kepe coumpaigny, then with sinners. For emong whom doeth it more become a philician to be conuersaunte, then emong the sicke? I am come for none other purpose, but to cure soules that are oppressed and bounde with the diseases of synne. And more apte to bee cured are such persones as these, beyng openly knowen synners, acknowelagyng their disease, and therfore calling for the philician: then others that thinke themselfes whole men, shewyng a peincted shieth to the yes of the worlde, vnder the counterfeicte pretence of tyghteousnesse, whereas within foorth they are vexed with more grieuous euels, and haue diseases a great deale more vncurable then they, whose sickenesse is open to bee perceyued. Forasmuche therefore as I am a philician: it is not mete, that menne beyng (as they thynke themselfes) righteous, should take indignacio at me, if I kepe no coumpaigny with them, seeing that whole soules haue no nede of a leache. And trulye suche as are righteous in verai dede, ought not to haue enuy or grutch at sinners endeuouryng to emende to a better lyfe: That if they doe, than are they no lesse worthie to bee condemned & reproued therefore, then if one that is whole should take indignacion at a philician visityng a sicke persone to helpe hym in his sickenesse. For as concerning the cause of the soule, he is no whole mā himself, ỹ enuieth health vnto an other beeyng sicke: and himselfe is not vnholden with a disease, that whan he may, doeth not release his neyghbour of his sickenesse. With thissame aunswere so ientle and so well to bee allowed, the Lorde Jesus bothe played the parte of an aduocate for his disciples, (who were not as yet sufficiently armed to dampe and choke the malicious capciousnes of the Phariseis and of ỹ Scribes:) & also did plainly teache the said Phariseis, that his curteous demeaning of hymselfe towardes sinners, was mercy, and not fauouryng of vnrighteousnesse: and thirdelye he dyd with couerte woordes, but yet sharpely, rebuke theyr presumpteous takyng vpon them, in that they dyd with a great solemne countenaunce despyse other persones, whereas themselfes were euen for this verai poynte vncurably wicked enemies of God, that they stoode in their owne conceiptes vpon a falle and a countrefaict title of holinesse.

They that are whole, nede not ỹ phiticiā. &c.

¶ And they saied vnto him: why dooe the disciples of Johan fast often, and praie, and the disciples of the Phariseis also: but thyne eate and drinke? He sayed vnto theim: Can ye make the children of the wedding fast, while the bridegrome is with them? The dayes will come when the bridegrome also shall bee taken awaie from them: then shall they faste in those daies. He spake also vnto theym a similitude: No man putteth a piece of a newe garmente into an olde vesture: For if he doe, then breaketh he the newe, and the piece that was taken out of the newe agreeth not with the olde. And no man poureth newe wine into olde bottels. For if he dooe, the newe wine will burste the bottels, and renne oute it selfe, and

The texte.

and the bottels ſhall perysshe. But newe wyne muſte bee putte into newe bottels, and both are preſerued. No man alſo that drynketh old wyne, ſtrayght waye can awaye with newe, for he ſaieth, the old is better.

But one ſlaunderous querell comethe on an others necke. And it fyrſte aroſe partely of certain that had bene diſciples of Johñ. For Johñ where he was as a marching bozder betwene the lawe that ſhoulde afterwarde ceaſe, and the liberty of the ghoſpell ſhozely after to aryſe, he gaue certaine tradicions which dyd not vtterly diſagree from the Phariſeis ozdeinaunces: whereas Chriſte, who was by the opinion of many, thoughte muche inferiour to Johñ, did vſe his diſciples with moze ſufferaunce and tenderneſſe, eſpecially in ſuch thinges as to bodily obſeruaunces doe aparteyne: of which ſozte are faſtes, and prayers: (for by theſe two thynges moſte ſpecially did the Phariſeis purchaſe to theimſelfes a fame of holines emong the people.) But Chriſte, though in hys owne perſone he prayed often, yet dyd he teache hys dyſciples, that praying ought to be both in fewe woozdes, and alſo priuely in places ſecrete: Neither did he preciſely require any faſt, yea and at certain thinges would he winke, in whiche the preſcriptions of the lawe did partely ſeeme to bee neglected, whan he dyd in the meane while after a nother facion frame thē to higher ſtoute matters whiche dyd moze ſpecially apparteyne to euangelicall ſtoutneſſe. For a muche moze higher poynte of ſtouteneſſe it is, from the botome of the herte to forgeue a diſpleaſure oz a wzong dooen vnto vs, to dooe good euen to beraye thoſe that haue harmed vs, and to ſuſteyn the loſſe of our owne lyke for ſauyng of oure neyghbour: then to forbeare eatyng of a litle meate tyll it be towardes nyght, oz to humme out a fewe plaimes with the toungue. The Phariſeis made woonderous muche bygh ſeruyce about that that might be outwardly ſeen, and that myght bee doen by hipocriſie: neglectyng in the meane while, and leatyng goe ſuche thynges, as are matters of true and perfeict vertue in dede. But theſe Phariſeis beyng felowes moze ſhameleſſe, then the Scribes, boldelye preſumed to chop logike euen with the Lozde hymſelfe, ſaiyng vnto him: What is the cauſe, why Johns diſciples dooe often times faſte, and are a great long while together in their prayers: and thy diſciples eate and drinke at their own luſtes, ne are not after the lyke ſozte ſeen much in prayer. If thou conſtauntly allowe the holineſſe of Johñ, why dooeſte thou varie from his inſtitucion and ozdeinaunce? Vnto this ſurmuſled chalenge, the Lozde becauſe it touched himſelf and no man elſ, aunſwered ciuilye and nothing impacientlye, ſaiyng: I dooe not ſaye that praiyng and faſting are naught: but in theſe twoo thynges I dooe in the meane time ſuffer my diſciples to doe as they luſt themſelues, that I may after an other facion bring them forwarde to moze bygher matters of ſtouteneſſe. In thoſe thynges whiche concerne the bodye, and come ſomewhat nere to the ceremonies of the lawe, my traynyng of theim is ſomewhat with fauour and tentilneſſe: but in ſuch matters as pertaine to the ſoule, it is a greate waye ſtreighter and charper. The thynges that ye eſteeme for the bygheſt degree of holineſſe, my ſeruauntes ſhall of theyr own voluntary willes readilye dooe yf the caſe ſhall at any tyme ſo require. Dooe not ye in the meane time enuy my diſciples. The endes of thinges ſhal ſhewe whether is inſtitucion of Johñ, or me, ſhall be of moze efficacie & vertue. Johñ in hys moſte gloryng protęſted hymſelf, to be a frende of the bridegroomes, & not the bridegroome

ſelfe.

And they ſayde vnto hym: why do the diſciples of Johñ faſte &c.

selfe. And verily it is not conuenient, that those which doe familiarly remain stil about the bridegrome, and bee conuersaunt with him in the spousal chamber (where reason would, that all thynges should be ful of mirth and iocundnesse) shoulde be compelled to abstinence from eatyng and drinking. They are yet but tendre, and they depende altogether on the bridegrome. And hym shall they not haue anye long tyme emong them. But a tyme shall come, whan they shall be depriued of the spouse. And than beeyng made more firme and stable, they shall not onely of their own accorde willingly faste: but also to death and into prison shall they be contente to goe, as often as charitie shall earnestlye require it. Fastyng of it selfe, is neyther good nor ill. Therfore they that faste, onely for to faste, dooe no greate acte at all: but suche as can accordyng to mine ordinaunce, sette at naught the glory of this worlde, passe nothing on sensuall pleasures, despise ryches, esteme all affections as thynges of nothing, refreine wrath and enuy, beare true louing hertes to theyr yl willers, say well by them that speake euill of theim, praye for suche as dooe persecute theim, and finallye sette not a penye by theyr lyfe in respecte of sauyng theyr brother: suche will I acknowlage as disciples worthie and meete for me. The presence of my fleshly bodye dooeth for the season make theim to bee weake: but whan thys bodye shal bee taken awaye in such wise as they may not haue me whan they would, and whan they shall haue diepely receyued the spirit of the ghospell: then shal they throughly theyr priuye giftes of grace within theim, bee strong and vnuanquishable. And suche persones as dooe put all the prayse of ryghteousnesse in rorporall obseruacions, because they truste in theyr owne woorkes, are founde weake to perceiue those thynges, whiche I prepayre my seruauntes vnto: but whoso mistrustyng theyr owne doiynges, sette al theyr defence and sauegarde in the vertuous qualities of the mynd, which vertuous qualities they shal acknowelage to haue receyued of me and no man els, suche men shall no manier aduersitee cause for to quatle. Johns tratning of his disciples, & my breaking of myne, are of twoo sundrye sortes, because the marke that we shoote at, is not all lyke. These twoo, hys and myne, cannot haue a full myxture made of theim. For he that is wyllyng to be my disciple, muste be altogether spirituall, puttyng no manyer truste at all in thinges corporall, in whiche the ryghteousnesse of the Pharisees dooeth altogether consiste. And therefore I enioyne my disciples not a whit of any such thinges, as haue any affinity with the carnall obseruacion of the lawe, leste that, in case I shoulde admitte or suffre but euen neuer so litle, they woulde altogether slyde backe agayn to the same state, that I wil in any wyse haue theim to be moste fertheste from. And the Lorde Jesus, to the entente that he woulde shewe howe greate diuersitye there was betwene John, who trayned hys disciples accordyng to the fyrste smatche of the olde lawe that he had bene nouzeled in from his infancye, and himselfe that by a muche other wate dyd breake his disciples to thynges of more higher perfection, he put furth a similitude of thys sorte here folowyng.

The dayes will come whan the bridegrome also shall be take away. &c.

No man puteth a piece of a newe garmente into an old.

There is no man (sayethe he) so folyshe that in case he were mynded to patche vp a broken hole of hys olde cote, woulde bee soe mad to sette in a pece of newe clothe cut with a payer of shiers oute of a newe garmente: whiche thing yf he shoulde doe, there were in it a double incommodity. For fyrst and formost he renteth a newe vesture to patche vp an olde: secondarilye the newe clothe standyng in the old garmente, because it agreeth not, wyll not leate the vnfauoured

sygh

fyght of the patching be hydden. Agayne there is no man so folish, that he will put newe muste into olde bottels to bee kepte: or yf he dooe, it will surelye soe come to passe, that the strengthe of the muste boylyng and weorkyng in theim, will breake the olde bottels in soonder, and so shal consequentely folowe a double losse. For bothe the bottels shall perishe, and also the wyne renne out. What is therfore to be dooen? Leat there be no mixture made of such thinges as agree not the one with the other. Leat an olde garmente bee botched with olde clothe, and in a newe garmente, leate there not bee any pece of olde clothe put in. Leate also newe muste bee put in newe bottels to bee kepte: soe shall it come to passe, that the bottels shall be saued whole, and the wyne too. I know how heard a thyng it is, to make this same new and ghostely doctrine of mine, acceptable vnto those, that haue nowe a long time bene enured with the olde. For vneath any thyng dooeth lyke any persone, yf it bee contrarye to that, that he hath long tyme bene accustomed vnto. For at once is he offended at the first tastyng of a thyng that hath not bene in vse with hym. Therfore like as he whiche hath long tyme bene accustomed to drynke olde wine, is not at the first assaiyng delited with new muste, (for he mysseth the taste that he would haue, and saith that the olde was better, but he sayeth so for none other cause, sauing onely, that he hathe bene vsed to the other:) soe they that haue liued all theyr dayes afore in the olde trade of the Iewes carnall constitucions, dooe at the first tasting of this ghostly doctrine, sterte backe, and desyre to haue their other grosser thinges again, which they haue bene vsed vnto: that is to wete, circumcision, holy dayes, solemne rites of sabbothes, difference of meates, diuersitie of vestures, feastes, Hierusalem, the temple, slayne sacrifices or oblacions, washynges, bowes, blinde cõstitucions of the Phariseis, with other thinges mo, not vnlike vnto these. And these premisses, thei not only requyre to haue again, but also doe preferre the same, before such thynges as bee a greate deale better and more necessary to be had, which thynges are, an harte circũcised from peruerse desyres: a mynd continually keping holy day from all worldly or vngostly applyng it selfe: a breste throughly quieted from all troubleous veracions or assaultes of euill passions: a spirit abhorryng from the infeccion of al thinges, which stayneth or defoileth the puritie of the mynd: a soule enuironed and beset te rounde aboute with feyth, charitye, humilitye, and pureneſſe: an herte euermore temperate and refreinyng from all euilles: a mynde alwayes labourynge to come to his heauenly countrey: a soule euer being a temple and a place of sotournyng for the holy goste: a soule from tyme to tyme offreeyng it selfe an acceptable and a pure sacrifice to God: a soule beyng pure & cleane from al spot of synne through the feith of the ghospell: a soule clene mortified from all thinges that belong to thys worlde, and dedicatyng it selfe altogether vnto godly thynges: a mynde most ready and diligent to obserue such thinges as the doctryne of the ghospell doeth enioyne and require. And the thing that it requireth forsoothe is feithe, the thyng that it enioyneth and commaundeth, is charitie. And this same is veraply the newe muste of my doctryne, which muste or new wyne, the besseis that haue been vsed to the olde soure turned wyne of Moses law, shall not wel abide: but it requireth new & pure besseis that are through the goostlye giftes of grace, strong made to endure, & substãciall sure to holde.

¶ The

¶ The. vi. Chapter.

¶ It happened on an after principall Sabboth day, that he went through a corne fielde, and his disciples plucked the eares of corne, and did eate, and rubbed them in their hades. And certaine of the Phariseis sayde vnto them: Why doe ye that, whiche is not lawefull to do on the sabboth dayes? And Jesus aunswered them and sayd: haue ye not read what Dauid did, whan he himselfe was an hungred, and they which were with hym: how he went into the house of God, and did take, and eate the shewe bread, and gaue also to them that were with him: whiche are not lawful to eate but for the priestes onely? And he sayd vnto them: The sonne of man is Lorde also of the sabboth daie. The texte.

ANd beholde, there ensued immediatly, (as God woulde haue it) an occasion whereby it might be playnely made open, what thing was the newe wyne, and whiche were the olde bottels. The high and holy keping of the sabboth daye was olde wine, and charitie being euer ready by all occasions to helpe our neighboure, is newe wyne. So it happened therfore on a certayne Sabboth day, whiche the Jewes did call a sabboth secound first, or secoũde principal (because that falling betwene two other sabbothes, it semed to haue a double holynesse, and solẽnitie, the one because it was thẽde of the sabboth aforegoyng, and the other because it was the begynnyng of the sabboth nexte to folowe) it happened that on suche a sabboth day, Jesus goyng on hys waye, passed through a fielde of corne. And so his disciples beeing (as it fortuned) an houngred, had pulled a fewe eares of the corne and also rubbed them in theyr handes, and eate the grayne. This was a kinde of easemente that euerye bodye might and woulde commonly take, if houngre were so sore vpon them, that they muste nedes eate somewhat. In whiche case beraily whereas the charitie of the gospell woulde of it owne accorde haue geuen some sustenaunce vnto them beyng houngrie: the Phariseis beeyng olde bottels requiring thẽ the sower verdured wine of the olde superstition, saying: Why doe ye this geare, whiche it is agaynst al gods forbode to do on the sabboth dayes? Hyre the Lord once agayn playing the aduocate for his disciples, aunswered: Ye that professe the high knowlage of the lawe, haue ye not at leste wyse read that paynete, what Dauid did in a like case, whan he & all hys coumpany were an houngrie, like as ye se my disciples here houngrie now? Dauid woulde not only haue auentured in the extremitie of hungre to haue done that my disciples now doe: but being a manne of the laitee he entred into the temple of God, nor was any thing afeerde to eate the consecrate loaues, (whiche they called panes propositionis, that is to saye, the loaues of propositon, or of the wyng foorthe,) whiche loaues to eate was by a playne ordeynaunce leefull to the priestes onely, and to none other persone. And yet did he not onely auenture to eate that bread himselfe alone, but of the selfesame loaues he fed al his coumpany too, nothing moued neither with the reuerence of the temple, ne with the streight commaundement of the lawe, forbidding any persone to doe so muche as touche the saide loaues, saiuing onely the priestes, yea, and that thing might the priestes selues doe so long and no longer, as they remayning in the temple, did execute & ministre the sacres there. No nor the priest neither did any thing lucre or sticke to deliuer vnto Dauid those same holye loaues: as one veraply

He went through ꝑ corne fielde

Why dooe ye that whiche is not leful to doe on the sabboth daies?

which well vnderstode, that suche streight obseruaunces were not first ordeyned for the destruccion of men, but for theyr preseruacion: and therfore to ceasse and lese their force, as often as any certayne greatter cause of vrgente necessitie doeth so require. And whan the Lorde Jesus had at large declared manye thinges concerning this matter, at last he knit vp his talke with this sentence,

The sonne of man is lorde also of the sabboth daye.

Take ye this for a matter of certaintie, that the sonne of man, who is the lorde of all thinges, is lorde of the sabboth too. For he that was the firste maker of the sabboth, hath power to abrogate the same sabbothe. And he that is come to geue health vnto al creatures, is not letted from his office for the reuerence of the sabboth.

The texte. ¶ And it fortuned in an other sabboth also, that he entred into the synagogue and taught. And there was a man, whose right hand was dryed vp. And the scribes & phariseis watched him whether he would heale on the sabboth daye, that they myghte fynde howe to accuse him. But he knew theyr thoughtes, and sayd to the man which had the withered hande: Ryse vp and stande forth in the middes. And he arose and stode forth. Then sayed Jesus vnto them: I will aske you a question, whether is it lawfull on the sabboth dayes to doe good, or to doe euill: to saue ones life or destroy it? And he beheld them all in a coumpace, and sayd vnto the man: Stretch forth thy hande. And he did so: and his hand was restored againe as whole as the other. And they were filled with madnesse, and commoned together emong themselues, what they might doe to Jesus.

There ensued shortely after, an other exaumple also, howe greatlye olde bottels can not abyde ne we muste of the libertie of the ghospell. For it happened, that on a certayne other sabboth day, he entred into the synagogue, as his custome was to doe, and there taughte. And as for thys thyng, the Phariseis could soso away withall, because it was a thing both of the cõmon vsage, and also of the prescripcion of the law. But there was present in the same place emong manye moe, a certayne miserable creature much to bee pitied, carrying about with him all dried vp and cleane maymed, the same hande, with the helpe and labour wherof, he had bene wont to fynde both himselfe & his children in such wise as it had bene better not to haue had the hand, than to be loden with the bearing of it, whan it was dead. And al the while the Scribes and Phariseis, whose parte and duetie it had bene to haue take compassyon on the man, and to haue spoken vnto Jesus for the healing of him, sayd neuer a word, but stode watching of him, whether he would restore the felowes hande, whole again vnto him: for they knewe the mercyfulnesse of the lorde euery where redie to helpe all creatures. And therof sought they an occasion to surmusse some false matter agaynst him of breaking the holy sabboth, if he had on such a day restored vnto this woefull creature hys hande agayne, on whyche sabboth the lawe had forbidden to doe any worke or labour. But Jesus not vnknowyng what matter the Scribes and Phariseis dyd thynke and caste within themselues, speaketh vnto the man that had the dead lame hande, and to the entente that he might plainly bee seene of all the coumpaignye, he commaunded hym to arise and to come forthe into the middes of all the people there. But the parte, that ye maye at the firste woorde perceyue that he was not meetyng the benefite of Jesus dooyng, as an obediente persone arose: and with sighte of all the presence stode euen still, shewing out there before them all the syghte of his extreme misfehap. Here Jesus turnyng hymselfe to the Scribes and Phariseis, did not discouer the malicyouse imaginacions of the same vnto the people, but by demaunding a question touched and hit theyr conscience throughly home, saying: I woulde with all my hearte learne of you that professe the

whether is it lawfull on the sabboth dates to do good or euill? &c.

knowlage

knowlage of the lawe, whether it bee lefull to helpe the neighboure with dooyng him a good turne on the labboth daye: or elles to leaue the neyghbour destitute of succour in his woe and distresse, whoe a man is able to helpe. And whether is it lawfull to saue a mans lyfe on the labboth daye, or els to caste awaye the same? For he playnely casteth away an other mans lyfe, that whan it lyeth in his power to saue it, doeth not saue it. And whan the lorde had caste his iyes round about, and no man there was, that would make any aunswere he sayd vnto the man, holde furth thy hand. And immediatly he stretched furth his hande at libertie, whiche afore was lame, and shrounken together, and in such case that it couldnot stiere a whit. So great was the vertue and power of Jesus bidding him to stretche it furth. What shoulde the Scribes and Phariseis in this case doe? The miracle was more euidente, then that it coulde bee denyed: and veray common reason did allow, that a godly thing it was at any manyer tyme to helpe to the preseruacion of men: but hauing been long accustomed to the olde sourelwig of Moses lawe, they coulde not awaye with the muste of euangelicall charitie. Wheras of these actes they ought had bene to acknowlage the power of the Godhead, and to acknowlage the autour and firste maker of the lawe: they are turned into starke staring madnesse. And now euen out of hande, they enter a counsayll emong themselues of commyttyng murder, what way they might destruie Jesus & bring him to his death. This was with those ioyly captaynes of religion a thing lawfull to dooe on the labboth day, wheras to the same it was a mattier of conscience to geue helth to a man being in extreme miserie on the Sabboth daie.

And it fortuned in those daies, that he went out into a mountaine for to praye, and continued all night in prayer to god. And assoone as it was daye, he called his disciples, and of them he chose twelue whome also he called Apostles. Simon whom he also named Peter, and Andrewe his brother, James, and John, Philip and Bartholomewe, Mathewe and Thomas, James the sonne of Alpheus, and Simon whiche is called Zelotes, and Judas James sonne, and Judas Iscarioth, the same that was the traytour. The text.

The lorde Jesus eftesons departing from the cities and from the greate resorte of people, sequestred himselfe, and went vnto a mountayne to praye and all the same night did he passe ouer in deuoutly praying vnto god: teaching vs a lesson thereby, in case we shall bee willyng to beginne any thyng, whiche we woulde fayne haue to be luckie and prosperouse in the proceding of it that we than beginne of making our earneste prayer, that it maye please God handesomelye and fauourably to sende the good ayde of his spirite vnto the thinges that we goe about to enter. And whan it was brode day lighte, he called vnto him his disciples, whome he had now as perpetual companyons & witnesses of those thinges whiche he wrought. Out of them he picked out a certayne noũber of special persons, whome for this only cõsideracio he named apostles, because he entended to send them abrode shortelye after as ambassadoures of the gospel throughout all the worlde, and their office to be nothing els to do, but what they had in commission frõ him. The names of the said Apostles are these, first Symon, who afterwarde had his name geuen him in the Sirians tongue, and was called Cephas, in Greke petros, in Latine saxum, in Englysh a stone: (& for none other cause veraily, but for his sound & constant profession, by the which, whã the people were in a wauering & mãmering what he was, Peter being as the voyce of all thapostles together, pronoũced the sentence, that Jesus was ỹ sõne of the liuing god.) Unto Peter was Andrew his own

brother associate as a felowe. Then James and John: Philip and Bartholemewe: Mathewe and Thomas: James the sonne of Alphei, and Simon surnamed zelotes: Judas, the sonne of James, and Judas Iscariothe who afterward betrayed Jesus, whome Jesus chose not vnaduisedly, as one that wist not what he did, but by prouydence, to the entente that he woulde by example of this Judas, teache all creatures, what an horrible matter it is, to abuse the fauourable goodnesse of oure saueour towarde vs. Yea, and in all the whole noumber of the Apostles was there not so muche as any one, that was a man eyther of power, or of rychesse, or of learnyng, not one that was eyther a Pharisee, or a Scribe, or a bishop. He picked them out vnlearned and rawe or grene in cunning euerye one of them, to the ende and purpose, that he might poure newe wyne into newe bottels

The texte. And he came downe with them, and stode in the plaine fielde, and the compaignye of his disciples, and a great multitude of people (out of all Jewrie and Hierusalem, and from the sea coaste of Tyre and Sydon) whiche came to heare hym and to bee healed of their diseases, and they that were vexed with foule spirites, and they were healed. And all the people preased to touche hym, for there went vertue out of him, and healed them all.

These Apostles thus chosen vnto hym, he came downe from the mountayne vntil he were come into a certayn plaine that was able to receiue a great multitude of people. For suche thynges as require purytie of moste perfection, are to be doone in the mountayne. Emong thynges of moste hyghe perfection, deuoute prayer hath the firste place: the next place hath the special chosing out of them, to whome the dispensation and stewarding of goddes worde is to be committed. There were presente also the residue of his disciples, and a verye great noumber of all sortes of the people besides, which had come thither out of all Jewry, yea, and from Hierusalem selfe too, and also from the cities of Tyrus and Sydon lying on the sea coast: For the hounger of hearing the gospell preached, had drawen thither many folkes euen out of ferre parties, and many the hope to receiue bodely health had semblably allured. For euery one that came, Jesus deliuered from all kindes of diseases or impedymentes that they were holden with. Yea and they also whiche were vexed of vncleane spirites, were made whole. And all this geare was doen of hym so lightly and so easily, that some with a mere woorde of bidding were restored to their helth, and others he healed in a moment sodainly, with the onely touching of his garmente that he ware. For there was in him the fountayn and fulnesse of the effectual vertue and power of God, which proceded from hym, none otherwise then light doth from the sonne, or heate from the fyer: and so brought he health vnto all persones: for a saueoure he was, and was come into the worlde, for the perfect healyng of all creatures.

Whiche came to heare hym. &c.

The texte. And he lifted vp his eyes vpon the disciples, and sayde: blissed be ye poore, for yours is the kingdome of God.

Than immediatly vpon this he begoonne to shewe furth some new muste of the doctrine of the ghospell, wherunto he had specially chosen out a certayn number of a sumwhat more stedfast and sure sorte, as new bottels to receiue and holde it. Blissed are ye (sayeth Jesus) that haue no spice of proude hert, but rather do mislike your selfes. For although to the worldward ye seme to bee persons abiect and to be refused of all companies: yet is the kingdome of god youres, whiche is by a greate oddes higher in honour and royaltie, than all the kingdomes of this world. Ye see diseases to be driuen away, deuils to flee out

Blissed bee ye poore.

of

of men, synnes to be clene abolished. What hath any regal estate of this worlde to be compared with thys heauenly hyghnesse? Is it not a kyngdome of hygh regalitie, to be thrall to no vice, to bee cloggued with no inordinate desires, to haue troden vnder feete the deuill and all hys armie, to haue ouercomed the worlde withal the terrours, and also the flattering enticementes belonging to the same, to be men called and taken to the familiaritie, a very brotherhood of God, and to bee registred emong the inheritours of the kyngdome of heauen.

Blessed are ye that hounger now: for ye shal bee satisfyed. The texte.

Blessed are ye, who being now men in powertie and penurie, doe liue in houngre and thirste, and being contented with spare repastes, doe despise the richesse and the excessiue fare of thys worlde, and the houngre that ye haue is for meate of the soule, whiche is the woorde of god, and your thirste is for the liuely water of the spirite of the ghospel: for ye shall be assured to be satyated and filled with these restoratiue delicates whiche ye are so faine to haue.

Blessed are ye that wepe now, for ye shall laugh. The texte.

Blessed are ye, whiche haue of your owne myndes and willes exempted and depriued your selfes of all sensuall voluptuousnesse of this worlde, for the earnest tendring of euangelicall deuotion: and sette more by suche thinges as by meane of temporal afflictions enduryng but a whyle, dooe bryng men vnto the ioyes of life euerlastyng. For the tyme shal come, whan all thynges beeing clene chaunged to a contrarie course, your sorowe shal be turned into ioye, and your mournyng into laughter.

Blessed shall ye bee whan men hate you, and thrust you out of their coumpaignie, and rail on you, and abhorre your name as an euill thyng, for the sonne of mannes sake. Reioyce ye in that date, and bee glad: for beholde, your rewarde is great in heauen. For thus did their fathers vnto the Prophetes. The texte.

The moste parte of the people doo calle suche men happie and fortunate, vnto whome the people sheweth tokens of high fauour, and lykewyse them that are auaunced to honours: and suche through glorious titles are muche renoumed. But ye on my woorde and warrantyse, shall bee blissed, whan men shall haue you in derision: whan they shall cast you out of their coumpaignies as persones to bee detested and abhorred: whan they shall speake manye sore woordes of reproche and vilanie against you for my sake: whan they shal earnestly endeuour and labour either vttrely to abolishe your name and memorie for euer, or els to make it detestable vnto all that shal come after, and that not for any faulte of youres, but for the hatred of the sonne of man, whose doctrine and glorye ye shall be preachers of. But dooe ye neuer the more therefore mislyke yourselfes, but rather bee ye glad whan suche thynges shall chaunce vnto you, and reioyce ye. For if the fauour of ciuill men shall not dooe by you according to your deserues, yet a plentifoule rewarde for your well dooynges abydeth you in heauen. It shall not lye in the power of men to abolishe the names of you, whiche bee written in heauen: it shall not lye in them with theyr woordes of reproche or despite, to appaire or darken youre glorye, whiche shal for euermore be coupled with my glorye. Nate contrariewyse, the more that they shall persecute your name and fame, so muche the more shall they make it renoumed. For to bee misliked of the vngodly, is the highest prayse and commendacion that may be. Nor ye shal not be the first, that haue bene thus vsed. For excellent vertue hath euermore bene hated of euill persones. What men of

this present time shal now do against you, the selfesame thing haue their fore fathers dooen in tymes paste agaynste the holy prophetes, for none other respecte, but because the same Prophetes according to the will of God, dyd not holde theyr tongues from speakyng the trueth, which trueth hath to ciuil disposed persons bene euermore odiouse. By example of the sayd prophetes shal ye comforte your selues. For whose names they attempted vtterly to abolish, the memory of the same is now high and holy with al creatures. Yet neuertheless ye beyng in assured counforte through your innocencie and perfect good liuing, must haue no mynde ne thoughte to auenge your owne cause. For they shal be assured not to estape without smarte in the ende, for that they shall doe vnto you, though for a season they seeme fortunate, and flourishing rufflers in all pleasure and welth of thys worlde. For suche are differred and reserued to

The texte. dornientes whiche neuer shall haue ende.

But woe vnto you that are riche: For ye haue your consolacion.

And therfore woe vnto you ryche cobbes, the whiche while ye may, dooe solace & delite your mindes, with the treasoures, honoures, & delectable enticementes of this worlde, and dooe not remember ne thynke, that it will erelong come to passe, that this vayne felicitie and pleasaunce shall be taken away from you, and after the same shall ensue woefulnesse and sorowe neuer to haue ende.

The texte. Woe vnto you that are full: for ye shall houngre.

Woe vnto you, whiche nowe in this worlde hauing mynde on nothing but your bealies, plaie the gluttons, and take excesse of all delicate meates and drinkes, more to pampre vp the bodie in liste, then for the necessitie of nature, as though ye were borne to healthy feedyng onely, and to nothyng els, and as though ye rather mayntayned your lyfe of purpose to eate and drinke, then eate and drinke to mayntayne lyfe. and beyng full paunched with gorge vpon gorge, haue no mynde to relieue your poore brethren perishing for famyne, as though ye were borne to feda none but your owne selues, and were not bounde to relieue the necessitie of your neighbour. Woe vnto you, for whan both these corporal meates and drinkes wherwith ye so delicately and voluptuously fede your selfes, yea and the bealie too which gourmaudeth shalbe consumed, than shall ye be houngrie and fynde no relefe. Than shall ye wishe that ye might be so happie as to haue but one of the lytle crummes that falleth from the table of God: than shall ye wishe that ye might haue but one droppe of water caste vpon your tongue to coole your mouthe, whan ye shall lye in burning heate of fyer vnquencheable. Then shall ye wyshe that ye had in this lyfe houngred the ryghteousenesse of God, whan ye shal se the litle poore ones plenteously saciate with the aboundaunce of al felicitie and glory in heauen, whome in this world ye accompted miserable: and so muche the more despised, because ye saw the in penurie and houngre destitute of al relefe and coumfort, and lacking foode and sustenaunce necessarie for the bodye.

The texte. Woe vnto you that nowe laugh: For ye shall waille and wepe.

Woe vnto you that doe nowe make much good mirth and laughing, as folkes pleased euen to youre owne mindes with the prosperous luckinesse of thinges transitorie, and as men made dronken with sweete fortune: for within a litle shorte space, all thinges turned contrarie: ye shall wayle and wepe, and youre pleasaunce that lasted but a moment, shalbe turned into peyne and torment for euer to endure.

Woe

Woe vnto you when all men prayse you: for so dyd theyr fathers to the false prophetes. The texte.

Take ye no high conceyte ne pryde in your selues, what the world vpon a counterfeyte likenesse of being happie and fortunate, doe eyther in wordes or by any other tokens shewe themselues to reioyce on your behalfes, as persons not knowing what true felicitie and blissfulnesse is, whan they highly extolle and prayse tho thinges, which are abominably and wickedly doe of you, geuyng vnto bouldiche persecutyng of the truethe of the ghospell, the name of mete towardes the lawe, the affliction also and slaughter of good men, they call deuout seruice doen vnto god. This same most false prayse shal not deliuer you from the vengeaunce of god, but shall make you worthie of double grieuous punishemente, for that ye haue not onely not bene ashamed of doyng manye wicked dedes of mischiefe, but also haue sought laude and prayse for your euil doynges. And they that shall prayse your wicked doynges, the forefathers of the same persons did in lyke manier shewe muche tokens of hygh fauoure long agone to the false prophetes that rebelled agaynste the prophetes of the lorde, and vtterly stiered vp alwel the princes as the people to the sleaghing of the same. But the prophetes of the lorde did not seke to haue vengeaunce against theyr persecutours: and yet neyther haue the godlye lacked theyr condigne rewarde, nor the wicked shall lacke theyr punishmente according. And ouer late shall it than bee for suche to repent theyr extreme hainous offences, as at this presente doe nothyng regarde the geuer of better aduertisement. For so did theyr fathers to the false prophetes.

The texte. But I say vnto you which heare: loue your enemies: doe good vnto them which hate you: blisse them that curse you, and pray you for them which wrongfully trouble you. And vnto him that smiteth thee on the one cheke, offer also the other. And hym that taketh away thy gowne, forbid not to take thy coate also: geue to euery man that asketh thee. And of him that taketh away thy goodes aske them not agayne. And as ye wolde that men shoulde doe vnto you, doe ye also vnto them likewise.

But choose them hardylye, what they are woorthy to haue, whiche for good dooen vnto them, dooe rendre mischiefe. But vnto you that geue eare to my sayinges, I geue this new lesson a rewle, as mulle of the mightie strong verdure of the ghospell. Not onely requite ye not an euill turne dooen to you with an euill turne again: but also loue ye your enemies, & doe ye good to thē, that doe euill to you. For rayling and reprochefull woordes, rendre ye frendely woordes agayne, and suche woordes as may be for the others welth and benefite. Praye ye for them that surmuise false accusacions agaynste you, that through youre prayers they maye bee reconciled to God, and haue theyr true crymes clerely forgeuen, whiche detecte you of false crimes afore men. And be ye in any wise so ferre from all hertes desyre to doe a displeasure agayne for a displeasure doen to you, that in case a bodie geue thee a blow on the one cheke, thou rather offer foorth the other cheke to be stricken too, then thou wouldest auenge the first. And in case any shoulde attempte to take away thy cloke from thy backe, suffer him rather to take awaye thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this case hath had the displeasure in very dede, that did the displeasure, and contrarie wise he that to his owne damage and losse of the thing hath seene to the keping of peace and tranquilitie, hath had aduauntage and gayne thereby, and not damage. Lette your earneste endeuour bee to doe good vnto all folkes, and to hurte no body. If any other bodie shall dooe you harme, ye haue God to be a redressour and auenger therof. If ye shall dooe any manne good in any behalfe, ye are sure to

And him that taketh awaye thy goun. &c.

this present time shal now do against you, the selfesame thing haue their forefathers doon in tymes paste agaynste the holy prophetes, for none other respecte, but because the same Prophetes according to the will of God, dyd not holde theyr tongues from speakyng the trueth, which trueth hath to euil disposed persons bene euermore odiouse. By example of the sayd prophetes shal ye comforte your selues. For whose names they attempted vtterly to abolish, the memory of the same is now high and holy with al creatures. Yet neuertheselfe ye beyng in assured counforte through your innocencie and perfect good liuing, must haue no mynde ne thoughte to auenge your owne cause. For they shal be assured not to escape without smarte in the ende, for that they shall doe vnto you, though for a season they seeme fortunate, and flourishyng ruffelers in all pleasure and welth of thys worlde. For suche are differred and reserued to

The texte. tormentes whiche neuer shall haue ende.

But woe vnto you that are riche: For ye haue your consolacion.

And therfore woe vnto you ryche cobbes, the whiche while ye may, doe solace & delite your mindes, with the treasoures, honoures, & delectable enticementes of this worlde, and doe not remember ne thynke, that it will erelong come to passe, that this vayne felicitie and pleasaunce shall be taken away from you, and after the same shall ensue woefulnesse and sorowe neuer to haue ende.

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Woe vnto you, whiche nowe in this worlde hauyng mynde on nothing but your bealies, plaie the gluttons, and take excesse of all delicate meates and drinkes, more to pampre vp the bodie in luste, then for the necessitie of nature, as though ye were borne to beastly feedyng onely, and to nothyng els, and as though ye rather mayntayned your lyfe of purpose to eate and drinke, then eate and drinke to mayntayne lyfe: and beeyng full paunched with gorge vpon gorge, haue no mynde to relieue your poore brethren perishing for famyne, as though ye were borne to fede none but your owne selues, and were not bounde to relieue the necessitie of your neighbour. Woe vnto you, for whan both these corporal meates and drinkes wherwith ye so delicately and voluptuously fede your selfes, yea and the beaste too which gourmaudeth shalbe consumed, than shall ye be houngrie and fynde no relefe. Than shall ye wisshe that ye might be so happie as to haue but one of the lytle crummes that falleth from the table of God: than shall ye wisshe that ye might haue but one droppe of water caste vpon your tongue to coole your mouthe, whan ye shall lye in burning heate of fyer vnquencheable. Then shall ye wyshe that ye had in this lyfe houngred the ryghteousenesse of God, whan ye shal se the litle poore ones plenteously saciate with the aboundaunce of al felicitie and glory in heauen, whome in this world ye accounpted miserable: and so muche the more despised, because ye saw them in penurie and houngre destitute of al relefe and counfort, and lacking foode and sustenaunce necessarie for the bodye.

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Woe vnto you when all men prayse you: for so dyd their fathers to the false prophetes. The texte.

Take ye no high conceyte ne pryde in your selues, what the world vpon a counterfeicte likenesse of being happie and fortunate, doe eyther in wourdes or by any other tokens shewe themselues to reioyce on your behalfes, as persons not knowing what true felicitie and blissfulnesse is, wham they highly extolle and prayse the thinges, which are abominably and wickedly doe of you, geuyng vnto vnlawfulle persecutyng of the truethe of the ghospell, the name of ryghte towardes the lawe, the affliction also and slaughter of good men, they call deuoute seruice doen vnto god. This same most false prayse shal not deliuer you from the vengeaunce of god, but shall make you worthie of double grieuous punishemente, for that ye haue not onely not bene ashamed of dooyng manye wicked dedes of mischiefe, but also haue sought laude and prayse for your euil doynges. And they that shall prayse your wicked doynges, the forefathers of the same persons did in lyke manier shewe muche tokens of hygh fauoure long agone to the false prophetes that rebelled agaynste the prophetes of the lorde, and vtterly stiered vp aswel the princes as the people to the sleaghing of the same. But the prophetes of the lorde did not seke to haue vengeaunce against theyr persecutours: and yet neyther haue the godlye lacked theyr condigne rewarde, nor the wicked shall lacke theyr punishmente according. And ouer late shall it than bee for suche to repent theyr extreme hainous offences, as at this presente doe nothyng regarde the geuer of better aduertisement.

For so did theyr fathers to the false prophetes.

But I say vnto you which heare: loue your enemies: doe good vnto them which hate you: blisse them that curse you, and pray you for them which wrongfully trouble you. And vnto him that smiteth thee on the one cheke, offer also the other. And hym that taketh away thy gowne, forbid not to take thy coate also: geue to euery man that asketh thee. And of him that taketh away thy goodes aske them not agayne. And as ye wolde that men shoulde doe vnto you, doe ye also vnto them likewise. The texte.

But choose them hardyly, what they are woorthy to haue, whiche for good dooen vnto them, dooe rendre mischiefe. But vnto you that geue eare to my sayinges, I geue this new lesson & rewle, as muste of the mightie strong verdure of the ghospell. Not onely requite ye not an euill turne dooen to you with an euill turne again: but also loue ye your enemies, & doe ye good to the, that doe euill to you. For rayling and reprochefull woordes, rendre ye frendely woordes agayne, and suche woordes as may be for the others welth and benefite. Praye ye for them that surmuise false accusacions agaynste you, that through youre prayers they maye bee reconciled to God, and haue theyr true crymes clerely forgeuen, whiche detecte you of false crimes afore men. And be ye in any wise so ferre from all hertes desyre to doe a displeasure agayne for a displeasure doen to you, that in case a bodie geue thee a blow on the one cheke, thou rather offer foorth the other cheke to be stricken too, then thou wouldest auenge the first. And in case any shoulde attempte to take away thy cloke from thy backe, suffer him rather to take awaye thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this case hath had the displeasure in very dede, that did the displeasure, and contrariewise he that to his owne damage and losse of the thing hath seene to the keping of peace and tranquilitie, hath had aduauntage and gayne thereby, and not damage. Lette your earneste endeuour bee to doe good vnto all folkes, and to hurte no body. If any other bodie shall dooe you harme, ye haue God to be a redressour and auenger therof: If ye shall dooe any manne good in any behalfe, ye are sure to

And him that taketh awaye thy goun. &c.

haue GOD a rewarder of the same. In hys handes leat the care of al bothe vemayne. Bee thou prompte and readye to geue, if any body shall desyre any thyng of thee: for by suche meanes is mutuall loue of one to an other purchaced, and knitte together. That if any persone take awaye from thee any thyng of thyne by fraude or by strong hande, leatte hym rather haue it, then thou to come to make strife or busynesse for it. Better it is for one to lese his money, his house, or any piece of his lande: then for recouerynge of these thynges, wilfully to forsake better. And in any wise leat all false guile bee awaye from all youre lyfe: but whatesuerye one woulde with hys good will haue doone of others towardes himselfe, if the case shoulde so require, the same leat him doe towardes his neyghboure: and what he woulde not with his good will haue doen to himselfe, the same leat him not labour to doe agaynst another: For that is to loue the neighboure as one loueth himselfe.

Geue to euerye man that asketh of thee.

The texte. ¶ And if ye loue them that loue you, what thanke haue ye? for sinners also loue their louers. And if ye doe good for them whiche doe good for you, what thanke haue ye? for synners also do euen the same. And if ye lende to them of whome ye hope to receiue, what thanke haue ye? for sinners also lende to sinners, to receiue such like agayn. But loue your enemies, and doe good, & lende, loking for nothing again, and your rewarde shal be greate, and ye shall bee the children of the highest. For he is kynde to the vnkynde and to the euil. Bee ye therfore merciful, as your father also is merciful.

Euerie bodie is dere frende to himselfe, and doeth not require of himselfe any rewarde of his loue. Leat therfore the charitee and tendre loue towardes the neighboure also, be playnely without fraude or guile, and franke without hauing ye vnto mennes delectes: ready to dooe good as oft as nede shall bee, not for any respect of rewarde to growe or come vnto thee agayne therby: but for this only cause, that he is thy neighbour, although he bee one that wil neuer make thee any emendes for it, no nor yet accordingly doe his parte in louing thee agayne as thou doest him. As for the rewarde both of youre loue and of youre benefite, truste for it at Goddes handes onely. For if ye loue no moe nor other but them that loue you, what piece of rewarde will ye require at Goddes hãde? youre loue is with ꝑ loue of others fully requited alreadie. Whoso loueth again, an other that loueth him, and would not loue the same onelie he were loued of hym, suche an one is ferre from euangelycall charitie, the which embraceth as wel ꝑ enemies as the frendes. And suche an one as loueth again, an other that loueth hym, what great high acte dooeth he, or what acte mete for the high dignitie of the gospel? dooe not they that are louers of this world, and others wyle also sinners, yet neuertheles by the verai ledyng of nature make muche of one that maketh muche of theim, & turne their face from him, that dooeth not his parte agayn in mutuall loue towardes theim? And in case ye doo benefite vnto those that haue been beneficiall to you afore, what piece of rewarde shal bee due to you? This is no suche beneficiall dooyng as the ghospell requireth, but it is a choppyng and chaungeyng of benefites one for an other. For as well suche as bee synners, as also ferre out of the waye from the high perfeccion of profession the ghospell, dooe by the ledyng of nature, recompence a benefite that hath beene dooen them, and crye out vpon vnthankefulnesse as a thyng detestable. Not to dooe these thinges therefore, is the thanneffullest thyng that may be: to dooe them is no matter at all of any greate prayse or thanke. Moreouer in case ye lende moneye to suche menne, of whome

And if ye doe good for them whiche doe good for you. &c.

whome ye verily truste to receiue agayne al your owne principall that ye lent, what acte doe ye worthie or semyng for the lively herte of the ghospell: doo not the ciuil persons enterchaungeably lende one to an other, and receiue their due sumes agayne. It is but a common poynete of pleasure doyng, that euery lacke vseth, to doo an other mans commoditie at a time, to the ende that the like commoditie may be doen to the agayne. It is not a pleasure of the pure sorte, that is doen to an other vpon hope of the lyke pleasure to come home agayn. If thy neyghbour lacke and desyre thy helpe, and requireth money in the waye of lone, deliuer it him, yea, although there bee no hope at all that the money shall bee repayed thee: but deliuer it with suche a mynde, that in case he repaye it not, thou canste bee contente he haue it of thy free gyfte, and not of lone. Let as well your loue as also your beneficialnesse bee bothe franke & free. Beare ye good herte euen to suche persons also, as are ill willers to you, doe ye benefites vnto suche, as eyther will not doo you benefite agayn, or els will requite a benefite with a shrewed turne.

And if ye lende to them of whome ye hope to receiue. &c.

Lende also with suche a mynde, that although there shall neuer come any parte therof to thy handes agayne, yet thou haue a ioye and delyte to succoure thy neyghbour. Neyther is there any daungyer, lest ye for your parte shal lese your rewarde. For how muche the lesser rewarde shall be eyther recompensed or els hoped for at the handes of men, so much the more plenteous and aboundaunte rewarde with God repaye vnto you. And so doyng the highest will acknowlage you as his chyldren of the right marke: yf ye shall to your powers folowe hys manier of goodnesse. For he is of his nature so beneficial a Lorde, that like great liberalitie he bestoweth, not onely vpon the good, but also vpon the euill. For vnto euery one dooeth he geue lyfe: yea and besydes this, bothe heauen and yearthe hath he fournished with so manye ornamentes, so manye soundry kindes of richesse, with so many commodities for the vse and seruice euen of the wicked too, prouoking the euill by his fauourable mercifulnes, and also by his bountifull liberalitie, for to emende: and stiering vp the good vnto thankes geuing.

And ye shall bee like vnto the highest.

This large beneficialnesse of your father, and the same to all creatures at all times open, your duetie is lyke kindely children, so to resemble and shewe in your selues: that accordyng to his ensaumple, as muche as in you is, ye earnestlye studie by all meanes to doo good vnto all persones, aswell to the good, that they maye bee made better, as also to the euill, that by youre gentle mekenesse they may be prouoked and stiered to honester wayes. If God, who is priuie to all mennes heartes, yet neuertheless of the infinyte goodnesse of his nature, is so beneficiall towarde beraye manye vnwoorthye creatures, in whome he perfectly knoweth that his largesse shall bee loste and caste away: how muche more is it requisite for you to doo the same, for asmuche as it is often seasons a thing to you vnknowen, whether the parties that are holpen with a beneficiall good turne, bee woorthye or vnwoorthye, and the ende what it maye come to by vncertayne. For many times it chaunceth, that those whiche at the first apparente seme naughte, are good and honeste: and agayne that they whiche at this presente are very naughtie men in dede, doo righte shortely after turne to a better mynde. And true it is that euery creature shall fynde God suche an one towardes him, as he shall haue shewed and bled himselfe towardes his neighbour.

Iudge

The texte. Iudge not, and ye shal not bee iudged: condemne not, and ye shall not bee condemned: forgeue, and you shalbee forgeuen: geue and it shalbee geuen vnto you, good measure and prested downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye measure withall, shall other men measure to you again.

Thys also forsoothe that followeth is a poynte of christian mylde nesse, and also of plainnesse vncounterfeict, that ye enterprete and construe in the better parte, all the sayinges and doinges of your neighboure, as many as maye bee doubtefull of what minde they are dooen. For an herte that is pure from all corruption, is alwayes more enclined to thinke the best, then to mistrust or deme euill. If for in manifeste naughtye thynges (of whiche sorte are these, slaunderous backebiting, filthye talke of rybauldrie, open robberie, and aduoutrie, it shalbe of youre goodnesse to remedie and cure the faultes as muche as in you doeth lye: but the mennes selfes neyther to hate, ne to take vengeaunce on them. Iudge ye therefore no man: so shall it come to passe, that ye shall not agayne bee iudged youreselues. Condemne yeno man: so shal it come to passe, that ye shall not agayne on youre owne partes bee condemned. Forgeue ye in case any offence or trespace hath bene doen agaynst you: and God shall again on hys partie forgeue your sinnes vnto you.

Geue and it shalbe geuē vnto you

Bee ye liberall and beneficiall towardes youre neyghbour, and the good turne that ye doo, shall returne to you agayne with a vauntage and encrease. For there shal be poured in your lappes backe againe a good measure, a measure thrunfull, a measure turned and shaken together euery where, that all the lappe maye be full, and no corner thereof emptie or voyde, and a measure that shall runne ouer the sides for fulnesse, although no recompence at all of the good turne that ye haue doen, shal returne to you agayn at the handes of men. For after the selfesame measure with the whiche ye shall haue measured your liberalitie towardes your neighboure, after the same measure shal the reward be returned home to you agayn at Goddes hande. If ye haue bene pynching & niggishe towardes your neighboure, of the same sorte shall ye fecle youre reward agayn to bee.

For with the same measure, &c

The texte. And he putte forth a similitude vnto them. Can the blinde lede the blynde: doo not they both falle into the diche? The disciple is not aboue hys maister, euerie man shall be perfeicte, euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou saie to thy brother: Brother let me pull out the mote that is in thyne eye, whan thou seest not the beame that is in thine owne eye? Thou hypocrite, caste out the beame that is in thyne owne eye first, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

And to the ende that the Lorde Iesus woulde the better empriente the premisses in the heartes of his disciples, he added moreouer this similitude or parable. Can a blynde manne bee guyde to an other that is blynde? That if he assaye the mattier, dooeth it not come to passe that both fall into the pitte? Requisite it is that he bee pure hymselfe from all manner cryme, whiche will take vpon hym to leade an other the righte waye of innocencie. How shall one teache an other man what is to bee dooen, if himselfe be faste entangled in errour, and bee clene out of the waye? But it is an harde thyng (ye will saye) throughlye to endure the obstynate malice of some persones. Why are ye agrieued to endure, that I my selfe doo endure? Is it reason that the dyscyples state or case bee better then the state of hys mayster? He shall bee in perfeicte

feicte good case enough, if he bee made felowe to hys maister. And why doest thou shew thy self an heauie iudge, not of indifferent equitie against thy neighbour, being thine owne selfe entangled with moze grieuous ciuils of vice and sinne: why dooe thyne iyes serue thee so well to see an other bodyes faultes, whan at thyne own manifolde naughtinesse thou art starke blinde: why doest thou espye a lytle mote in the iye of thy brother, and doest not considre a whole blocke that is in thyne owne iye: And with what face maiestie thou bee hable to saye to thy brother: brother suffer me to take out a mote out of youre iye, whan thou seest not a whole beame that is fast in thine owne: True goodnesse being a moze merciful iudge vpō others, doeth of a moze sharper sozte chastice it selfe: and contrariewise, counterfeict holinesse seketh to geat it selfe an opinion of perfeccion by this meanes: if winking at the great transgression of it owne selfe, it dooe with all extreme rigoure and sharpenesse, make an open tayllyng vpon the small lyght trippes of others committed onely of humayne frayltee. Doest thou condemne thy brother for his meate oz drinke, and thine owne selfe with all thy power arte weorkyng confusion and destruccyon to thy brother: Heare thou, O false counterfaictour of righteousenesse. If thou wilt be truely righteouse in dede, first of al cast out the great beame out of thine own iye, and than if thou shalt so thinke good, thou shalte see all about how to take out the litle mote out of thy brothers iye. Now after a peruerse kynde of iudgemente (as it were, setting the cart before the horses) thou flatterest & pleasest thy selfe in thyne owne good qualities, as though they were syngular, and at an other mannes thou makeste muche tusshyng, and many excepcyons: at thyne owne ciuil propertyes thou arte fauourable and starke of punyshmente, at an other mannes faultes all cruell and full of rigour.

Why seest thou a mote in thy brothers iye?

Thou hypocrite, cast out the beame that is in thyne owne iye first, &c

¶ For it is not a good tree that bringeth furth ciuill fruicte, neyther is that an ciuill tree, that bringeth furthe good fruicte. For euerie tree is knowen by hys fruicte. For of thornes doe not men gather figges, nor of bulshes gather they grapes. A good man out of the good treasure of his herte, bringeth furth that whiche is good. And an ciuil man, out of the ciuil treasoure of his hearte, bringeth foorth that whiche is ciuill. For of the aboundaunce of the herte his mouthe speaketh.

The texte.

Why doe ye presumptcously take vnto you a laude and prayse of suche thynges, as may bee indifferently common as well to good menne as to ciuill: Neyther the habite oz vesture, neyther meate, noz long beeyng in prayers, noz brode bozders about the garmentes with holye scriptures in them, dooe declare a man to be good. For a tree is estemed, not of the leaues that it beareth, but of the fruicte, and the fruicte taketh his sape and iuice of the roote, whiche sape oz iuice if it bee bitter, than cannot the tree bring foorthe fruicte of a swete relice. And agayne if the sape bee good, than cannot the tree bryng furth fruicte of any other sozte, then agreable to his sape that it is fedde withall. The leaues and the rynde are sensyble to the iye and beguyle a bodye: but the sape and the roote are not seene. If the hearte bee corrupte, ciuil it is whatsoeuer procedeth out from the same: if it bee sincere and pure, than pure it is also whatsoeuer springeth therhens.

Euerye tree hath fruicte cummyng of it, whiche fruicte it cannot hyde though it woulde. For neyther is the figge gathered of the hawethorne trees, noz of the bryere dooe folkes gather grapes. Good it is whatsoeuer a good man

man dooeth, whatsoeuer he eateth, whatsoeuer habite or vesture he gooeth in, or whatsoeuer he doeth of all such thynges as of them selfes are neyther good nor euill, but haue rather a certain shewe and pretense of godlynes then true godlynesse in verai dede. Eateth a good man wel he dooeth: eateth he not wel he dooeth: for bothe dooe procede from a good affection of the herte. Agayne euill it is whatsoeuer an euill persone dooeth, because it procedethe from a corrupt herte: Howsoeuer he bee clothed, whether he faste, or whether he eate, whether he pray, or whether he pray not. And will ye know the fruictes of an euangelical tree, whose roote the moste swete sape of faythe and charitie hath filled and replenished. Such an one loueth all folkes: he hateth no creature: he willeth well euen to his veray enemies: so ferre is he from dooyng wrong to any person, that he wisheth wel to them of whome he is accused and wished to the deuill: He prayeth for the long lyfe and health of them, by whome he is accused falsely: he earnestlye myndeth the preseruyng and sauing euen of those, by whome himselfe is killed: he earnestly bendeth and applieth himselfe to doe good to all menne, looking for rewarde at Gods hande onely: he demeth euill of no persone: whatsoeuer is indifferente to both partes, he enterpreteth and taketh to the better: he is a condemner of no man: but for his owne parte remyttyng the iudgemente to God, he onelye setteth hys mynde to dooe all menne good.

The wicked he suffereth, to the entent that they may emende. The neighboure straygyng out of the righte waye and dooyng amisse, he louingly warneth and telleth of his faulte. If one trespasse againste him, he forgeueth with his hearte, and beareth not the offence in mynde. If thou shalte any where see suche fruictes as these: know thou it to be an euangelicall tree because it hath fruicte seming for the ghospell. Now take also the markes whereby to knowe the fruictes of a tree whose roote is infected with the bitter sape of pharisaicall pride, of enuie, and of couetise. Such an one willeth wel to no man, sauing to himselfe only: ne loueth any frendes, but for his owne sake: his owne glory he setteth before the glory of God: of any displeasure or wrong he will bee auenged: yea and will dooe wrong to other of hys owne offre: he taketh a conceypte and a pryde in himselfe euen of hys naughtie dooynges too: the well dooynges of other men he will slaunderously reproue and fynde faulte withal: He taketh wayes for his owne singular commodities with the hurte and damage of his neighboures: his woordes are furthermore disagreable with hys herte: He neither trusteth god, ne loueth his neighbour: Of himselfe he maketh bauntes, others he condemneth and sayeth to bee naughte: he flattereth himselfe that he doeth well in all thynges, and vpon hys brother dooyng neuer so litle amisse, he is a iudge without mercye.

And an euill man out of the euill treasure of his herte bringeth &c.

And wheras he produceth suche fruictes as these, yet in leaues and fynde he beareth a counterfayte lykenesse of a good tree. He goeth walking vp & down in his habite garded or hemmed with his brode phylactreries: He washeth euerie other while: he resteth on the sabboth daye: he busilye sterth from talkyng with Publicans, but he geueth diligent attendaunce on great riche wydowes: towardes the selie poore creature a fierce cruel tyrãne, towardes the riche cobbes a plain flatterer. He fasteth ofte, but that is in the face of the world abrode: at home playeth he the glutton and onely serueth his bealye. In his prayers he is long and long agayne: the lawe, the temple, and God, he hath alwayes in

his

his mouthe: but at any occasion out it brasteth that laie hidden in the herte, in whiche is layed vp the treasour of mennes good propecties, and of their euil also. So than, as often as any case dooeth earnestlye pricke hym, than dooeth that same outward shewe of cloked holynesse vanishe awaye, and than cometh it furth and sheweth it selfe that hath lyen diepely hidden in the botome of the hearte. A wrong or a displeasure is laied in his waye: he is grieuously reuiled without deserte: he is haled into the prieson: he is spoiled of all his goodes: in these cases, doeth the good man out of the good treasour of his hearte, shewe furth goodnesse. For he payeth not home one displeasure with an other sorer displeasure agayne: but eyther suffereth it, or elles recompenseth a displeasure dooen vnto him, yea euen with a beneficiall good turne. To one that reuyleth him, he aunswereth with mylde and quyete woordes agayn: beyng haled into prieson he geueth thankes to God: the losse of dignitie or promocions he receiueth with ioye. But clene contrarie to all the premisses, the sayde Pharisaicall tree, at any occasion that is offered, sheweth furth fruictes of a ferre contrarie sorte to the others.

The texte.

Why calle ye me Lorde, Lorde, and dooe not as I bidde you?

God cannot by any meanes bee deceyued with one thing for an other, forasmuche as he throughly seeth the diepeste corners and the bottome of the herte within. Neyther is he any thing at all moued with the respect or regarde of bodelye and outwarde ceremonies, whiche dooe oftentimes deceiue menne through the counterfaict semblaunce of holinesse. They geue a mau gloryous payncted woordes, and secretlye doe theyr vttermoste power to bring him to open shame. For to what purpose serueth it, that ye speake to me in the waye of doing me honour, making at euerie other word a solemne repeating of this name lorde, lorde, or maister, maister: when ye nothyng regarde those thinges whiche I commaunde and enioyne vnto you. If ye acknowleage me for your lorde and maister, than see that ye bee obediente dooers of my biddinges: yf ye dooe not so acknowleage me, what meaneth that callyng of Lorde or maister: or what dooeth it in me. Where the case requireth obedyente and readye seruice, honoure due to youre Lorde or maister muste bee shewed foorthe, not in woordes, but in dooynges. The dilygent keping of the Lordes commaundementes, dooe shewe who is a feithfull seruaunt, and not glorioufe speaking of woordes of honour.

The texte.

Whosoeuer cometh to me, and heareth my sayinge, and dooeth the same: I will shewe you to whome he is lyke. He is lyke to a man, whiche builte an house, and dygged diepe and layed the foundacion on a rocke. When the waters arose the fludde beat vpon that house, and could not moue it. For it was grounded vpon a rocke. But he that heareth and dooeth not, is like a man that without foundacion built an house vpon the yearthe: agaynst the whiche the fludde did beate, and it fell immediatly, and the fall of that house was great.

After this dooen, the same that the Lorde had taughte by the similitude of a good and an euill tree, whose fruyctes are to bee esteemed of the roote selfe and none other: the same thyng dooeth he still beate into theyr heades, by the similitude or comparison of a building, that eyther will geue ouer and falle, or will not geue ouer to stormes beatyng vpon it. For truely what thyng the roote is in a tree, the same thyng in comparison is the foundacion in a buildyng: and what the leaues are in a tree, euen the lyke therof is the makyng of anye house, which yeldeth without furth a pleasaunt shewe to the beholders.

Whosoeuer

Whosoeuer cometh to me and heareth my sayinges, and dooeth thesame.&c.

Whosoeuer cometh to me (sayeth Jesus) with a syncere hearte and mynde, and dooeth so heare my woordes, that whan the case requirethe, he will shewe further euident tokens of perfecte vertue out of the treasour of hys sayde hearte: I will shewe you to whome he is lyke. He is lyke to a prouydent and circumspect buylder, that buildeth his house not for a baine braggue or shewe onelye, nor to serue hym for a shorte whyle and no longer: but for a firmenesse and stedfastenesse to stande and endure without perishyng agaynste any boustreous storme or tempeste to come. And therefore he diggeth downe of a great depth, and layeth a sounde and substauncial foundacion vpon a sure roche. Thys dooen he maketh the vpper buyldyng. Than afterwarde whan

But he that heareth and dooeth not is like.&c,

any studdes arise and beate agaynst it, or any mightie tempest of windes light vpon it: neyther with the swifte rage of the stud extremely rouching vpon it, nor yet with the forceable violence of the wyndes bloustryng agaynste it, can suche an house bee ouerthrowen or appayred, because it standeth sure vpon a strong foundacion. And contrary wyse, he that so cummeth to me, that suche thinges as I teache, in dede he heareth them, but he suffereth not my preceptes and good lessons to sinke throughly downe euen to the bottom of his hearte, is like to a builder that hath but a slender forecast, who maketh his buildinges after suche a sort, as if there were no tempeste like at any time after to arise. And forasmuche as suche an one hath no care at all, ne passeth not on a substauncial foundacion, but goeth vp with his buildinges of a great height, for a braggue and a shewe onely: as soone as eyther any renning ouer of the studdes doth come, or any blustryng storme of wyndes doeth aryse, by and by downe cummeth all that euer he hath buylded: and the more statelye or royallye that he hath made his building for a vayne shewe: with so muche the greatter ruyne doeth all the house fall downe. And truelye whatsoeuer standeth on the foundacion of ceremonies, pharisaicall constitucions, obseruacions of thinges outwardly belonging to the body, is an house or buildyng vndoubtedly to quaile and falle as often as there shall light vpon it wronges or displeasures, losse or damage of goodes, open shames or punyshementes of the worlde, deathes or any sore storme of vnluckie fortune otherwise.

¶ The seuenth Chapter.

The texte.

When he had ended all his sayinges in the audience of the people, he entred into Capernaum. And a certaine centurions seruaunte whiche was dere vnto hym, laye sicke, and was in peril of death. And whan he heard of Jesus, he sent vnto him the elders of the Jewes, beseching him that he woulde come, and heale his seruaunt. And whan they came to Jesus, they besought him instantly, saying: He is worthie, that thou shouldest do this for him. For he loueth our nacion. And hath built vs a Synagogue. And Jesus went with them. And whan he was now not fer from the house, the Centurion sente frendes to hym saying vnto him: lord, trouble not thy selfe. For I am not worthie that thou shouldest enter vnder my rouse. Wherefore I thought not my selfe woorthie to come vnto thee: But say thou the worde, and my seruaunt shalbe whole. For I also am a man set vnder power, and haue vnder me souldiers, & I saye vnto one: goe, and he goeth: and to an other, come, and he commeth: and to my seruaunt, doe this: and he doeth it. When Jesus heard this, he merueiled at him and turned him about, & sayde to the people that folowed hym: I say vnto you, I haue not found so greate feith, no, not in Israel. And they that were sent, turned backe home agayne, and founde the seruaunt whole that had bene sicke.

After

After that the Lorde Jesus had spoken many woordes of the muche lyke sorte, as is afore rehearsed, by the whiche he trayned his disciples and the people to sette them in a trade towardes the excellent high perfection of euangelical philosophie: he went again to the citie of Capernaum, in whiche citie he vsed muche and often to bee conuersaunte. And there vnto hys befalleth many a soondrye occasyon to worke and shewe miracles, to the ende that the autoritie of hys doctryne myghte bee confirmed and ratified with the most highe excellencie of his actes and dedes. There was in the same place a certain Cẽturion, who had at home in his house a seruaunt, whiche was in suche perill and daungier of his lyfe with the disease of the paulsey, that he was euen nowe at deathes dooze. Thys matter did not a litle vexe the hearte of the Centurion, who esteemed his bondeseruaunte not by hys vile state of bondage, but by the fidelitie and trustinesse that he founde in him, and by the pure honestie of his behaulour, and by thesame his exaumple, did also reproue the inhumanitie of certayne maisters, whiche doe commonlye esteme and vse theyr seruauntes in no better degree of regarde, then they dooe their horses, or their oxen. But to the purpose, whan this Centurion had gotte knowleage that Jesus was gone into Capernaum: he procured and made out certayn auncient head men of the Jewes to make instaunt request to the Lord in theyr owne names, that he woulde vouchsalue to go vnto his house to make his seruaunt whole agayn. It came of reuerence and shamefastnes, (not of mistruste) that the Centurion first beeyng a Gentile, and secoundly a man of armes (whiche to bee was thought an vngodly thyng,) maketh suite to the Lord by meane of others, and not by himselfe. But they whan they were come vnto Jesus, suspecting and halfe deming it to be a thyng like enough, that so greate a benefit would not without much a doe bee obteyned, firste for a bondeman, secoundlye for an heathen, and thirdely for a Centurion, that is to saye, a petie captayne for a Crue of souldyers: they entreate hym with muche carefulnesse and earnestie woordes, saying: Syr haue no respecte that he is a Gentile, that he is a man of armes, ne for that thys benefyte is asked for one that is but a bondeseruaunt vnder him in his Crue. For he is soondry wayes a man worthie for whome to doe as good a pleasure as this cometh to.

For he is tight louing and frendly to oure nation, and hath builded vs a Synagogue. Than Jesus because he woulde shewe that no persone is vyle afore hym, if the same bee commended and sette further to hym by feyth, wente to thesame place that he was called vnto. And whan he was nowe come somewhat nere to the house, where the partie laye sycke in hys bedde, the Centurion perceiuyng that the Lorde approched, willed hys frendes to goe mete hym: and thus to saye vnto him: Maister, there is no cause why for thee, to take all thys labour of cumming hither. Thy bounteous goodnesse doeth more now, then I durste haue presumed to desire. I knowe thy dygnitie well enoughe, and I knowe myne owne selfe. An heathen creature I am: a Centurion I am: and all this businesse that I make, is about no better a man but a bonde seruaunt. I am by myne owne iudgemente, a felowe vnworthye, vnder whose houseroofe thou shouldest put thy head, and for thys cause durste I not presume to come vnto thee my selfe:

For

For the Iewes thynke themselues by metyng or cummyng of any of vs emongest them, to bee defiled, because we are taken as men vtterly estraunged from all true seruing and wurshyppyng of God, and enwrapped with manye soondry sinnes. Neuertheless the great dolour of my herte, and mine exceding great trust in thee, hath caused that I haue presumed to desire and aske healthe for my seruaunt lying nowe in extremes: whiche healthe thou arte hable with a woorde of thy mouthe to geue. But this is to symple and basse a mattier, yea and also to light a mattier for thee to come and dooe in thyne owne persone. I coniecture this by comparyson of myne owne selfe. For I am a man subiecte to the power of an other man, to whose commaundementes I am obedyente, and haue other Souldyers also vnder me, whiche dooe all thynges that I commaunde them: so that it is not necessarie for me to goe aboute the dooyng of all thinges in myne owne persone. But in case there bee anye homely or slendre mattyer to dooe, I saye to thys fellowe: goe, and he gooeth, and to an other: come hither, and he cummeth. I saye to anye of my seruauntes whome me lusteth: dooe thys, and he beyng obedyente to my biddyng dooeth it. If the commaundemente of suche an one as I am, haue so great autorite, that I syttyng styll, the thyng that I woulde haue is neuertheless executed and dooen by men that are vnder my gouernaunce, how muche more, though thou tiere not at all shall it bee dooen, if thou with a woorde and nothyng els, shalt geue such commaũdement, or commission to any of thy disciples. Iesus, being delyted with thys talke, because it was full of herte good affeccyon towardes his seruaunte, and of a lowelye opinion of himselfe, and of woonderfull affyaunce towardes the Lorde, stayghed sodaynelye and stode styll: and shewed the verave tokens of one beeyng in a greate merualle: not because the thing that he hearde was straunge vnto hym, (forasmuche as he knewe well enough the herte of the Centuryon before these woordes were spoken:) but the purpose that he wente aboute was, by making a countenaunce of merualing, to commende vnto the Iewes the Centurions affiaunce and assured truste in god: and also to embrayde thẽ with theyr vnbeliefe, by this exaumple of a man being bothe an heathen, and a souldyer. Iesus therefore makyng delaye of an aunswere to the Centuryon, turned to the multytude of the Iewes, that accompainyed hym, and saide: Thys one thing I affyrme vnto you of certaintie, that yet vnto this daye I haue not founde ne knowen so muche fayth in al the nation of Israell. For the seniours of the Iewes that had come vnto him did leese beleue on him, in that they made suche earneste desire to haue the Lordes owne presence there, and in that they halfe mystrusted that Iesus woulde not haue healed the seruaunt of an heathen man, onelesse they had alleged his herte fauoure towardes the nacyon of the Israelites, as thoughe the Lorde were a geuer of his benefites for humain or worldly affections, or for the dignitie and woorthinesse of the persone: and not muche rather to the feithfull truste of the peticioner. Iesus therefore, (after that he had affirmed vnto them that a tyme shoulde come, whan suche as by the Iewes estimacion were reputed for heathe and for sinners, shoulde through the commendacion of fayth be receyued vnto the dignitie of the nacion of Israell, these persons reiected, who beeyng by natural descent the childzen of Abraham, had through theyr vnbeliefe made theselues vnworthy suche a pateme or heade flocke and lynage,) sayde vnto the Centurion, (who at the laste was come hymselfe too:) goe thy wayes: for the

thyng

thyng that thou hast beleued maie be doen, is doen, thy seruaunte is perfitely whole. And as he was in returnyng homwarde, he had knowelage by hys seruauntes meting him on the waye, that his seruaunte was euen at the selfe same tyme sodainly deliuered from his disease, in which the lord had said: thy seruaunt liueth. For so largely dooeth the vertue and efficacie of Jesu worde extende, that it doth with no lesse fruite or benefite helpe persons absent, and ferre distaūt, then those that were presente within his sight or reache, if their faythfull belefe and affiaunce in hym dyd hable theim as apte and woorthye to receiue their godly desire for theyr faythes sake, especially whan the example was suche, as myghte eyther putte the Gentyles in hope and cumfort of goddes grace towardes theim, orels bee a monicion to the Jewes, that for defaulte of the true fayth, they should lese the fauour of god, which they should wilfully and obstinately reiecte and cast of whan it were offered. For certes this present exaumple was but an image or figure of the Gentiles afterward to cum into the felowshyp of the grace of the ghospel, through pure fayth, without the obseruacion of Moses lawe, and yet neuertheles by the commendacion of the lawe after a sorte. For the lawe was as a nourycc or a first scholemaister and bringer vp of men vnto Christe, and from the Jewes did the originall preachyng of the ghospell first procede. And certes for a fygure of this matter and nothyng els it was, that the elders of the Jewes do commend the Centurions cause, and doe speake for him vnto Jesus: and the same Jewes dooe accumpany Jesus into the Centurions house, whom they would and did afterward driue out of their owne temple.

And it fortuned after this, that he went into a citie which is called Naim, and many of his disciples went with him, and muche people. Whan he came nigh to the gate of the citie, behold there was a dead man carried out, whiche was the onely soonne of his mother, and she was a wedowe, and muche people of the citie was with her. And whan the lord sawe her he had cōpassion on her, and said vnto her: wepe not. And he came nigh and touched the coffin. and they that bare him stode styll. And he said: young man, I say vnto the, arise: And he that was deade, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto god, saiyng: A great prophete is rysen vp among vs, and god hath visited his people. And this rumour of hym went foorth throughout all Jewrye, and throughout all the regions whiche lye round about. The texte

And forsooth the Lorde, to the entent that the seede of euangelicall doctryne might ferther and ferther be spred abrode, did oftentimes remoue & departe from one place to an other. And so it befell, that leauing the citie of Capernaū he passed by the citie of Naim, whiche lieth frō the mountain Thabor muche about the distaunce of two myles, towardes the South coaste, not ferre frō Endor. And whan he thyther wente, his disciples folowed hym, of whonne by this tyme there was a great nōbre: and besides thē there wēt also a great multitude of the common people of all sortes and degrees. And whā ỹ Lord was now not ferre from the gate of the citie, beholde an occasion of an other newe miracle. There came a dead corpse carried on mēnes backes towardes buriyng with a great coumpanye of people. And a doulful matier it was, first because it was a very young man that was dead, and taken frō his lyfe euen in the very floure of his age: secondarily, because it was the onely sonne of a wedowe, who beeyng depriued of the coumforte of an housebande, had sette all the hope and staye of her lyfe in the same her soonne. This wedow therfore testified the woful tormenting of her hert both with weping teares, and also with many piteous woordes of lamentacion, suche as extreme ra- Beholde there was a dead manne caried oute.

raging dolour doth commonly putte in folkes myndes to speake. The great wailyng of the wedowe, together with the vnripe deathe of the yong stripling, caused the reste of the coumpanye also to wepe, as manyas for kyndenes and bonde of neighbourhode went folowyng the corpse. Whan ỳ Lorde Jesus beeyng moste full of mercie and pitie had seen this sight, he toke compassion on the wedowe, and shewed himself an effectuall comforter vnto her, that had none els to bee hir comforter, he holpe her bothe in wordes and also in dede. Woma, saith he, make no more weping. And whan he had so said, he came vnto the biere wheron the dead mā was carried, and put his hand to it. And immediatly they whiche carryed the corpse stayed. Here bothe coumpanies earnestly herkenyng, aswell they that accoumpanyed the wedowe, as also they that came with the Lord, Jesus turnyng to the yong mā that was dead: young man (q he) I saie vnto thee: Arise. At this worde immediatly ỳ yong mā, euen as it had been one newly awakened, & reysed out of his slepe, sate vpright on the biere, and to the entent that it should be the more euidēt a token that his life was restored hym, he begoonne to speake. And this speakyng dyd ferthermore also declare the lustye freasheneſſe and heartyneſſe of spirite in him.

Whan the Lorde sawe her, he had compassion on her.

And he that was deade, sate vp and beganne to speake.

And when he had now lept doun from the biere, and cleuyng faste vnto Jesus by whom he perceiued that his lyfe had been restored vnto him, was stil rendryng thankes for it: the Lorde deliuered hym vnto his mother, to haue him home with her, goyng now on his own feete, whom she had caused after he was dead, to becarryed towardes buriyng on fower mennes shoulders. And thus truely was the matier doen as touching the story, but not without a signification of ghostly doctrine. The wedow beyng a mother, representeth the churche. For sooth euen this is thesame wedow whō the prophete Esaye doeth cōforte, saiyng: Be glad thou barain that bringest not foorth chyldren, reioyce thou ỳ art nothyng towardes bearyng, for more are the children of the forsaken, than of her that hath an husbande. The synagogue trusteth altogether in her spouse Moses: it maketh great bauntes of the children of Abrahā beyng equall in noumber to the sande that lieth on the sea shore. The churche after the estimacion of the worlde, semeth destitute of her spouse, who hath conueyed hymselfe vp into heauen: & at the first she semed barain, and without hope of any issue or succession, (the Jewes & also the prices of this world labouryng that al memorie of Jesus whom they supposed to be vtterly destroyed and dead, might vtterly be takē away and abolished for euer.) This wedow doth daily bring forth, not children of this world, but childrē of the lyght: neyther dooeth she bryng them foorth to Moses, who taught thinges earthly, but vnto Christ, who teacheth and also promiseth thinges heauenly. She bryngeth them foorth, not to death, but to immortalitie. She groneth daily in bringing forth childrē yet vnshapen & vnperfite, vntil thei haue receiued ỳ spirite of the gospel, and vntil Christ be brought to perfite shape in thē. A true mother she is, & singularly doth she loue her childrē, whō w̄ gret carefulneſſe she frameth and trayneth vntill they may growe to full age, and may bee brought vp to the strength of perfite men. For loue and deuocion towardes god also hath it infācie, & it hath it cumming forward in growthe of age. That if at any tyme it fortune any of her chyldren to dye, she wepeth and can not be coumforted, nor wepeth any lesse for hym, then if she had had none but

him

hym alone, whom she loste. Innocencie whiche is geuen through euangelical fayth is life, and synne is death. We see with howe great affeccion mothers do mourne for the bodily corpses of their children: but muche more tenderly doeth the churche wepe and waill for one that after baptisme is fallen again to any deadly synne, and more pensife she is for the death of one synner, thē ỹ Synagogue is glad of foure score and vynetene ryghteous. Well than, forth is the dead mā borne of foure carriers: that is to say, of the inordinate desires of this worlde, which hauing the dead corpse on theyr shoulders beyng now destitute of the holy ghost, lackyng now all feleyng of himself, beyng now dead aslepe in his owne naughty vices, carrye hym down streighte to the graue of euerlastyng despaire. The church ferthermore hath gates, by which she casteth out dead folkes, lest that with the stinkyng of the dead corpse, the others also that are yet whole, maye bee infected. She hathe other gates also, by whiche to receiue in suche as are called to life agayn of the Lorde. As she bringeth not forth into life, but by the spirite of Christe, so doeth she not receiue into life again, but whom Christ doeth call backe again. The porters that carry the dead, neuer stop ne stay vntill they cum euen to the graue. For whoso hath made al his restyng place here in this worlde, & whoso hath once let himself at large to be ledde with sinfull affeccions, ceasseth not with damnable proceding to fall cōtinually into wurse & wurse, vntill he cum to ỹ mayne depth of euils, and is deliuered to his lustes abominable. And all the while, naught doeth the mother but wepe, yea and all the coumpanye of his coūtreimen do wepe, sorowyng that the deade is cast out, whom they wishe to returne to life again. And these verilye are the prayers of our mother the churche, these been her teares, and these are the sighes and gronynges of the godly persones, makyng mone and sorowe for the death of a synner. This young strieplyng was dead, not beeyng yet confirmed with the spirite of the ghospel, and so muche the more worthye of mercie, because that thesame mā whō they had hoped & trusted should through ỹ spirite of Christ haue prospered and growen forewarde vnto the highest degree of euangelical godlynesse, hym they see now past life, and void of any spirite, and by most merciles porters to be euen in carryng out toward the derke pitte of the graue. But yet neuertheless the mother al the while foloweth: the folke of the toune also do folow (for charitie cā scarcely by any meane despaire) & with teres, with fetyng sighes, & with wofull lamētacions they declare what thyng they wish. But ỹ thyng that they wishe lyeth not in their power to geue, neither be they able to kepe him stil, whan lyfe was once departed, nor yet of power to reise hym vp again, after he was dead. To mans power he was dead, and past all possibilitie of callyng again to life. But al is welinough. At the weping teres of his churche Jesus cūmeth, and meteth them: luckie and blessed at al tymes is ỹ metyng of our sauiour with any body. He casteth an ye on his wedowe, luckye and blessed at all times is the merciful lordes beholdyng of any body. He casteth no ye on the dead bodye, who because he thought not hymselfe to be in any nede of mercy, did not yet seme woorthy the mercy of Jesus, but ỹ earnest affeccion and zele of the churche dooeth that obteyne, whithe ỹ synner beyng desperate and past all grace dooeth not so muche as wishe. The Lord biddeth the mournyng to be ceassed, bringyng them in hope of ioye to folowe after: he putteth his hande to the biere. The porters of the dead corpse dooe

stand stil. The first poynt of hope, that one is in the way of amendyng again towardes innocencie, is, not to go any ferther in naughtines. He that ceaseth to be worse thē he was, geueth yet sum token of hope on himself, that he wil one day were better. And yet doeth this not so fortune, onlesse Jesus vouchsafe with his mightfull hande to touche the biere. The hande of Jesus setteth an end vnto all wicked desires or appetites, that ỳ partie shal now ceasse from all naughtines, which was in carryng to the graue. The church in dede praieth, she maketh great intreatyng, she exhorteth, she chydeth suche persones as dooe offende, because she would haue them to amende and bee in perfite reste from their viciousnesse. But all this in vayn, onlesse Jesus with his secrete vertue and power should touch the soule of the sinner being dead. For Jesus is the lyfe of euery man, yea, euen of ỳ dead too. And good hope there is that lyfe wil cum again, whan Jesus vouchesalueth to touch ỳ biere: but the hertines of lyfe doeth not yet retourne, onlesse the Lorde do speake vnto the dead. At the voice of whom only and none els the dead do reuiue agayn, yea, although they haue been laied in graue, yea and haue lien of fower daies continuaunce there: to the entent, that no man shoulde thynke any synners to bee so ferre past grace, of whose recouerye to grace again the charitye of the churche shoulde despaire. Lazarus was carryed oute, he was buryed, he laye stynkyng already in his graue, yet was there wepynge and waylynge made for hym all the whyle, and at the voice of Jesus callyng hym, he came foorthe of hys sepulchre. And in dede Lazarus was with sum what more a dooe reysed to lyfe. For Jesus at that present dyd (as it wer) rore out in his spirite, he wept, and was sore troubled in himselfe: not for that it was any harder for him to reise one that had lien fower daies buried, then one whose lyfe departed but euen nowe oute of his bodye: but to shewe howe hardely suche persones cum to amendemente, as haue of longe continuaunce accustomed themselfes vnto viciousnes. Jesus caste an eye on the wedowe, & she leaft weepyng: he shall lykewyse caste an eye on the dead persone, and he shall begynne to lyue. The moste mercifull Lorde therefore turned himself to the partie that laye there dead, thou young man (q he) I saye vnto thee: Aryse. He cannot rhoose, but reuiue againe, to whom any woordes shall bee spoken out of Jesus mouth: yea, although he were dead.

For the woordes he speaketh, are al spirit & life. What folowed of al this? he reuiued again to innocēcy, that was dead in sinnes: he setteth himself vpright who afore laie still hauyng no felyng of himselfe: and (the whiche is the moste euident token of a mynd corrected to goodnes) he beginneth to speake, cōfessyng his own synnes, & geuyng thankes to the mercie of God. He is restored to his mother aliues man again, and where he was afore in carryng to his graue with great mournyng of many people, he is nowe with muche greater ioye of them all brought home again. For this propertie hath true godlines, that it loueth suche men muche the better, whiche haue amēded frō greate enormities to the erneste endeuour of ledyng a better life. For in these dooeth the goodnesse of god more better appere, thē in suche as haue neuer fallē into any grenous crime or enormitie. The mother reioyceth ỳ she hathe receyued her sōne again. And thei which afore did mourn for ỳ corpse, do now reioyce: and not only do thei reioyce, but also euery one of thē, as many as wer present at this sight, were taken with a certain feare. For suche as are so opēly ciuill

And there came a feare on them all.

and

a paterne of the Iewe, who throughe his presumpteous conceite of hymselfe, and his vnbeliefe, maketh hymself vnworthie the mercifull goodnes of god, that is offred. The Pharisee which had desyred Jesus to dyner, whā he saw this, whereas his part had been to fauour the woman of suche a feruēt good zele presseyng in, with so great humilitie submitting herselfe to Jesus, & by so many tokens protestyng an earnest repentance of her former life: and whereas he should haue loued the mercifulnesse of Jesus, who putteth away no persō from him, he is moued to the slaunderous misiudgyng of them bothe. For this did he thinke within himselfe: This man if he were a prophete suche an one as he is reputed to be, forsooth he could not be ignorant, what woman and of what sort she were, that thus toucheth him with her handes. For a cōmon harlot she is and a woman of notorious vnchaste liuyng, whiche thyng if he did know, he would not suffre himselfe to bee defiled with the touchyng of a body polluted and vncleane. For the Pharisee thoughte holy men to bee polluted if they did but so muche as once talke with a sinner. Such was the stately proude braggues of counterfayted ryghteousnesse, throughe whiche the Iewes stode highly in their owne conceites, incurryng the indignacion of God therehy.

When the pharise which had bidde him. &c.

The texte.

And Jesus answered, and sayed vnto him: Symon I haue somwhat to saye vnto the. And he sayed: maister saie on. There was a certain lender whiche had two debtours, the one ought fyue hundreth pense, and the other fiftie. When they had nothyng to paye, he forgaue them bothe. Tell me therfore, whether of them will loue hym moste? Symon answered & said: I suppose that he to whom he forgaue moste. And he sayed vnto hym: thou hast truely iudged. And he turned to the woman, and said vnto Simon: seest thou this woman? I entred into thy house, thou gauest me no water for my fete: but she hath washed my fete with teres, and wiped them with the heares of her head. Thou gauest me no kysse. But she sens the time I cāe in, hath not ceased to kisse my fete. My head with oyle thou diddest not anoynte: but she hath anointed my fete with oyntment. Wherfore I say vnto the: many synnes are forgiuen her, for she loued muche. To whom lesse is forgeuen, the same doeth lesse loue. And he said vnto her, thy synnes are forgeuen thee.

But Jesus to the entente that he would so muche the more declare hymself to bee a Prophete, made answere vnto the secrete thought of the Pharisee: Symon (quod he) I haue a thing to tell thee. Than sayd the Pharisee: Maister, saye on, what is it? Than Jesus seyng the Pharisee to geue good eare vnto hym, because he would not before all the companye of the other geastes, openly detect the vngodly thought of the Pharisee (for the parte of a ryght godspeller is also to see that he vse ciuilitie and good courtesy too) put forth vnto hym a parable of suche sorte as here foloweth. Two certain persones debtours were indebted bothe to one vsurer, of whiche two debtours, the one ought fyue hundreth pēces of syluer coyne called denaries (whiche were muche about the estimacion or rate of fiue or sixe pense a piece of old sterling money, so that this nunnes whole debt amounted muche nere about ỳ sume of twelue or fiftene poundes sterlyng or rather aboue: albeit sum writers bothe auncient & modern writers, do ee value the olde denarie, muche aboute twelue pense sterling, and than was the debte twentye fyue poundes sterlyng:) and the other debtour ought but fiftye of suche syluer pieces (whiche was muche aboute the summe of fyue and twentye shyllynges, or thirtie shyllynges, or after the greatter estimacion it was fiftie shillinges sterlyng) & for as muche as both of thē were found vnhable to pay their dueties, he forgaue them all the whole summes euerye penye, that they were indebted in. Now

There was a certayne lender which had two debtours.

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whether of these two is bounde the more hertilye of them both to loue so liberall a creditour? Symon not yet vnderstandyng what ende thys parable was ment to cum to, aunswered plainly without any subtiltie, In my mynde (saieth he) that partie is bound the more earnestly to loue his credytour, to whom the more summe was forgeuen.

And said vnto Symon: dooest thou see this woman?

Than Jesus openyng for what purpose he had put forth this doubtfull question, saied vnto Symon: Thou hast iudged rightly: but thou applyest thy iudgement nothyng equally ne indifferently. And forthwith he tourned himself to the woman, and spake vnto Symon: dooest thou see this woman, whom thou callest a synner? dooest thou not see her all full of wepyng, with her heare lyig about her shoulders, makig lauasse of her precious perfumed oyntemente, lyberall and more then liberall of her kisses geuyng to my feete, lyng prostrate afore me, & outwardly shewyng all the behauiour and dyng of her body, a paterne and liuely exaumple of a repentant persone? These are manifest tokens of a certain excedyng great loue towardes me. The more earnestly that she hateth her self, so muche the more frankely she tendreth me and maketh of me. She came hither a sinner: but she was throughly made whole, assone as she touched the physicion.

Thou despisest this woman here as a synner, and of thyne owne selfe thou hast a good opiniō & cōceit that thou art a righteous man: but ꝑ godly zele & affection of this sinner, is ferre oddes aboue thy righteousnesse. I am cum into thy house a geast bidden to a repast and desired to cum, & yet hast thou not so muche as geuen me water for my fete, whiche neuertheles had been but a lentle poynt of courtesie euerywhere cōmōly vsed: but this woma hath washed my fete with her owne teres, & hath wyped the with ꝑ heares of her head. Thou hast not geuen me a kysse sens I came in, whiche euery common frende dooeth of a customable vsage geue one to an other: this woman euer sēce she came first in at the dores, for the immoderate zele and affection of her heart hath not ceassed till to be kissing of my fete. Thou hast not anoynted my head so much as with cōmon oyle, which point of ientlenes is cōmonly shewed to any geasles whatsoeuer they be, that cum to a repaste in any mannes house: this woman hath with a precious and a very costely oyntment of perfume al ouer and ouer anoynted my fete, that is to say the most abiect and vyle parte of the bodye. Doe not thou weigh how muche she hath synned: but consider thou how muche she loueth. For dere loue couereth a multitude of sinnes.

I entred into thy house &c.

For this muche I plainly affirme vnto thee, that a great noumbre of synnes are forgeuen her, not because she hath muche fasted, not for that she hath vsed muche prayer and cōtemplacion, not because she hath been a deuout obseruer of many pharisaicall cōstitucions: but because she hath muche loued, and because she hath with all her whole hert put her trust and confidence in me. The more greuously that she hath synned, so muche the more dooeth she mysdeme her selfe, and so muche the more earnestly doeth she loue me, through whose free mercy she hath been deliuered from her manyfold synnes? So hath the greatnes of sinnes turned to a gracious and a blessed good end for her part. And on the other side, to whom lesse is forgeuen: that partie doth not loue so greatly: as for exaumple, ye Pharyseis thinke your selues righteous for ꝑ obseruyng of the lawe, and not to haue any great thinges in you, that nedeth Gods pardone, and therfore your loue and affection is the colder towardes

the

with grasshoppers to his meate, and with plaine water to his drinke, and whiche, wheras he sustained his life with no fyner diete then this, did besides also fast very often. Who gorgeous araie doeth best please, who deliciousnesse of meates dooeth delite: suche dooe seke and make shift to be in kynges courtes. And on suche persones as haue a great desire to the thynges aboue said, the suspicion of a corrupt sentence and mynde, of inconstancie and waueryng, or of plain flattery may perchaūce light. But John hath preferred wildernes before ꝑ courtes of princes: he hath preferred ꝑ hearie hide of camels before veluets and silkes, and before garmētes of clothe of golde, or set with precious stones: wilde honey and locustes, hath he preferred before ꝑ marte spaines and other swete delicates of kynges: & plain water before the swete hypocras of the riche mē. And how that John can in no wise flatter, the very prison that he is in, dooeth sufficiently trye. There is therefore no cause why any man should suspecte that John dyd afore for any mannes pleasure or fauour, geue so high and worthie testimony of me, and now to haue chaunged his mynde. But yet would I fain know, what thyng called you forth into wildernes, was it (trowe ye) to see a prophet? In dede he opēly cōfessed that he was not the Messias, yet this one thing do I affirme vnto you, if ye ranne forth into wildernes for that cause, to see a prophete, ye are not frustrate ne deceiued of the thyng ye loked for. ye haue in very true dede seen a prophet, yea and more then a prophet too. For this same is very he, of whom Esaye long & many a day gonne dyd prophecie, that he shoulde bee the foregoer of Messias. Beholde (saieth he) I sende my messenger before thy face, whiche shall prepare thy way before thee. For the prophetes did by derke mysticall sayinges forshew certain thinges long after to cum: but this John did with his fynger, point to Messias and shewe him, whan he came. Therefore they that thinke highly of John, dooe thinke rightly and well. For thus muche I affirme vnto you all: Emong al the men that are now in this tyme or afore tymes hitherto haue been borne of women, there hath not any prophet arisen greatter or more excellent then John.

Neuertheles, he that is lesse in the kingdome of god, is greatter then he. And all the people, and publicans that hard him, iustified god: and were baptised with the baptisme of Iho. But the Phariseis and lawiers despised the counsail of god against theselfes, & were not baptised of him, and the lord sayd: Wherunto shal I lyken the men of this generacion? and what thyng are they like? They are lyke vnto children sittyng in the mercate place, and cryng one to an other, and saiyng: We haue ypped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not wept. For John Baptist came, neyther eatyng bread nor drynkyng wine, and ye say: He hath the deuil. The sonne of man is cum, and eateth and drinketh, and ye say, behold a gluttonous man, and an vnmeasurable drinker of wine, a frende of publicās and sinners. And wisdome is iustified of all her children. The texte.

It is great and great enough that I dooe now witnesse of hym. But the thyng that I cum assygne vnto him, he wyll not hymselfe acknowlage ne take as due vnto hym. For there is one greatter then he in vertue to dooe thynges, and also in dignitie, who neuertheles after the opinion and acceptacion of the people is inferiour to him in the kyngdom of heauē. The straygh liuyng of him, and his goyng into deserte oute of all companye, they dooe highly esteme, and the familiaritie of this other do they contemne. The dignitie of John they haue in reuerēce, at the glory of this other they haue enuy. The doctrine of hym they did enbrace, ꝑ doctrine of this other they slaūdre &

depraue. He preached baptisme vnto repentaūce, for he affirmed the kingdōe of heaueu to approche, and to the voice of hym herkened euery body, as wel the ignoraūt and inferiour people, as also Publicanes, souldiers, harlotes, making haste to the baptisme that John ministred vnto thē, confessing theimselfes to be synners, and beyng desirous and fain to be washed from their sines. And so did they glorifie the righteousnesse of god, acknowlagyng theyr owne vnrighteousnesse, forasmuche as no creature is clene from great sinne sauyng onely God, and enbraeyng the goodnes of God, who hath made promisse that he will freely forgeue al the offences and transgressions of the former lyfe vnto all persones that with syncere trust and affiaūce, wil take their refuge vnto him. And cōtrariwise, the Pharises, the Scribes, & the lawiers, while they reken shame to acknowlage their owne iniquitie, they haue rather willed to make God a lier, thē to enbrace the trueth: & therfore thought they skorne to bee baptised of John, vnto their cōfusion and castyng away, despysyng the mercifull counsaill of God, who hath appoynted and determined to abolishe the sinnes of all mortall people by this moste easy and ientle waye. For what is a more easy thyng, then to confesse, and so to be diept in water: not for that innocencie was or might be geuen by John: but for that the baptisme and preachyng of John did make a preparatife to the same innocencie, to the end that the more noumbre of persones might be brought to saluacion through the preachyng of him, to whom John was as a forerenner and messenger, incase he should finde their hertes and myndes already prepared to receiue it. There was nothyng of all the premisses vnaduisedly doē, or wout a good grounde, but the prouidence of god disposed all thynges to ỹ health and saluacion of mankynde. And the poore commoners, the people of moste lowest sorte, and synners, who semed to be ferthest out of the way frō true godlynesse, and very farre short of the knowlage of the lawe: suche men enbraced the beneficial and mercifull goodnes of god. And contrarye wyse they whom it behoued moste of all to vnderstand, that these thynges wer promysed by the holy sayynges of the prophetes, and who also seemed to be ỹ very pillours of al deuout holines, haue vtterly refused the bounteous goodnes of God, beyng offred vnto them, and haue felt no maner compunccion, to repentaunce or amendment, neither at Johns preachyng, nor yet at mine. And Jesus sayyng this obstinate malice plain in their face, brought in a similitude of this sorte in his communicacion.

And all the people & publicans that heard hym, iustified God.

What shall I than say of the people of this peruerse generacion, or to what thyng shall I say them to be like? They may bee lykened vnto boyes, whom we see sitting together in ỹ open strete, which boies aunswering one another in their playyng, vse thus to saye: we haue plaied you mery songes vpon our pypes, and yet haue ye been therby nothing moued to daūce: we haue played you mourning songes, and yet haue ye not wept. This same prouerbe beeyng taken of the common guise of children in the strete, did the Lord Jesus apply and compare vnto the obstinate Jewes, who neyther with the streight liuing of John were moued to any feare of gods vengeaūce: nor yet wt ỹ courteous familiaritie, and beneficial doynges of Christ, wer any thing stirred vnto the loue of him. For there came John (saieth Jesus) with singular streightnes of liuyng, bothe preachyng repentaunce, and also geuing an exaumple of repentaūce, neither eating any breade, ne drinkyng any wine, but liuing in wildernesse,

We haue piped to you, and ye haue not daunced.

nesse, clothed in a pilche of a Camels hyde, & gyrte with a gyrdle of lether. But for all these thynges so ferre wer ye from all repentaunce, that the thyng which was doen for to emende you, ye turned into surmised slaundres and querels, saying, He lacketh common reason, he hath a deuil in hym. The sonne of man is come seking by the contrary waye, to bring you to saluacion: that is to wete, as a man familiar and readie to mete or speake with all persones that woulde, makyng no shew of any new streightnesse of lyuyng, nor manacyng or threatenyng any punishement: but alluryng all persones with benefites vnto the loue of hym, eatyng and drynkyng as other folkes vse to do, beyng conuersaunte emong all sortes of men whatsoeuer they were, nor differyng from other men either in his meate, or els in his arye. And this manes humanitie and curteous behaueour wherewith ye ought to haue been prouoked vnto better wayes, ye turne into an occasion of slaundreous reprochefulnesse, saying: Behold a glutonous felowe, a drynker of wyne, a frende of publicanes, and of synners.

The sonne of manne is come and eareth and drynketh.

But yet nothyng preuayled the malice of men agaynst the worckyng or purpose of the wysedome of God. For the righteousnesse of God was euen by that meanes glorifyed with all the chyldren being geuen to euangelicall wysdome, after that it was well to be knowen that nothyng was leaft vndoen for the sauyng of all creatures: but yet the euyll and the proude, refusyng the free gifte of God, by theyr owne iust and true desertes to be cast of and to bee condemned: and in theyr stede publicanes, harlottes, sinners, and heathen, to be rightfully admitted to the partakyng and felowshyp of saluacion. So was it prophecied afore that be it shoulde, and so did it proue: So was it reason that it should come to passe, & so came it to passe in dede. Thei that vaunted themselfes to bee godly men and righteous, were for theyr vnbeliefe reiected and put awaye from the free gifte of euangelicall saluacion: and contrarywise, suche me as through promptnesse of beleuyng, and through vncorrupt affectio haue violently brast in for to come to the Lord, were they neuer so secular, wer they neuer so muche to be abhorred, wer they neuer so muche defoyled with synfulnes, haue been receyued to the felowshyp and brotherhood of the kyngdome of heauen.

Wysedome is iustyfyed of all hir chyldren.

The texte.

And one of the Pharisees desyred hym that he woulde eate with hym. And he wente into the Pharisees house, & sate down to meate. And beholde, a woman in that citie (whiche was a synner,) as soone as she knewe that Jesus sate at meate in the Pharisees house, she brought an Alablaster boxe of oyntemente, and stood at his feete behynde hym weppyng, and beganne to washe his feete with teares, and dyd wype them with the heares of her head, and kyssed his feete, and enoynted them with the oyntmente. When the Pharisee (whiche had bidden him) sawe that, he spake within hymselfe, saying: If this man were a prophete, he wouldе surely knowe who and what manner a woman this is that toucheth hym, for she is a synner.

And beholde, there folowed byanby in the necke hereof a certayne matter, wherin the case selfe should laye playnly before their iyes, the same that the lord had taught in woordes, concernyng the puttyng awaye of suche as thoughte themselues righteous, and the receyuing of synners to grace and fauour. The Pharisees ferre aboue other men were puffed vp in pryde: by reason of knowlage of the lawe, and for the opinion that the people had of their holynesse. And so it befell that one of them prayed the Lorde to take a repaste at home at his house. Neither did Jesus disdeigne the same to do, who denied no man to haue his presence that woulde. And whan he beyng entred into the Pharisees house

was

was set down at the table: beholde a certain womanne, whiche within the same citie was knowen for a notorious synner, as soone as she knewe that the moste mercifull Lorde Jesus, (who would debarre no creature from commyng to hym, who also did moste promptely and readilye helpe all the euils of all persones) was there presente: she altogether millykyng herselfe for her synnefulnesse, but yet conceyuyng great truste and affiaunce of the mercifull goodnesse of Jesus, did (as ye would saye) breake in parforce into the Pharisees house. The ardent desyre of her herte had shaken of all shame from her, thoughe she knewe well enough with how great stately disdeygnefulnesse, a straunge countenaunce the pharisaicall sorte vsed to turne awaye their faces from synners, and not once to loke vpon them, whereas themselfe withinforth swimmed as full as they skyn might hold, of muche more grieuous vices. And with her she brought the precious thinges of her moste chiefe pleasures and nicitie, that she had yet remayning with her, as monumentes and tokens of remembraunce of her former lyfe, (whiche lyfe she now abhorred,) and vpon Christ (in the heauenly loue of whom she now burned) it was her intente without making any store therof, pleteously to poure it out, and in cherysshyng of hym to bestowe all these precious and fyne thynges, wherwith she had afore tymes naughtely serued hir owne delicate pleasure, and had made herselfe amiable vnto the world. And the thing that she brought was a fyne delicate litle bore of swete oyntment and sauours, whiche vessell they called Alabastre, of a Greke terme, because of the smothenesse of it (whiche letteth, that one maye vneath take it vp, and holde it in his handes for slippyng.) But the oyntmente was specially good and fyne, and had coste a great summe of money, for so smale a thyng. And in olde tyme suche as were bondeseruauntes to the sensuall pleasures of the fleashe, did vecay greatly delyte in swete oyntmentes and perfumes and especially in coumpaynyng at any banquettynges. But see and note the holy importunitie of this woman beyng a synner. She dyd not onely leoperde as an vnbidden geaste boldely to entre into the house of a Pharisee: but also euen as she was decked and trimmed in her arape, came in boldly into the coumpaynye as they satte at the bourde. And because the tables of the parlour stoode so, that they letted her to come and caste her selfe down prostrate on the fore syde, at the feete of Jesus: she stood behynd at his backe and (as well as she might do,) begonne to washe his feet with teares of weppyng, marryng for her soule health the beautie of her eyes, which of long tyme afore she was woont in the waye of abhominacion to peynte with Stibie: and the feet of Jesus beyng wel washed with teares tryclyng down from her eyes lyke the droppes of rayne in a shower, she wyped drie again, not with any towell of lynnen, but with the heares of her own head, whiche she had vntyll that daye, customablye vsed for the delycate and sensuall pleasure of the fleashe, to enoynt with swete perfume, to dye with coloures, to kembe, and to brede with wrythes of golde enterlaced emong it. The woondrefull loue also of this woman beeyng a synner, was with all this not yet satisfyed: but after that Jesus feet were so washed and wyped, she leaft not kyssyng of them: But all the thynges which were once the instrumentes of her fylthye pleasures, she now turned to the obedient seruice of hym, who onely, and none but he, is to be loued. Thou hast now the plain facion of a synner, through vnfactable importunitie of ardent loue, and throughe stedfastnesse of feith, breakyng parforce into the kyngdome of heauen. Now on the other syde haue thou

a paterne

A woma in the citie which was a sinner. &c.

She brought an Alabastre bore of oyntmente.

And did wipe them with the heare of her head. &c.

and vncurable, the churche casteth out of her felowshippe as dead corpses: to the end that by the exaumple of one, many may be afeard to sinne. But the same cumpany doe praise and magnify the mercyes of God, by whose power the dead retourne to life again. For so notable a miracle seen, the people said: A great prophete is there sprong vp emonged vs, & god hath taken regard to his people. For the Iewes did as yet deme ne suppose no higher thynge of Christe, but that he was sum notable prophete. And of this act also did the fame of the Lord Iesus growe, the bruite of the matter being spred abrode not only throughout al Iewry, but also throughout all the coastes on euery side that lyeth about fluime Iordane, where John had afore baptised aswel the other people, as also Iesus self. A great prophete is arisē vp emong vs.

And the disciples of John shewed hym of all these thinges. And John called vnto him two of his disciples, and sent them to Iesus, saying: Art thou he that should cum: or shal we loke for another? When the men were come vnto him, they sayd: John Baptist hath sent vs vnto thee, saying: Art thou he that should cum, or shall we awaite for another? And in that same houre he cured many of their infirmities and plagues, and of cruell spirites, and vnto many that were blind he gaue sight. And he answered and said vnto them: Goe your waies, and bring word again to John, what thynges ye haue seen and heard, how that the blynd see, the halt go, the lepres are cleansed, the deafe here, the dead rise again, to the poore is the glad tidynges preached, and happy is he, that is not offended at me. The text

Than certain of Johns disciples, halfe enuying at so great successe of the thinges that were wrought and doen by the handes of Iesus, and hauyng a certain spice of emnie at his name, warryng euery one day more famous then other, and in maner derkenyng the glorye of John, of whō they had an hyghe opinion, make relation vnto John, lyng fast bounde in the prison, of all the thynges that Iesus spake and dyd.

John therfore of purpose to remedie and cure this affectionate mynde of his disciples, called two of them apart vnto him, & sent thē vnto Iesus, to demaūd of him this question: Art thou he that was sayd should cum, or els dooe we loke for another? John had so often alreadie geuen testimonie of Christe, and also poynting at him with his finger, had said of him: Behold the lambe of God: Behold hym that taketh away the sinnes of the worlde. And no thyng is there more contrary to al reason, then to thinke that so great a prophete as John, beyng now nere vnto his death, should begynne to doubte. For though his body were in prison, yet was not his testymonye of Christe bound in chaines: neither did the derkenes of the prison any thing dimme his iudgemente concernyng Christe, for whom he acknowleged in his mothers wombe, hym dyd he no lesse acknowelage in the prison. But the singuler good will iudged it so to be most expedient, that he might by this way, as it were, make deliuerie of his disciples into the handes of Iesus. When Johns disciples therfore had doen their message to Christe after the same maner & fourme as their maister had geuen them in commission, the Lorde Iesus did at the first make them no answer: But many miracles doen in their presence, right many sundrie maladies driuen out from suche as were sicke, many vncurable euils put away frō men, vncleane spirites cast out of mē with a word, the sight restored vnto many that were blind, at last thus he answered thē: To what purpose is it for me to geue sentence of my self, who I am? There is no testimonie more clere out of doubte, then the testimonye of a mannes Go your waies & bring word again to John what ye haue seen.

artes. Goe your wayes and beare worde vnto Iohn, what ye haue seene with youreiyes, and what ye haue heard with your eares. The blynd receiue their sight, they that wer lame, are made hable to walke: lepres are made clene: the deafe haue their hearyng restored: the dead are raysed to life again: the poore & lowe doore endure the glad newes of saluation: according to the prophecy of Esaye, whiche sayeth: He hath sent me to preache the ghospell vnto the poore. Iohn preached the kyngdome of heauen to be at hande. Weigh ye with your selues whether these thynges whiche ye see, be thynges worthie and semyng for the kyngdom of heaue. And blessed is he, that shal not turne these thinges which I doe for the health of men, into an occasion of slaundre to hymselfe warde. For as the greatnesse of the thinges wrought by me, shall stirre many persones to enuie agaynst me: so shall the weakenesse of this body, bee occasion of slaundre to a great many. With this saying Iesus did secretly checke the enuie of Iohns disciples, geuing also therwithall a bywarde of knowledge that it would so cum to passe, that the worldly open shame of the crosse, (by whiche in any wyse the mystery of the kingdome of heauen was to bee executed and accomplished) would turne many mennes hertes away from the doctrine of the ghospell: and further, that blessed shoulde they bee, who neither woulde beare enuie ne grutche at his glory, ne as men disdained or troubled with the reproche of open deathe, would sterte backe from his holsome doctrine.

And happy is he that is not offended in me.

The texte. ¶ And whan the messengers of Iohn were departed, he began to speake vnto the people concerning Iohn. What went ye out into the wildernesse for to see? A rede shaken with the winde? But what went ye out for to see? A man clothed in softe raiment? Behold, they which are gorgeously appareiled, and liue delicately, are in kynges courtes. But what went ye foorth to see? A prophete? yea I say to you, and more then a prophete. This is he, of whom it is written: Behold, I send my aungell before thy face whiche shal prepare thy way before thee. For I say vnto you, among women childrē, is there not a greatter prophete then Iohn Baptiste.

And whan Iohns disciples were gon their way, to reporte vnto hym the answer of Iesus: the Lorde begonne largely to speake in ỹ praise of Iohn, to the entent that none of them should by reason of demaundyng the former question by his disciples, mystrust or suspecte Iohn hymself to be any thyng wauerryng: or, concernyng his owne testimonie that he had afore geuen of Iesus, to haue now chaunged his mynde, and to be halfe in a doubte of ỹ same. Iesus therefore remoueth away fro Iohn the suspicion of inconstauncie, and also maketh Iohns testimony concernyng hym, to be of the more credēce and weight, in such wise extolling Iohns excellēt vertues, that yet neuertheles he geue hym not the title of Messias, whiche title certain persons for a good long space did labour to geue vnto him. And in this maner it was that Iesus spake. yf ye suspecte (saieth he) ỹ Iohn, who a good while sens, gaue testimonie of me, to be now of a wauerryng mynde, why than did ye a greate while a gon leaue the townes after that sorte, and renne full and whole into desert places to see the man? to see a rede (trowe ye) that is blowen to and fro with the winde and neuer long abideth stedfaste? But goe to yet, what went ye forth that laste to see? A man (trowe ye) gaily appareiled in softe sylkes, ỹ he may with deliciousnes of fare or with ambicion of honour bee corrupted? But this suspiciō cannot light on a mā, which went clothed in a camels hide, whiche gyrt his loynes with a roughe thong of hearye leather, whiche lyued

What went ye out into the wildernes for to se: A rede.

with

the geuer of remission. The Lord, whan he had spoken all this to the Pharisee, sayed vnto the woman: Thy synnes are forgeuen thee. She had made no prayers in wordes, she had made no confession at all in wordes, but she dyd muche the more euidently confesse herselfe by her doinges, and muche the more effectually did she praye with her teares. And this is to Christe the moste acceptable confession of all. And with this sorte of prayers is he moste sooneste moued to shewe mercie. Happie are those teares, blissed is that waste & losse of swete oyle, blessed are those kysses, which winne of Jesus to speake suche a worde, as this: Thy synnes are forgeuen thee. For Christ is not one that forgeueth some, and other some reserueth backe: but he doeth freely pardone all sinnes together, not imputyng any parte at all of the former naughtie liuing vnto any persone that is penitent from the botome of the herte.

And he sayed vnto her: thy sinnes are forgeuen thee.

¶ And they that sate at meate with hym, began to saye within themselues: who is this whiche forgeueth synnes also? And he sayed to the woman: Thy fayth hath saued thee: Goe in peace.

The texte.

And now marke me agayne the pharisaicall holynesse. True godlynesse doeth as verily reioyce at an other bodyes good chaunces, as at his owne. But the Pharisees that sate there altogether at the table, enuying the mercifulnesse of Jesus vnto the womanne beeyng oppressed with synne, begoonne with secrete thoughtes to murmoure agaynst hym in theyr hertes, saying: what felowe is this, whiche taketh so muche vpon hym, that hauyng none other authoritie but his owne, he remitteth sinnes too, whiche power not one of all the prophetes or patriarkes hitherto hath vsurped? No nor the priestes neither do take any further thyng vnto them, then to praye for the synnes of the people. But Jesus knowyng theyr secrete thoughtes, because he would the more confirme the womans herte, and sende her home agayne to her house a glad woman of a sorowfull, sayed vnto her: Thy feith and constaunt truste in me, hath saued thee: Goe thy wayes in peace. The Pharisees had perswaded themselues, that synnes were forgeuen through burnt sacrifices, and through washynges. And in dede those thynges had in them a certayne figure of thynges ghostly. But the lorde Jesus playnly shewed vnto them, that all synnes are through the feith of the ghospell, full and whole forgeuen for euer, to all suche as repente and emende. And thus in these thinges whiche we haue made reherfall of, hath as it were vnder a certayn shadowe, been sette forth a certayne representyng of both peoples, that is to wete, the Jewes, and the Gentyles: of whiche two peoples, the one, that is to saye, the Jewes, did with kynde and louyng pretense of wordes call and bydde Christe vnto them, crying by the space of many hundred yeres: Come thou o Lorde, and tarye not. But whan he was come, neyther did they on theyr owne parties receyue him as theyr bounden duetie was to haue doen, because they beare themselues bolde on a false perswasion of holynesse whiche they had conceyued in theyr hertes throughe the outewarde obseruyng of the lawe: and yet moreouer did they murmoure and whine agaynst others, that wer willyng to embrace saluacion whan it is offred.

And he sayd to the woman: thy feyth hath saued thee.

For while they attempte and laboure throughe the oblacion of outwarde bodily thynges, to establyshe their owne righteousnesse they were not subiecte to the righteousnesse of God, which through feyth is freely geuen. But the people of the Gentiles, to whome Christe was not come (forasmuche as besides ydolatrie which reigned in them, they wer moreouer altogether wedded to al kinde of vices,

of vices, ne had any affiaunce in the woorkes of the lawe, in whiche they were altogether ignoraunte:) assoone as they had knowleage of Iesus, did (as ye might saie) forceably breake in to him where he was, and through the plain simplicitie of feith, were made woorthie to haue remission of their grieuous offences: and did withall possible earnest good myndes, embrace & kysse the free gift of god, whiche the Iewes did either set at naught, or els at leste wyse did coldely and faintlye embrace. Albeit there is in this woman an exaumple of repentaunce sette foorth vnto all creatures in generall, whosoeuer shall begynne to lothe and hate synnefull doopynges, that he turne not hymselfe to Moses, or to the Pharisеis, ne vnto the philosophiers: leat him make haste to Iesus onely and to none other. None there is more mercifull then he: none more enclined to pardone and to forgeue. On Iesus leat hym poure oute that he hath tofore been accustomed wastefully to bestowe on his wicked sensualitee: vnto the obedient seruice of Iesus, leat hym consecrate al his membres whiche tofore did serue his filthy & abhominable lustes. The touchyng of Iesus shal take awaie all his synnes. If he cannot come to touche Iesus head, leat hym touche hym by the fete. There is no parte of Iesus so basse, but ỹ it maye make hym whole from al his synnes. A woman there was perfectely cured and healed from a bloudy flixe, whiche had no more but touched the skirtes of Iesus garmente. And Iesus is wel contented, that it bee imputed to himselfe, whatsoeuer gentilnesse or pleasure hath been bestowed on the neighbours, yea cuē of the moste lowest degree. He will acknowelege any benefite, that is doen to any membres of his. Leate not therefore all the consideracion of a sinner bee, howe muche he hath offended. Leat hym not kepe any audite or accompte of his well doinges, as though he would be at an euen poynte and rekonyng with Iesus, in suche sorte as the Pharisees did: But let him only with his veray hert thinke himself to bee naught, & with all his whole breste conceiue assured hope and truste on Iesus. Leat hym begyn to hate, that he did once after a naughtie facion loue, let hym begyn to loue that once he wickedly refused and cared not for. Faythe shal at the moste mercifull Lordes handes obteigne, that merites coulde by no possibilitie hope for. And here emong al thynges, o moste honeste Theophylus, consider me three fold soondrie persones, the firste of the woman beeyng a synner: the second of the Pharisee: and the third of the Iudge. The Iudge onely and none but he, is in verayе true dede pure from all staynyng, or filthinesse of vice and synne, or rather is the veray true fountayne of al puritie. The woman a synner dooeth nothyng els but wepe, washe, wype, kysse, and enoynte. Here haste thou the markes to knowe the duties of true loue and charitie towardes thy neighbour. The Pharisee beeyng puffed vp in pride with the Iudaicall righteousnesse, slaunderously blameth and accuseth the gracious mercifulnesse of the saueour, he thynketh skorne of the synner, and also enuieth her, himselfe beeyng cloggued with muche more grieuous eiuill. And of suche sorte for the moste parte, is the perswasion of righteousnesse, that sprynngeth of the habite or clothyng, of the choyce of meates, of putting a diuersitie betwene one daye and an other, of washynges of the bodye, and the vesselles whiche serue to eate and drinke in, of long beyng in prayers and meditacions, and of other lyke thynges, whiche haue a countenaunce and shewe of godlye deuocion afore menne, whereas in none of all these thynges consisteth the godlynesse of the ghospell.

And all suche folkes as manye as put their truste and confydence in thinges

in thynges of suche sorte as the aboue mencioned, bothe are wont folishly to stande in high conceite of themselfes, and to thynke vile of their neyghbours, and also to bee replete with enuye, and slaunderously to reproue the free goodnesse of almightie God. For what if that same woman had touched the Pharisee, with what a skornful loke would he haue shake her of, with what washynges would he haue pourged hymselfe from the infeccion of her? In suche sorte doe they despise the miserable sinning woman: who on their own partes are sore sicke of enuie, of stately pride, and of the disease of burdening men with false crimes: and are so muche the more vncurable, for that in their owne conceytes and opinions they seme nothing sicke at all. For many times it chaunceth, that menne soner amende from notorious and open vices, then from suche as kepe themselfes hydden vnder the cloke of holines. An aduoutrer, a dronkard, a felowe drouned in riotte, and Idolatrie, a souldier that dooethall as hym lusteth, a man maie sooner conuerte to good wynd, than a Pharisee, an enuious persone, one that standeth in his owne conceyt, a backebiter or a dissembler.

And they that sate at meate with him, beganne to saye within themselfes: who is this whiche forgeueth sinnes also? And he sayed to the woman: Thy fayth hath saued thee: Goe in peace. The texte.

Nowe suche as the maister of the feaste is, euen suche are his geastes also beyng Pharisees. What a felowe is thissame (say they) that he remitteth synnes? But the iudge, who alone and none but he knewe all mēnes hertes, who alone of all men myghte haue loked aloft for his holynesse, doeth manerly and courteously correct the pride of the Pharisee: he playeth the attorney and aduocate for the synner, and both assoyleth and also coumforteth her confessyng her sinfulnesse. It must therfore be the parte of an euangelical pastour, to flee the exaumple of the Pharisee, and to folow the tender ientlenes of Jesus in receiuyng synners.

¶ The.viii. Chapter.

And it fortuned afterward, that he himself also went throughout the cities & tounes, preachyng and shewyng the kingdome of god, and the twelue with him. And also certain weomen, whiche were healed of euill spirites and infirmities. Marie whiche is called Magdalene (out of whom went seuen deuils) and Joanna the wife of Chusa Herodes stewarde, and Susanna, and many other, whiche ministred vnto him of their substaunce. The texte.

For so great was the gracious goodnesse of Jesus towarde synners, were they of neuer so base and lowe degree, that he did not onely admitte this woman alone vnto the touchyng of his feete, but he dyd also at sum tymes permitte certayn women to goe all aboute with him from place to place as his Apostles did, & suffered as well hymselfe as also his disciples to be releued with the liberalitie & seruice of the same. For where Jesus (his twelue disciples & all assayes euerywhere folowyng hym, He himself went throughoute the cities, preachyng.

him, to the end that the lede of euangelicall doctrine might be ỹ more largely spred abrode) did euer now and thã chaunge places, walkyng through euery citie and village: to the entẽt that he and his said disciples cõtinually goyng about from place to place, and earnestly attendyng to the onely busynesse of preachyng the ghospell and nothyng els, should not bee destitute of thynges necessary: there were besides forth certaine holy women which folowed Jesus wheresoeuer he wẽt, & thei wer suche as either he had deliuered from vncleane spirites, or els he had healed frõ diseases. Emõg these was Marie called Magdalene, out of whõ the Lord had cast seuen deuils. Joanna ỹ wyfe of Chusa, (who was Herodes steward) of a ladie of the courte beruma diuerse vnto Christe: one Susan also, and others not a fewe, who bearyng in mind the benefite that thei had receiued, did by suche meanes as thei could helpe the businesse of the gospel forward, ministring necessaries vnto Jesus & to his disciples with their own proper goodes. For Christ beyng a poore man hymself had chosen poore men also to his Apostles: and they chaungyng their seates or restyng places, and goyng forth cõtinually from one place to an other, so often as they did, coulde not euerywhere haue bytayles and all other necessaries ready for their vse & occupiyng. And as the time was than, it was mete and conuenient that the first foundacion of the doctryne of the ghospel, should be laied by mẽ of lowe degree, of very slender substaunce, & also of no learnyng ne authoritie. Howbeit Paul (whose disciple I was and did longe tyme folowe and attende vpon hym,) had more mynde to labour with his owne handes, then to liue at the findyng of other folkes. But much more are thei that haue enough of their own and are fitte to preach ỹ gospell bound freely to departe to theyr brethren with sum portion of that, ỹ God hath sent them. And yet this notwithstandyng, he thought it to be a thing of reasõ and conscience, that they which sowed the spiritual foode should be relieued and susteined, as often as nede were, with aide and succour of thiges necessary for the body, at the handes of suche personnes for whose behoufe they toke peynes. But Christe because he woulde teache that this lyberalytie oughte not to bee of any compulsion, but of eche folkes owne accord and voluntary will, he admitted in dede and receiued certain women into his cũpany and traine, but it were only suche as of their own accorde dyd folowe: howbeit neither did he call or send for any vnto him, neyther do we read that euer he craued or required any thyng of any body, because he would ỹ more effectually make sum ashamed of their shameles fashions, for as muche as where they take no peines at all for the ghospels behouke, yet vnder pretẽce of labouryng in the ghospell, they will by plain force and extorcion loke and require to haue of the people against their willes, not only that may suffyse for necessitie, but also that is more then enough, because they wyll bee mayntened in riot and excesse. But truely the free liberalitie of good people shall neuer fail that man whiche with a syncere mynde doeth altogether embusye and occupie himself in preachyng the ghospell. Moreouer Jesus lyke as he did admit all persons, what euer they were, to the helpyng forwarde of the ghospell: so did he vse not to admit eyther his mother or any of his brethren and kinfolkes to hindre the effectuall procedyng of the ghospell.

The texte. Whan muche people were gathered together, and were cum to hym oute of all cyties, he spake by a similitude. The sower wente out to sowe his seede: and as he sowed, sum fell by the

the waye syde, and it was troden downe and the foules of the ayre deuouted it vp. And some fell on stones, and as soone as it was sprong vp, it withered away, because it lacked moystnesse. And some fell emong thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite, an hundreth folde. And as he sayed these thinges he cryed: He that hath eares to heare let hym heare.

And on a certaine daye whan he was goen forth of the house vnto a lakes syde, by reason of the great multitude of people whiche resorted vnto him to heare hym, and there sytting on the shoore banke busely teachyng the people, so great a multitude of bothe men & women out of the cities thereby, came rennyng to heare hym, that the people, gatheryng so thycke about hym, he was cõstreigned to go into a bote, and therehens as it had been out of a chayre or pulpite, he taught the multitude beyng assembled of all sortes of people, and spake many thynges vnto them vnder the misticall derke couert of similitudes & parables: partely that he might the more effectually stiere vp in them an earneste desyre to learne: and partely that it might the more diepely settle and reste in their myndes, that had been enpzienced by a mystical derke colour of speaking.

The sower went out to sow his sede

First therefore he putte foorth a similitude or parable to aduertise them all with gredie myndes to receyue the preachyng of the gospell, and not to reakon it sufficient to haue heard it, onlesse they bestowed it whan they had heard it to the vse and exercise of godlynesse. There went forth, (quod he,) a certayn housbandmanne to sowe his sede, and while he dooeth euerywhere caste his sede abrode leauyng no place voyde, as one that coueted as muche encreace as was possible: the sedes were receyued in diuerse and sondrye places of the ground, not beyng euery one of eguall fruitfulnesse, to beare.

Sum fell by ye high waye syde. &c.

For some of the sedes whan they were cast, fell by the high wayes syde, and these sedes partly wer troden on and all to bruised with the feet of suche as wente by the waye: the remnaunte, because it was not couered with earth, the birdes of the ayre dyd eate vp. Agayn some sedes fell in stonie places of the soyle, and beyng receyued with thynne couert of earth whiche scarcely hydde the stones, it sprong vp in dede a litle while: but because it had not earthe ynoughe vnderneathe it to geue it moystre to the full ryppenesse, anon after it was shot foorth aboue grounde, it dryed vp and withered awaye as soone as any feruent heate of the sunne came to it, and so euen in the first bladyng it perished.

And sum fell emõg thornes.

Agayne some of the sedes fell emong thornes, and sprong vp in dede also, but the thornes that sprõg vp with it because they quickely shoote vp and do commonly spriede themselues abrode of more thickenesse and heigth also then the corne dooeth, it came to passe that the blade that had come of good sede, was smouldred and stiefled vp, so that it could not shoote vp so high to haue the open ayer at large. But yet did not all the sedes fall vnluckily. For some there was that fell vpon good earth, and whan it was sprong foorth brought, fruite an hundredfold double.

He cryed: he that hath eares to heare

Whan the Lorde had thus muche sayed, because he knewe that the woordes whiche he had spoken wer not perfectely vnderstanded of euery bodye: and yet willyng to haue them afterward beare wel in mynde the parable whiche directly concerned the welth of all creatures: he cryed with a loud voyce, saying: he that hath eares apte to heare the wysedome of the ghospel, leat him herken wel to the woordes whiche I haue nowe spoken. For they requyre to haue an heater neyther grosse of capacitie and vnderstandyng, nor that wyl stande gaping and yeanyng whan he should geue eare as though he were more then halfe in

slepe. And they appartayne to euery one of you without exception. There bee some which lyke vnto dead images haue eares but not to heare me. They haue eares enough to serue them vnto Pharisaicall constitucions, to warde the doctrine of true godlinesse they are starcke deafe.

The texte. ¶ And his disciples asked hym, saying: what manier of similitude is this? And he sayed: Vnto you it is geuen to knowe the kyngdome of God: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this. The sede is the worde of God. Those that are beside the waye, are they that heare: than commeth the deuill and taketh awaye the worde out of their hertes, lest they shoulde beleue and be saued. They on the stones, are they whiche when they heare receyue the worde with ioye, and these haue no rootes, whiche for a while beleue, and in tyme of temptacion goe awaye. And that whiche fell emong thornes are they whiche, when they haue hearde, go forth and are choked with cares, and rychesse, and voluptuous liuyng, and bring foorth no fruite. That whiche fell in the good ground: are they which with a pure and good herte, heare the worde, and kepe it, and bryng foorth fruicte through patience.

And the disciples whiche were nerest about Jesus, and moste familiar with hym, desired hym to declare the derke misterye of the parable. To whom thus he sayed: vnto you as vnto familiar frendes of houshold, it is geuen to know the misticall secretes of the kyngdome of God. The courtes of temporall kinges haue certain priuities belonging to the, and matiers of counsail which are kept prute from the multitude of the common people, and from all suche others as haue nothyng to do in the courte: the kyngdome of the ghospell also hath in lyke manier secrete priuities belonging to it, whiche many not without consideracion and good cause why be vttered to euery body at all auentures: but must so be sette forth as they maye be seen onely of them which are of householde belonging to God almightyes court, and vnto others it must be enwrapped and shadowed in derke parables, to the entente that suche as are vnworthie persones, whan they see it, maye not see it: and whan they heare it, maye not vnderstande it. And as for the parable this is the secrete menyng of it. The sower is the sonne of man, the grounde the herte of man, the seed is the worde of the ghospell. It is not yearthly seed but heauenly, ne proceded from man: and therfore called the worde of God. The sonne of man leaueth no place voyde, but casteth his sede abrode euery where, but partely through the malice of Satan, and partely through the default of man it happeneth that the commyng vp and growyng of it proueth well but in fewe.

The sede is the word of God.

For the seed that fell by the waye syde betokeneth them whiche after a light sorte and negligently or slugyshely do heare the worde of God: and byandby or euer it can any thing settle in theyr myndes, commeth the deuil, and putting into them contrarie thoughtes, taketh out of theyr mynde all that they hearde, as one enuying at theyr welth, and with wicked suggestions doyng all the let he can that they maye not attaygne saluacion. For as the sonne of manne laboreth by all meanes possible to bryng sinners to saluacion: so doeth the other leaue nothyng vnattempted to drawe as many as euer he maye to damnacio: he therefore immediately after the castyng foorth of the seed of the worde euangelicall, slyghyng sodaynely to it, dooeth gather it vp ere it can cleue and sticke fast in the mynde: so that by this tyme it forceth nothyng at all to haue heard it. Furthermore the sede recepued in stonie grounde dooeth sygnifye them, whiche hearyng the worde receiue it with ioye, and laye it vp in their mynde, so that lyke the freashe grene blades of late sowen corne newely shotte vp aboue grounde, they shewe some hope and tokens of godlynes of themselues

selues in certain outward thinges. But forasmuche as the thing which they haue heard is not throughly implanted in them, nor hath not taken sure rooting (as it were) in the inmost affection of their hertes, they are for a litle time obedyently reuled after the worde of god, but whan any blousterynge stormes of euils doo ryse, they quaille and forsake their good beginnyng. For an easie thyng it is in prosperitie to kepe the doctrine of the gospel, but if thou haue not throughly sucked and conceiued an earnest affection & zele towardes true godlynesse: than at whatsoeuer tyme aduersitye requireth that same stout strength of an euangelicall hert: that same face of holynesse shewed for a tyme, doeth vanishe away.

Now the sede that fell emong thornes dooeth sygnifie them whiche after that they haue receiued the sede of Goddes woorde, beare away with them no frute of true godlynesse thereby, because that their affection towardes better liuyng is stifled and oppressed with cares of this worlde, with ryches, and with the sensuall pleasures of this present life. But the sede that was cast vpon good yearth betokeneth them whiche with a sincere herte taking dilygent hede, and being void from all vaine affeccions dooe receiue the holsome worde, and lay it vp in their memorie, and cause it throughly to synke downe into the bottome of their affeccions, so that by no assaulte of euils they can be remoued from the earnest exercise of godlynesse ons entered and begonne.

And that whiche fell emong thornes &c.

No man wha he lighteth a candele, coureth it with a vessell, or putteth it vnder a table, but setteth it on a candelsticke, that they which entre in may see light. Nothyng is in secrete that shall not cum abrode. Neither any thyng hid that shall not be knowen, and cum to light. Take hede therfore how ye heare. For whosoeuer hath, to hym shalbe geuen, and whosoeuer hath not from hym shalbe taken, euen that same whiche he supposeth that he hath.

The texte.

This parable therfore did Jesus vouchesalue to expounde to his disciples seuerally by themselues: partely because they should learne in other parables after lyke maner with a godly curiositie to serche out the derke menig of them: and partely that afterwarde whan due tyme and occasion should be, they myght preache openly to al creatures the same thing whiche they had at that tyme heard in secrete. For the vnderstandyng of holy doctrine is a cleare lyghte. And he that geueth parte of this lighte abrode to others, dooeth not geue it to the entent to haue it kepte hidden, but that it maye shewe lyghte abrode to many. For no man (saieth he) doth light a candell, & beeyng lighted dooeth couer the same with a vessell, ne setteth it vnder the table: but he fyrst setteth it on a candlesticke to the ende that suche personnes as come into the house may se light. For there is nothing delinered vnto you now priuately or entricked or wrapped in derke parables: but the same hereafter must be opened to the whole world, nor nothyng is now so derke or so closely hydden from the vnderstandyng of the vnlearned: but the same in processe of tyme shall be brought out by you, and shal bee sette forth to the knowlage of al creatures. Wherefore ye muste take euen verye speciall good heede, that ye with great carefulues imprint in your mindes the thinges that ye now heare, so that nothyng fall out of your remembraunce or perysshe. He that greedily receyueth the vnderstandyng of the mistical doctrine of god, & diligently laieth the same vp in his heart as a treasure, declareth hymselfe worthy to haue mo thinges

No man whe he lighteth a candle coureth it wh a vessel &c,

Take hede therfore howe ye heare.

committed vnto his credite, forasmuche as he diligently kepeth that whiche is geuen vnto hym. For he that hath, shall haue more geuen hym, but whoso through his owne negligence, leseth the thyng that he once had, suche an one shall not onely haue no more geuen vnto him, but also euen that same whiche he semed to haue, shalbe taken away from him, because he so recheles sly kepte the euangelicall treasour, wherewithall how muche the rycher that one is, so muche the more doeth he couet to be still ferther and ferther enriched.

The texte. Than came to him his mother, and his brethren: and they could not cum to him for preasse. And it was told hym, and said: Thy mother and thy brethren stand without and would se the. He aunswered and said vnto them: My mother and my brethren are these whiche heare the word of God, and doe it.

And concernyng suche lyke matters as these are, the lord Jesus put forth many other patables vnto the people: all which euery one of them, he exponded seuerally vnto his disciples. And because the Lord would declare what a precious thyng the doctrine of the gospell is, and with how great diligēce and carefulnesse it ought bothe to be taughte and to be receiued: it happened on a certain day, that while Jesus was teaching the people, his mother & his brethren came to the place beyng very desirous and faine to haue spokē with him about sum matter (whatsoeuerit was) concernynge theyr family and houshold. And thei could not cum to him for ỹ thicke preasse of ỹ multitude, wherfore there was word geuē him by others, that his mother and his brethren stode at the dore, being desirous to speake with him. But Jesus to declare that the woorde of the ghospell is a more precious thyng, then that it ought to be broken of, or interrupted for any worldly affeccions, or for any care of householde busynesse and affayres: made this aunswer to them that had geuen hym word of the matter: My mother (q he) and my brethren are they whiche heare the woord of god, and dooe it, geuyng therby a lesson, that carnall kynred ought not to be regarded or ackno welaged, so long or as often as any matters concernyng the soule health are in hand.

Than came to hym hys mother and his brethrē.

My mother and brethrē are these, which hear the word of God and do it.

The texte. And it chaunced on a certain day, that he went into a ship, and his disciples also. And he sayd vnto them: let vs goe ouer vnto the other side of the lake. And they launched forth. But as they sailed, he fell aslepe. And there arose a storme of wind in the lake: and they were filled with water, and they were in ieopardy: And they came to him, and awoke him, saying: Master, master, we are lost. Then he arose, and rebuked the winde and the tempest of water, & they ceassed and it were cd calme. And he said vnto them: where is your fayth? They feared and wondered among them selues, saying: what (thinke ye) is this: For he cōmaundeth bothe the wyndes and the water, and they obey him.

In other thyng moreouer also it was the Lordes wyll and pleasure by very true matters in dede, to teache vnto his disciples, howe that in al matters of trouble and busines by meanes wherof this world would in time to cum arise against the forward procedynges of the gospell, they ought not to falle in any despaire of mynde, nor any of them trust in his own strength, but to depende and rest all on his helpe, and further that his help shal not faile vs in any perilles or daungers, at leaste wyse, yf we want not faythfull trust in hym, and if we wyll with prayers, procedyng from the botome of our hert, call for his aide and succour. It so befell therfore on a certain daye, that Jesus whan he had taught the people all the daie long, entred into a bote with

his

his disciples, and bid them make passage ouer vnto the other side, the tyme now drawyng well toward nyghte. And as they were sailling, Jesus fell a slepe. And in the meane season there sodainly arose a piere of wind, & so troubled the water, that by reason of the waues cumming fast ouer into the ship, the disciples were in ieopardye. And beyng sore afrayed, they went vnto Jesus, and reised him out of his slepe, saiyng: Maister thou slepest, and we perishe. But Jesus arisyng vp, rebuked the wynde, and the roughnesse of the water, and bid it to be still. And immediatelye bothe elementes, that is to wete, bothe the aier and the water acknowlaged their Lorde. And at his cōmaundement immediatly folowed a great caulmnesse and stilnesse of theim bothe. And this beyng doen, he turned to his disciples, and chidyng them for that they had been so sore afrayed in his presēce, seeing that thei had hard hym so often teach that nothing should hurt thē, at least waies, if thei would kepe a stedfast and a continuall faith and truste towarde him, thus he sayed: Where is now becū that same faithfull truste of yours that ye shoulde haue in me? truely the defaulte therof was the thyng that reised vp all this troublous blousteryng. Upon this, all the companie that were carryed in the ship, whan they sawe the whole tempest soodainly quieted in a momēt at the onely voice of his rebukyng, and seing in him certain manifest tokens of sum thyng aboue the coumpace of mans reache: they were takē both with a feare and also with a great woundryng at hym, in so muche that they saied: what a man is this same? for he dooeth not onely commaunde and charge spyrites goe out of men, but also hath rewle and commaundemente ouer the dead and deaffe elementes, the sea, & the windes, and they obey his commaundemētes. So often therefore as it shall fortune vs also to bee in ieopardy, so often as Jesus slepeth in our mides, let vs with godly desires plucke him by ỳ sleue, let vs with our continual praiers awake him, and reise him: & immediately shall the tempeste bee tourned into caulmnesse. Ambicion is an euyll winde: wrathfulnesse and hatred are perillous wheorlewyndes: naughty & corrupt desires bee horrible waues and sourges: yea and readye to ouerwhelme the barge of our minde, and to turne it vpsidedoune. But the lord is to be reised out of his slepe, that he may commaunde and rewle these mocions, & streight waies shall all the tempeste ceasse.

And thei sailled to the region of the Gaderenites, whiche is ouer against Galilee. And whan he went out to lande, there mette him out of the citie a certain man, whiche had a deuill long tyme, and ware no clothes, neither abode in any house, but in graues. Whan he saw Jesus, and had cryed: he fell doune before him, and with a loude voyce said: What haue I to dooe with thee Jesus, thou sonne of the god most highest? I beseche thee torment me not: for he commaunded the foule spirite to cum out of the man. For ofttymes he had caught him, and he was bound with chaynes, and kept with fetters, and he brake the bandes, and was carryed of the fiend into wildernesse. And Jesus asked him, saiyng: what is thy name? And he said, Legiō, because many deuils wer entered into him. And they besought him that he would not commaūd theim, to goe out into the diepe. And there was there an heard of swine, feedyng on a hille, and they besought him, that he would suffre them to enter into them. And he suffered them. Whan went the deuils out of the man, and entred into the swine. And the heard ranne headlōg with violence into the lake, and were choked. Whan the heardmen sawe what had chaunced, they fled, and tolde it in the citie, and in the villages. And they came out to see what was doen: and came to Jesus, and found the man (out of whom the deuils were departed) sittyng at the fete of Jesus, clothed, and in his right mynd, and they were afraied. They also whiche sawe it, tolde them by what meanes he that was possessed of the deuils was healed. And all the multytude of the Gaderenites besought him that he would departe from them: for they were taken with great feare. The texte.

So the water beeyng all made caulme and still again, they saylled into the lande of the Gaderenites, whiche is right ouer against Galilee, a part of the neather or lower Arabie. And whan he was cum foorth of the shippe to land, there mette him a certayn man, which had been now a great long season possessed and vexed of an outragious cruell spirite: in so muche, that neyther he could be kept couered with any clothes, nor yet with any ropes or chaines be kept at home within doores: but he went wandryng about in the graues of dead folkes, and oftentymes would he out of them flye vpon suche as passed by on the way. This man remnyng forth at the noise of strangers arriuing there, sawe Jesus, not withoute a good turne and benefite for his part. For Jesus takyng pitie and compassion on the manne, commaunded the wicked spirite to departe out of him. And the partie that was possessed of ỹ deuil fel downe at the knees of Jesus. For a certain priuie power of the vertue of his godhed, had drawen the partie vnto him. But the vncleane spirite made an houge roring out, through ỹ mouth of the miserable selie creature, & sayd: O Jesus the sonne of the most high god in heauē, what haue I to do with thee I beseche thee do not torment me. For the cōmaundement of ỹ lord wrought strongly vpon hym to leaue the manne whom he had by a long space vexed. Many tymes and ofte would this wicked spirite cease on the man, & would after so manifold pieteous sortes moste cruelly tormente, and vexe him, that breakyng all his fetters, his chaines, and al thinges that he was boūd withall, he should bee driuen and feased of the deuill into desert places. Wherfore the sayed spirite was yll wyllyng and loth to leaue his olde habitacion. yea and moreouer full sore was he afeard leste the day had been now cum, in whiche they should bee adiudged to euerlastyng payne and torment of helle, there to be eternally punished for all the euil & woe which here in this world they torment and plague men withal. So than it was not repentaunce of his euill doynges that enforced him to these praiers, but feare of punishemente. But Jesus to the ende that the greatnes of the miracle should bee the better knowen to all folkes, demaunded of the wicked spirite what was his name. He aūswered, a legiō (mening by this souldierly word perteinig to warfare, that the manne was possessed not of one deuill alone, but of an innumerable multitude of deuils) for there is no one great sinne without a great ambushmente of vyces together in a cloister. But there is no sickenesse of the mynde so greuous, there is none so great a multitude of great offēces, but it geueth place and departeth at the commaundemente of Jesus. And all these deuyls beyng now in feare therof, praied Jesus that in case it could not bee auoyded but that thei must nedes be cast out of that mā which thei were in, yet at least wyse they myght not be commaunded to go doune into the depe pitte of hell whiche place they know to be ordeined for them at the last day of iudgemēt. And not ferre from thesame place, vpon a certain hill whiche lay harde by, in maner directly aboue thesame water, there was a greate heard of swyne feedyng at their pasture: so that euen by that very point we may perceyue that ỹ said countrey was heathen, and wholy geuen to al vngodlines. For ỹ Jewes by their lawe did not, ne might eate no swynes flesche.

And the deuils made request that by the sufferaunce of the lorde they myght haue libertie to flitte out of the man into the said hogges: so great a desyre & luste had the wicked spirites to doe hurt and mischiefe. And Jesus to make ỹ

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thyng bothe the moze euident, and also the moze terrible; suffred them to haue their delire. And immediately the deuils leaft the man, & wet into the hogges, and streyght waies was al the whole heard carried hedlong in a furious rage as fast as they might driue into the poole, and were there drowned stone dead. As soone as the swyneheardes sawe this, they were sore afrayed, and went their waies thence as fast as thei might renne, into the tounes and villages to beare tydynges al about what was happened. The inhabitauntes of the countreye scarcely beleuyng the tale that the swyneheardes tolde: went forth to see the prouffe and tokens of that so vncredible a matter. And cumming to the place, they see the heard to be now perished and loste, whiche a litle before was an heard of a mighty great multitude. And the man also whiche till that tyme was possessed of many deuils, and for his notable mischiefe that he did in the countrey was well knowen vnto euery body: hym they fynde now all quiet and patient, and of whole mynde, wearyng clothes on his bodie, and sitting at the fete of Jesus. For of an harbourer of deuils was he sodaynly made a disciple, and scholar of Jesus. And whereas to fore he was tumbled and driuen by wicked spirites to all kyndes of mischief, now by the tentyll and meke spirite of the most merciful lorde, he is in frampng to all earnest and deuout exercise of godlynesse. Furthermore they whiche had been there present and hadde with their owne iyes seen the mā before possessed of deuils, and had heard that there was a legion, that is to saye, a great noumbre of deuils in him, and nowe sawe hym in suche a litle while made perfectly whole, they reported to ỹ residue of the people what had befallen. Wherupon a certayne feare came vpon them all, where as they should rather haue glorified god, and louingly enbraced the power of him who had restored health to a most miserable creature, beyng otherwise past all hope of recouerie. They would fayne therfore haue had Jesus goen, as people dreding his power, but not knowyng his goodnesse: and they be more moued with the losse of their cattel, then with the health of the man restored again. Yet durste thei not be bolde to banishe or driue him out of their region: but the Gerasens tentilly desyre and praye him in the name of all the whole countreye to departe out of their coastes, so great feare had taken and possessed them all.

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And he gat hym into the shyppe, and returned backe agayne. Than the man (out of whome the deuils were departed) besought hym that he might bee with him. But Jesus sent hym awaye, saying: goe home agayne to thyne owne house, and shewe what thynges soeuer god hath doen for thee. And he went his way, and preached throughout all the cite, what thynges soeuer Jesus had doen vnto hym.

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And Jesus, because he woulde not caste an holy thing emong dogges, returned agayne to his shippe. But the partie whiche was deliuered from deuils, desyred Jesus that he might continue in his coumpaignye and awayte on hym, seeyng that he was bound vnto hym alone and to none other for receiuing his health. But Jesus woulde not suffre it but sayed vnto hym: returne to thine owne house, to the ende that by thyne owne relacion, and by sight of thee, all folkes maye certayneli knowe what thou were afore, and what thou arte now, through the benefite of God. Thy countreymen refuse to haue me come and be emong them: yet bee thou at the leaste wyse a wytnesse emong them what ill frendes they haue been to themselues in castyng me out of their region. The man obeyed the lordes biddinges, and goyng into Decapolis and throughout euery citie, he declared and talked in all coumpaynies that he came emongst, what great and high benefites he had receyued at the handes of Jesus. And

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thyllame was yet some maner of entreaunce, and fyrst settyng foorth of preachyng the gospel emong folkes beyng grosse and wicked and verye well to be resembled to those swyne, into whiche the deuils did flitte whan they lefte the man. Neyther was the open publyshyng of this man, whom the sayed deuils had to fore possessed, altogether in vayne. For many did beleue and meruayl at the thyng. And certes by this exaumple or figure, did the lorde Jesus geue a lesson to vs that the grace of the ghospell ought to be profered to euery bodye, bee they neuer so wicked, but yet notwithstandyng that thesame is not to bee thrust in theyr lappes beeyng vnwillyng to receyue it, and also refusyng it. But agayne on the other syde they muste be so leafte and forsaken, that some sparke of true godlyneſſe be lefte emongſt thē, whiche one daye in tyme to come maye by occasion appere and sparcle vp.

The texte. ¶ And it fortuned that whan Jesus was come agayne, the people receyued him. For they all awayted for hym: And beholde, there came a man named Jairus (and he was a rewter of the synagogue) and he fell downe at Jesus feete prayeng hym, that he wouldc come into his house, for he had but one daughter onely, vpon a twelue yeares of age, and she laye a dying.

Jesus therfore went backe agayne by shippe into Galilee, from whence he had come, where he was now greatly spokē of, and wonderful in euery mānes mouth, & at his returnyng a great multitude of men receiued him which with great missyng of him did looke for his returne from ỹ Gerasenes. And beholde ofttsons an occasion whiche mighte declare aswell howe readye Jesus was to helpe euery body, bothe ryche and poore, good and bad, as also how muche behinde they were in beleuyng and trustyng of God, which emong the Jewes semed to be chiefe pillours of religion, then those whiche emong the inferiour people were accoumpted moste vile and abiect. For one of the chiefe of the Synagogue called Jairus came to Jesus, & this Jairus had a daughter, within a litle ouer or vnder, about the age of twelue yeares, and she was euen nowe in dying. He fell downe therfore at the feete of Jesus, desyryng that he would vouchesalue to come home to his house and to helpe his daughter whiche euen at that present laye in dying. After suche a like sorte is the phisician wont to be called in a tyme of vrgēt nede: Come proue what thou canst doe: howe muche more full was the feithfull truste and beliefe of the Centurion, whiche sayed ỹ it was no nede of his bodely presence, but that Jesus was hable with a mere woorde of his mouthe, to helpe and to heale whom him lusteth. Jesus folowed the desire of Jairus and made haste towardes his house.

The texte. But as he went the people thronged hym. And a woman, hauyng an issue of blonde twelue yeares (whiche had spent all her substaunce vpon phisicians, neyther could be holpen of any) came behynde hym, and touched the hem of his rayment, and immediatly hir issue of blonde staunched. And Jesus sayed: who is it that hath touched me: whan euery man denyed, Peter (and they that were with hym) sayed: Master, the people thruste thee and vexe thee, and sayest thou, who hath touched me: And Jesus sayed: some bodye hath touched me. For I perceyue that vertue is goen out of me. Whan the woman sawe that she was not hid, she came trēbling, and fell at his feete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly. And he sayed vnto her: daughter, be of good coumfort. Thy feyth hath saued thee, goe in peace.

And loe in his goyng on the waye thitherwarde, by reason that the throng of people wered thicke about him on euery syde, (so great was the desyre of euery bodye bothe to heare him & to see him) Jesus was in maner borne downe emong them. And euen emongst the thickest of the people, there hadde woong

and

and thrust in emongst them a certain woman which had been sicke by the spatt of twelue yeares of the bloudy flixe, a disease lothely and muche to be abhorred. And for loue of health, she hadde bestowed all her substaunce vpon phisicians: whiche from time to tyme fed her forth with fayre promises of easing her paine, howbeit they holpe her nothyng at all, but cast her into another disease of pouertie, more then she had afore. There this good wise womā beyng destitute of all mannes helpe, tooke her refuge vnto goddes helpe, conceyuyng a meruaylous truste in Jesus, that if she might touche any parte of hym, or any thyng about him, she should be healed. Notwithstandyng muche ashamed she was to come forth before hym, and to discouer her foule disease that was to be ashamed of. But willing as it were by preuie stealth to geat from him the benefite of her health, she crepte and gotte to hym behynde his backe and touched the vtmoste skirt of his garment, whiche with the throng of the people was drawen this waye and that waye. And immediately she perceiued her disease to be gon, and the bloudie flixe to be clene stopped. And veraply Jesus nothyng enuyed the sycke woman that had her health, but willyng to shewe vnto the rewler of the synagogue and to the other Jewes a paterne of perfect feyth, sayed: Who hath touched me? Whan others that went nerte vnto hym sayed that they had not touched hym: Peter and the other disciples whiche were nerte vnto Jesus neuer from his heles, saied: Master, a thicke preesse and throng of people doeth on euery side come vpon the, and thrust thee, and as thoughe there wer but two or three here, doest thou aske who hath touched thee? But Jesus geuyng a byword that his speakyng was of no common maniet of touching, as his disciples did mene, aunswered: some bodie hath touched me, not after the common facion of touchyng one another in goyng, but otherwyse. He knoweth it himselfe whosoeuer it be: for I at the touching felte a certayne vertue procede forth from me vnto the partie that touched me. Whan no bodie made aunswer, and Jesus cast his yes aboute all the coumpaynie, as thoughe he soughte who it was, that would priuily haue stolen this benefite, the woman knowing that what she had doen halke by stealth, was not vnknowen to Jesus, came forth before him with great feare: and fallyng down at his feete confessed before all the people, bothe for what cause she had touched hym, and also howe she was immediately healed of her disease, whereof she had been fore sicke whole twelue yeares space, the phisicians takyng great labour about her in vayne. The moste mercifull Lorde droue her forcē to this confession: not to shame the woman by detectyng her, but to declare vnto the Jewes how muche and howe great a thyng it is, that an assured feith maye doe. But Jesus comforteyng the woman beyng now in feare, and lookyng for no lesse then a great rebuke for hir presumption, sayed: daughter thy feith hath deserued to haue thy health geuen thee: goe in peace, and this my benefyte bee with the forcuet: with this sayeng he touched and nipped the phariseers and Scribes, who put more hope in their owne workes, then in the goodnesse of God.

I perceyue that vertue is gone out of me.

Thy feith hath saued the.

¶ Whyle he yet spake, there came one from the rewlers of the Synagogues house whiche sayed to him: thy daughter is dead, disease not the maister. But whan Jesus heard that word: he aunswered the father of the damosell: feare not, beleue onelye and she shall be made whole. And whan he came to the house, he suffered no manne to go in with hym, saue Peter, James, and Johu, and the father and the mother of the mayden. Euery bodye wepte: and sorowed for her. And he sayed wepe not. The damosell is not deade but sleepeth. And they laughed hym to scorne, knowyng that she was deade. And he thruste them all oute and caughe

The text.

caught her by the hande, and cryed, saying: mayde aryse. And hir spirite came agayne, and she arose streyghtwaye. And he commaunded to geue hir meate. And the father and the mother of hir were astouned. But he warned them, that they should tell no man what was doen.

The lorde Jesus had not yet ended speakyng these woordes, whan one of the mayster of the Synagogues house came rennyng and sayed: Sir neuer trouble ne disease ye the Lorde any further, who is now lyke to come in vayne, for thy daughter is already dead: The felow that brought this worde thought ne had no greater ne higher opinion or beliefe of Jesus, then of some other especiall good phisician, who coulde haue holpen her beeyng sicke, and alyue: but to reyse her agayn beeyng dead, that were he by no meanes hable to dooe. Whan Jesus sawe Jairus deadly astouned and amased at this newes, he confortedhym saying: be not afrayed: onely haue thou a feithfull beliefe, and the gierle shalbe safe.

Whan they were come to the Maister of the Synagogues house, Jesus woulde not suffre any moe of the multitude to goe in at the doores with hym, but Peter, James, and John, and with them also the father and mother of the gierle. Whan he came in, he found the house all full of mourning. For the dead mayden was wept for and bewayled of all her frendes and kinfolkes: whiche dewtie and office of mournyng is commonlye dooen to the great ryche folkes at theyr deathes for a pryde and honour, more then for any sorowe. For they do make and appoynte certayne for the nonce to make lamentacion, to syng doulfull songes of mourning, and to shewe an outwarde countenaunce of sorow by weppyng and wryngyng of theyr handes, and beatyng or tearyng themselues. All this pompe and vayne shewe did Jesus refreigne and forbid, saying: make none of you no weppyng: for the mayden is not deade, but she slepeth. And they had hym in derision for his so saying: because they knewe certaynely that she was dead in dede. Than Jesus entreyng with a verye fewe persones into the Inner chambre where the dead corpse of the mayden laye, he toke her by the hande, muche like as though he should but awake her out of her slepe, saying with a good loude voyce: mayden arise. And what folowed? No creature a liue doeth more lightlier awake from slepe at the voyce of any that calleth him vp, then this mayden arose agayne from death to lyfe as soone as Jesus spake vnto her. For not onely her soule and lyfe retourned agayne into the tabernacle of hir body, from whens it had tofore departed: but also she arose vp, and walked about the house as merry and lustie as euer she was before. And Jesus to thentent that it shoulde bee a more certayne and euident declaracion of life perfectely restored vnto hir, wylled meat to be geuen vnto hir, whiche thyng whan the father and mother of the gierle saw, they wer greatly astouned. And Jesus gaue them a great charge, that they shoulde make no wordes to no creature of the thyng that had happened, as though he had been veray fayne that this miracle shoulde bee knowen but to a fewe, partelye to teache vs, that we ought not to hunte for the glory and prayse of our well dooynges at the handes of men, and partely to signifie by this figure and ensaumple, that in light faultes a rebuke secretely geuen may be sufficient. For the gierle beeing deade dooeth betoken a man throughe weakenesse and fraultie fallen into syn. The deathe was yet freashe, the corpse had not come abrode into open sight. Therfore the multitude beeing shut without doores, the matter was al ended, and but a fewe persons made priuie vnto it. But happie and blissed are they, whome Jesus dooeth so vouchesalue to take by the hande.

Beleue only and she shal be made whole.

Weepe not &c.

And he commaunded to geue her meate.

The

The. ix. Chapter.

Jesus called the twelue together, and gaue them power, and autozitie ouer all deuils, and The texte
that they might heale diseases. And he sent them to preache the kyngdom of God, and to heale
the sicke. And he saied vnto them: Take nothyng to your iourneye: neyther staffe, noz scrip,
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ted and went through the tounes, preachyng the ghospell, and healyng euery where.

AND hitherto did Jesus execute and administre the office of preachyng the ghospell in his owne persone, frampng by all the meane space, and traynyng his twelue apostles many soondrye wayes, as men that should after the receiuing of the holy ghoste, succede him in tyme to come in the office of preachyng. And foz ỹ verate cause it was, that he would in any wyse haue them continuall witnesses of his actes and preachyng. But to the entent that in the meane season they themselues also might shewe some paterne and saumple of themselues towardes the executing of so great an office, and euen the lozd beyng yet alyue they might assaye and proue how well they coulde dooe: he called them euery one together into one place, foz a lesson and token that there ought to bee no discozde ne disagreyng emong them in theyz preachyng. And to thentente that the preachyng of suche poore meane felowes and vnlearned persones shoulde not vttrely altogether lacke autozitie: he gaue vnto them mozeouer the vertue and power to cast out all kynde of deuils, and to heale al kynde of diseases. Foz it was mete that they whiche shoulde preache the kyngdome of God, should haue power ouer wicked deuils, the enemies of god: and also that suche as shoulde be preachers of that doctrine whiche healed al diseases of the mind, should not lacke vertue to heale all manier diseases of the bodye: yea and ferthermoze conuenient it was, that the people should be allured and woonne to the profession of the ghospell, by good turnes and benefites, rather then by thynges of terrour. Accozdyng to the exaumple (sayeth he) that my selfe haue geuen you, see that you gladly and freely vse your power to the healpyng of al peoples diseases and miseries: see that ye corrupte not the synceritie and pureneese of preachyng the ghospell, by any suspicion of dooyng it foz aduauntage and lucre. Than appoynted he vnto them in playne wozdes what it was that they ought to teache. Foz he gaue them in commission no suche thyng, as to teache the ceremonies of the lawe, whiche shoulde with in a shozt tyme be abolished: not to teache blynde constitucions of men, as the Scribes and Phariseis vsed to teache, when they go rounde about bothe the sea and the lande to make one selie proselite, oz nouice of their secte: But he gaue them in commaũdemente to teache that the kyngdome of God was at hande. Which kyngdom of God, did not now consist in outwarde thynges to bee dooen with the bodye, but in spirite and vertue. And thus muche to preache vnto the rude ignozaunt people, was foz that present tyme at the begynnyng sufficient foz preparyng of mennes hertes vnto an higher doctrine. And foz because the carefulneese of thynges necessarie foz the sustentacion of the bodye should by no meanes lette them from the buisineese of the ghospell, he saied vnto them: Carrye no kynde

And gaue the power and autozitie ouer all deuils.

of

caught her by the hande, and cryed, saying: mayde aryse. And hir spirite came agayne, and she arose streyghtwaye. And he commaunded to geue hir meate. And the father and the mother of hir were astouned. But he warned them, that they should tell no man what was doen.

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Welcu: only and she shal be made whole.

Weepe not &c.

And he commaūded to geue hir meate.

The

The. ix. Chapter.

Iesus called the twelue together, and gaue them power, and autorite ouer all deuils, and The argu-
that they might heale diseases. And he sent them to preache the kyngdom of God, and to heale ment.
the sicke. And he sayed vnto them: Take nothyng to your iourneye: neyther staffe, nor scrip, neyther breade, neither money, neither haue two coates. And whatsoeuer house ye entre into, there abyde and thence departe. And whosoeuer wyll not receiue you, whan ye goe out of that citie, shake of the very dust from your feete, for a testimonie agaynst them. And they departed and went through the tounes, preachyng the ghospell, and healyng euery where.

AND hitherto did Iesus execute and administre the office of preachyng the ghospell in his owne persone, stampyng by all the meane space, and traynyng his twelue apostles many soondrye wayes, as men that should after the receiuing of the holy ghoste, succede him in tyme to come in the office of preachyng. And for ỹ verate cause it was, that he would in any wyse haue them continuall witnesses of his actes and preachyng. But to the entent that in the meane season they themselues also might shewe some paterne and saumple of themselues towardes the executing of so great an office, and euen the lord beyng yet alyue they might assaye and proue how well they coulde dooe: he called them euery one together into one place, for a lesson and token that there ought to bee no discorde ne disagreyng emong them in theyr preachyng. And to thentente that the preachyng of suche poore meane felowes and vnlearned persones shoulde not vttrely altogether lacke autorite: he gaue vnto them moreouer the vertue and power to cast out all kynde of deuils, and to heale al kynde of diseases. For it was mete that they whiche shoulde preache the kyngdome of God, should haue power ouer wicked deuils, the enemies of god: and also that suche as shoulde be preachers of that doctrine whiche healed al diseases of the mind, should not lacke vertue to heale all manier diseases of the bodye: yea and furthermore conuenient it was, that the people should be allured and woonne to the profession of the ghospell, by good turnes and benefites, rather then by thynges of terrour. Accordyng to the exaumple (sayeth he) that my selfe haue geuen you, see that you gladly and freely vse your power to the healpyng of al peoples diseases and miseries: see that ye corrupte not the synceritie and pureneſſe of preachyng the ghospell, by any suspicion of dooyng it for aduauntage and lucre. Than appoynted he vnto them in playne wordes what it was that they ought to teache. For he gaue them in commission no suche thyng, as to teache the ceremonies of the lawe, whiche shoulde with in a short tyme be abolished; not to teache blynde constitucions of men, as the Scribes and Phariſes vsed to teache, when they go rounde about bothe the sea and the lande to make one selie proselite, or nouice of their secte: But he gaue them in commaũdemente to teache that the kyngdome of God was at hande. Which kyngdom of God, did not now consist in outwarde thynges to bee dooen with the bodye, but in spirite and vertue. And thus muche to preache vnto the rude ignoraunt people, was for that present tyme at the begynnyng sufficient for preparyng of mennes hertes vnto an higher doctrine. And for because the carefulneſſe of thynges necessarie for the sustentacion of the bodye should by no meanes lette them from the businesse of the ghospell, he sayed vnto them: Carrye no kynde

And gaue the power and autorite ouer all deuils.

of

of baggage aboute you on the waye, neither staffe to defende you withall; ne scrippe to kepe your meate in for store, ne purse wherein to putte any money for expenses, or charges necessarie, no nor twoo coates: for bee ye well assured, that ye shall not any where lacke any one of all these thynges, yf ye shall with pure hertes according to the tenour of my commaundement, diligently prouide and labour that the ghospell go forwarde and dayly encrease. For euery where shal there be, whose voluntary tentilnesse & liberalitie shal geue as muche as for you beeyng men that lyue from hande to mouthe, and can bee content with a litell, maye at all tymes be sufficient. Neither shall ye haue any cause to be pensike or carefull, where or how to bee entertained for lodgeyng or harbour: for whersoeuer ye can knowe of any that are woorthie and mete for the kyngdome of god, turne ye into theyr houses, and there continue at soiourne, leste yf ye should euery other whyle bee flyttyng from one house to another, ye maye seme to haue dooen it for sekyng of deyntie fare. But beeyng content with suche chere as ye shall there fynde, tarie ye so long in the houses of thesame persones, vntill the good procedyng and encrease of the ghospell shall aduertise you to go forward to another place: but if it shall any where so happen, that no bodye will receiue you into theyr house, yet acknowlage and remembre the woorthynesse and dignitie of your office, and bee not ouer earnest to thrust into their lappes whether they will or no, the thyng, which euery creature ought moste specially to craue: but streight wayes forsake ye that same citie, beeyng so ferre from takyng any kynde of commoditie by suche persones, as wilfully reiecte your preachyng, that ye shake of and caste backe agayne vnto them, yea euen the verye duste that maye happily chaunce to haue stycked on your feet: playnly testifying and protesting vnto them, that ye haue freely preached the kyngdome of God vnto them, and that they haue made themselfes vnworthie of so great a gifte freely profered vnto them. Whan Iesus had with these and many other woordes instructed and armed his Apostles, forth they went twoo and twoo together: and goyng round about vnto euery towne and village, they preached euerywhere that the kyngdome of God was come. And whersoeuer they found any menne possessed with deuils, or sicke, or in daungier of any other impediment of the bodye, they healed them in the name of Iesus. And this was the firste rudimente and entreaunce of the Apostles preachyng.

Take nothyng to your iourney, neither staf, nor scrip.

And what soeuer house ye entre into, &c

And they departed.

The texte. And Herode the Tetrarche heard of all that was doen by hym, and he doubted because that it was sayed of some, that Iohn was arisen agayn from death: and of some, that Helias had appered: and of some, that one of the olde prophetes was arysen agayne. And Herode sayed: Iehu haue I beheaded, but who is this of whom I heare suche thynges? And he desired to see hym.

By reason of these thynges the name of Iesus was so bruited abrode and made so famous, that the reporte of all his worthynges and doynges came eue to the eares of Herode the Tetrarche. For whereas he knewe not Iesus, and heard saie that a certain man there was who at the byddyng of his word could and did cast out deuils, did put awaye diseases, did restore the lame, and suche as were taken and had their sinowes shrounken, did make clene the lepres, did rayse vp the dead to life agayn: he was in great doubte and wonderously troubled in his mynde, what man this might be so sodaynly sprong vp. Some boasted abrode that Iesus was Iohn, whom Herode a litle tofore had slayne, and the same Iohn to haue returned to lyfe agayne, and therefore beyng

now

now as it were made halfe a God, to bee wexed mightye in dooyng of suche great miracles. Others said, that he was Helias, whom beeyng taken vp in a fiery chariot, the Jewes did loke for that he should cum agayn, accordyng to the prophecie of Malachias. Agayne sum supposed he was sum other of the olde Prophetes, the memorie of whiche Prophetes was high and holy, and was had in great reuerence among the Jewes. Howbeit Herode fearing on his owne behalfe yf John were reuiued again whom he had put to death, & reckening it a thing vncredible, ỹ a man once dead, should be returned again to life, saied: As for John I mine own self haue caused to be beheaded, who beyng dispatched & rid out of the world, I thought there had none been left a liue which would haue enterprised to do any suche great matters. And what felow is this of whō I heare much greater thinges thē euer John wrought. And hereupō he earnestly sought sum occasiō to haue a sight of him, not to be made better thereby, but to satisfie his own curiositie to knowe all thynges, orels in case he should so thinke good, to do euen thatsame by him that he had doen by John afore. But Jesus forasmuche as he knew Herodes mynd welynough, would not cum where to be seen of him. For he was not cum for any such purpose to fede or delite the iyes of wicked princes with his miracles, but to bring the simple poore folkes to helth: nor to be beheaded did not like him, who had predestinate vnto himself the high exalted standard of ỹ crosse. Jhō haue J beheaded.

And the Apostles returned, and tolde him al that they had doen. And he toke them, and went aside into a solitary place, nigh vnto the citie called Bethsaida, whiche whan the people knew, they folowed him. And he receiued them, and spake vnto them of the kingdom of god, and healed them that had nede to be healed. The texte

After this the twelue returned home again vnto Jesus, with greate therefulnes, declaring how the preaching of the gospell had very well prospered, and how great miracles euen thei also had doen in his name. But Jesus called them backe vnto sobrenesse and humilitie, teachyng that they shoulde not were any thyng the more haulte, ne take any thing the more highly vpō theim for the prosperous successe of any such maner thiges. For he enfourmed thē that miracles are wrought and doen through the power of god & not of men, and thesame oftentimes to be shewed foorth by other men, then suche as are predestinate to euerlastyng life: and that onely the godlynesse of mynd doeth make a man blessed, whether he haue ỹ power to worke miracles, accordyng as the tyme requireth, orels haue it not. Jesus therfore of purpose to teache them by the dede selfe, and by the liuely practysyng of the verye thyng, after what sort they ought to fede the multitude with the foode of Gods word & of the ghospell whiche they had learned of him, he went aside with them oute of the cumpany into a desert place, where thei might repose thēselfes awhile after ỹ labour of their iourney. For in that place there was so great a resorte of people about them, that they could haue no maner tyme of respite, no not so muche as to eate their meate. He had them away therefore into a solitarye place hard by a citie of Galile called Bethsaida, whiche was the native cōtrey of Peter, Andrewe, and Philip all three, and doubteles this departyng aside into a place solitary, was not bestowed vpon fond sensual pleasures or on slepe, but vpon a quietnes to pray and to geue thākes to God. For of such sorte ought the pastyme and relaxacion of suche men as are folowers of the

Apostles

Apostles to be. But assone as it was spyed abrode by the bruite of ỹ people, whyther Jesus had conueyed hymselfe to be solitary: an innumerable multitude of people gatheryng together in clousters on euery side, went after him into wylderneſſe. Than Jesus seeing the gredy desires of them, came out of the solitarie places that he had gon to for to repose hymselfe, and so litteli mynde had he to putte them away from hym, that he went of his own accord to mete them, teachyng his disciples therby this lesson also that after a litle shorte tyme of reposyng thẽselues they ought euen anon eftsones to returne from restyng, vnto the office of preachyng the ghospell. Whan Jesus was com forth, and sawe the infinite multitude of menne, women and chyldren, that had cũ so great a iourney on foote out of diuerse places into deserte, as shepe wandryng hither and thyther, for lacke of a shepeheard, beeyng moued with pitie and compassion, he first fed their soules speakyng vnto them many thinges of the kingdome of god: than did he heale them whiche were holden with great diseases and other maladies of the body.

And he receiued thẽ.

And spake vnto thẽ of the kingdõe of god.

The texte. And whan the day began to were away, than came the twelue, and said vnto him: send the people away, that they may goe into the tounes and next villages, and lodge and geat meate, for we are here in a place of wildernes: But he said vnto them: Geue ye them to eate. And thei said: We haue no mo but fiue loaues and two fyches, except we should goe and bye meate for all this people: And they were about fyue thousand men: And he said: Cause them to sitte doune by fyfties in a coumpany. And they did so, and made them all to sitte doune. And he toke the fiue loaues, and the two fyches, and loked vp to heauen, and blessed them, and brake, & gaue to the disciples, to set before the people. And they all did eate, and were satisfied. And there was take vp of that remained to them, twelue baskets full of broken meate.

While these thinges were in doyng, the daye began to drawe towardes an ende. And the apostles considerying the multitude to be infinite, & the euẽtide to drawe nere, the place to bee ferre from any towne or village, and that they had no bytayles there: they put Jesus a litell in remembraunce, saiyng: Leat goe the people in season, that goyng into the next litell townes and villages here about, they may geat themselues meate: for this is a desert place where is no meate to be gotten. And Jesus to shewe that they whiche with all their harte applyed the doctrine of the gospel, should be so prouided for, that they should neuer lacke meate, and also minding that the miracle whiche he entended there and than to shewe, should be very euident, he aũswered his disciples: they nede not for this purpose to depart hens into any townes or villages: but rather geue ye them meate your selues: shewyng vnto theim by thesame by woorde, that this thyng also dooeth otherwhyles appertaine to the duetie of one that supplieth an Apostles roume, to relieue the neteſſitye of their flocke with part of their owne substaunce, be it neuer so small. And the Apostles at this tyme lacked no good will, but sory men they were that thei lacked habilitie. And therfore thei aũswer in this maner: we haue not a bytte of meate in the world, more thẽ fiue loaues and two fiſhes: And this prouiſion will scarcely be enough for vs, as fewe as we be for oure supper, excepte percase it bee thy pleasure that we shall goue into the nexte townes and villages here aboute to bye meate, asmuche as may serue so great a multitude as here be. But therunto had we nede to haue a good summe of money, wheras we haue but right small store of money among vs all.

We haue no mo but fiue loaues and two fyches.

For

For there wer almost the full noumbre of fyue thousand men. Then sayed Jesus: Cause ye them to sitte downe by compaynies, and so to deuide themselues that they sitte by fiftie and fiftie in a compaynye. For so dooe they that make a feaste of a great noumbre, vse to appoynte a determinate noumbre of persones and messes to euery table, that the butlers and other seruitours maie knowe how muche to appoynte and prepare for the same. The Apostles although they sawe no prouision toward, yet at the lordes commaundement, thei bydde the people to sit down by compaynies as afore is sayed, euen as though meate shoulde immediately be sette afore them. The people also on the other syde euen with lyke playnesse doe as they are bidden. Jesus therfore a manne of a newe and a straunge facion to bee a feaster of geastes, toke the fyue loaues and twoo fishes, and liftyng vp his yes streight to heauen, he firste halowed them with luckie woordes of multiplying, and than he brake thesame, and deliuered it by piece meale vnto his disciples, to set before the people. They were euery one refreashed with as muche as they woulde eate, and so ferre they wer from lackyng any thyng, that whan euery body was satisfied with the largest, there were twelue basketes ful of broken meate gathered by the handes of the disciples. And in this matier too, there lyeth hidden a figurate representacion of a more secrete doctrine. The Apostles had prouision of viaundrie, but it is suche as belongeth to Jesus. This viaundrie lyke as it is of lyght pryse and course geare for poore folkes eatyng, so is it but litle in quantitie. For the doctrine of Moses is manyfolde: and the philosophiers learnyng is of soondrie maner sortes of matiers and ful of plenteous stuffe: but the woorde of the ghospell is playne homely geare, and short, and yet suche as maie suffise for the soules of all nacions to be refreashed, in case it be deliuered and receyued as it ought to bee. To men of the apostles profession is the woorde committed, wherewith soules are made fatte: but thesame woorde doe they not sette afore the people to fede on, except it be firste consecrated and broken of Christe. For than and neuer els is it the true fruite of preachyng the ghospell, if the teacher dooe not presumptiously vsurpe to hymselfe the gift of learnyng whiche he hath as a thyng commytted to his credite, ne vndiscretely or misaduisedly shewe foorth the same as thoughe it were of his owne: but yelde it vnto Christe to bee made holy of him. Otherwyse all in vain shall the teachers labour bee when he preacheth, onlesse Jesus shall firste haue blessed the woorde, onlesse he shall haue broken it, onlesse he shal with his own handes deliuer it to be distributed to the people. For pithtye and effectuall it is whatsoeuer procedeth out of hys holy handes, he only it is, that fedeth, that refresheth, that maketh full: bishops are nothing els but ministers and distributoures of an other mannes liberalitie. The people all the while sitteth down in coumpanies vpon the ground nothyng stickyng or doubtyng, nothyng murmuryng or repinyng, whereby is signified, that in the faithfull congregacion of Christes churche, there oughte to be sobre humilitie, and plain faithfull truste of the heart in god, without any doublenesse, and that all discorde and sedicious byroare ought to be away. Consider me ferthermore this mysterie too. The Lorde Jesus firste of all thynges taught and healed the people, and than fedde them afterward.

And they were about fiue thousand men.

And he toke the fiue loaues and blessed them.

The woorde of God also is the heauenly meate of the soule. But sum portion hereof is not denayed to the vngodly and to the newely entered or instructed in the faythe. For it is the medicine of mennes soules, and the refection of

the.

the weake. For wholsome doctrine worketh the like effect in the soules of sinners that Jesus with his worde and his touchyng did in diseases of the body. But there is a mistical bread whiche is not geuen but to persones now alreadi wel taught, and also throughly healed. Thesame forsouth is that heauenly breade of the lordes body, which is not geuē to those that are not yet through baptisme receyued into the body of the churche and congregacion: ne vnto suche, whose mynde and soule is holden with some grieuous cryme, as it wer with a mortall sickenesse. And that same meate of the priuie hidden wysedome of God, (which Paule the Apostle dyd not shewe forth but emong the perfect,) is not to be vttered vnto all persones at auenture.

The texte. ¶ And it fortuned, as he was alone praying, his disciples were with hym and he asked them, saying: Who saye the people that I am? They aunswered and sayed: Iohn Baptyste, some saye Helias, and some saye that one of the olde Prophetes is arisen. He sayed vnto them: But who saye ye, that I am? Simon Peter aunswered and sayed: thou art the Christe of god: and he warned and commaunded them that they should tell no man that thyng, saying: the sonne of man must suffre many thynges, and be reproued of the elders, and of the high priestes and Scribes, and bee slayne, and ryse agayn the thyrde daye.

Who saye the people that I am?

Now because the lorde had so tempered all his sayinges and dooynges, that some whiles he would shewe forth tokēs of his godly power, and another tyme he would manifestely shew the veritie of his humayn nature: the opiniōs of men concernyng hym dyd muche varie. But because it was requisite that emong them, by whom he had appoynted to renewe the world, there should bee one vniforme profession perfectly agreyng in it selfe concernyng hym: at a time whan he was in his prayer solitarie with his disciples, he demaunded of them what opinion the people had of hym, or whom they sayed that he was. The disciples aunswere: some suppose thee to bee Iohn the Baptiste reuiued agayn: some saye that thou arte Helias, of whom the Iewes thynke that he shall come agayne before that Messias shall come: and some others beleue the to be some one man of the olde Prophetes called to lyfe agayn. Than sayed Jesus. As for the people, they are inconstaunt and waueryng as they are woont to be. But ye that knowe me nerer and familiarly, who dooe ye saye that I am? There Petur beeyng more ardent and fyerie then the residue, made aunswere in the name of them al: we know thee to be Messias, whom God hath enoynted with all heauenly gyftes of grace: And this their right profession Jesus in dede alloweth well, but yet he geueth them a great charge, that they shoulde make no woordes to no creature, what opinion they were of. For he sayed the tyme of openyng that misterie in the open face of all the worlde was not yet come, and that the sacrifice of his death muste firste bee executed and accomplished, and that he was appoynted to come to the glorie of that name, by many kyndes of despite and reproche. For the sonne of man, sayeth he, muste abyde muche woe, and must bee reproued of the elders, and of the Scribes, and of the chiefe of the priestes, yea and at length bee slaine too, and aryse agayne from death to lyfe the third date. Ye muste therfore beware, leste the glorye euen of this name if it should now at this present be preached, should not fynd feyth to be credited, because of the affliction and death of the bodye, and so might be a let to my death.

Simon Peter aunswered and sayed: thou art the Christe of God. &c

The texte. ¶ And he sayed vnto them all: If any man wyll come after me, leat hym denye hymselfe, and take vp his crosse dayly, and folow me. For whosoeuer wyll saue his lyfe shall loose it.

But

But whosoeuer dooeth lose his life for my sake, the same shall saue it. For what auaunta-geth it a man, if he winne the whole worlde, and lose himselfe, or runne in damage of him-selfe. For whoso is ashamed of me and of my woordes: of him shall the soonne of manne be ashamed, when he cometh in his maiestie, and in the maiestie of his father, and of the holye aungels. I tell you of a trueth: There be some standing here, which shall not tast of death; till they see the kyngdome of God.

Than where Petur at the mencionyng of deathe trembled and quaked for be-raye feare, and aduised Christe to some other better waies then so, whan Jesus had putte hym to silence, he begoonne to exorte his other disciples also to the fo-lowyng of his deathe, saiyng: Thus hathe it pleased my father: by thys waye muste I come to glorye. And whoso wyll bee a disciple of myne, yf he gladly de-syre to bee partaker of my blisfulnesse, he muste of necessitye bee a folower of my deathe afore. It is not enoughe to goe folowyng me on foote at my heles where I goe: he muste folowe me in deedes, or els will I not acknowlage hym for a disciple. For whosoeuer shall come to the office of preachyng the ghospell, must denye hymselfe altogether, and muste renounce all the cares of this worlde for euer, tychesse, pleasures, promocions, kynsfolkes, affeccions, pes and lyfe it selfe also, and muste euery daye take his crosse on hys backe, hauing his mynde euer-more readye vnto all suche thynges, as ye see that I abyde and endure. I wyll goe before you as the maister: least hym come after whosoeuer shall bee mynded to bee a disciple. Neyther is there anye cause why ye shoulde feare to bee slayne. For so to perysche, is to bee preserued. For whosoeuer shall lose his lyfe for my sake, the same hath set his lyfe in perfecte safetye: and on the contrary side: who-soeuer slettyng backe or shrynking away from the busy charge of the ghospel, shall haue a mynde to saue the lyfe of hys bodye, the same shal lose the life of his soule, which alone and none but that is to bee reckened the true lyfe: and for the preseruyng of this lyfe, it is the parte of a wise man gladlye to take the losse of all other thynges in the worlde. For what shall it auayle a manne, yf he wynne all that euer this worlde hath worthye to bee desired, whan he hath loste hys owne selfe, whan the mannes selfe dyeth those thynges also that he had gotten are perished and gone with hym. And he perisheth altogether in dede, whoso hath loste euerlastyng lyfe. Leate no disciple of myne thinke shame to suffre such thynges which I my selfe shall suffre. Leate hym not bee ashamed to profesle my doctryne afore all the worlde. For whosoeuer shall bee ashamed of me and my woordes before men as one offended and slaundred with the worldly shame of the crosse: of suche an one shall the sonne of man agayne bee ashamed, whan after the layyng downe of the infirmitie of the fleashe, he shal come at the seconde time shewyng forth vnto the whole vniuersall worlde the maiestye of hymselfe, of his father, and of hys holy aungelles. And doubte ye nothing that the thing that I saye, shall one day come to passe. For this I affirme vnto you for a mat-ter of assured trueth. Some there bee here emong you standyng by, whiche shall not departe out of this life, but that they shal fyrst in some parte se the maiestye of this kyngdome of god. The thyng that nowe lyeth hidden, shall one daye in tyme to come be made open and manifeste vnto all creatures.

And it tourned vpon about an eyght dayes after these sayynges, he tooke Petur and John and James, and wente vp into a mountayne to praye. And as he prayed, the facion of his countenaunce was chaunged, and his garmente was whyte, and shone. And beholde there talked with hym two men whiche were Moses and Helias, that appeared in the ma-iestye, and spake of his departyng, whiche he should ende at Hierusalem. But Petur & they The texte.

that wer with him, were heauy with slepe: And whan they awoke they sawe his maiestie, and two men standing with him

Than Jesus to perfourme the promysse whiche he had nowe made, dyd about theight day after these woordes speaking, choose out three of his .xii. Apostles, that is to wete, Petur, James, and John, and according to his accustomed woont, he gotte hym vp to a mountaine, there to praye. And as he was in prayyng, his face was soodaynly chaunged into an other lykenes replete with maiestie and glorye, and his garmentes shone as white as any snowe. There were seene also with him at the same instaunte two other men of lyke maiestie talking with him, of whome the one was Moses and the other Helias: For the lawe had by figures set out Christ derkely (as it were) in a shadowe, and the prophecies had directely poynted him oute what he was. Nowe the talkyng of these two with Jesus, what other thing doeth it signifie, but the perfecte agreyng of the olde and newe Testamente together? Their talkyng with hym was concernyng the kynde of deathe, whiche the Lorde according to ỹ tenour & fourme of the prophecie many a daye afore written and set forth by them, shoulde afterwarde accomplishe at Hierusalem: to thede that eftsons the delectable sweetenesse of the glorie, shoulde bee brought to a tempre with the mencion of deathe. But al this did not the Apostles euen verey wel see, because they had their yes euen heaupe with slepe. But as soone as they were awaked, they playnely sawe the maiestie of the Lorde, and also the two men standyng harde by him.

And spake of his departyng. &c.

The texte.

¶ And it chaunced as they departed from him, Petur saied vnto Jesus: maister, it is good beeyng here for vs, let vs make also three tabernacles, one for thee, and one for Moses, and one for Helias (and wist not what he saied.) While he thus spake, there came a cloude & ouer shadowed them, and they feared when thei wer come into the cloude. And there came a voice oute of the cloude, saing: This is my dere sonne, heare ye him: and as soone as the voice was paste, Jesus was founde alone, and they kept it close, and told no man in those daies any of those thinges whiche they had seen.

Whiche two men when they begun to departe from Jesus, Petur fearing leste all that same delectable sight shoulde also goe awaie, he saied vnto Jesus: Maister it is no goyng any whyther oute of suche a place as this. Fare well Hierusalem and leate it goe, which threateneth to put thee to death. Tushe lette vs rather make three tabernacles here in this mountayne, one for thee, one for Moses, and one for Helias. Thus spake Petur as a man inebriate and made droncken with the sweetenelle of this vision, not knowyng what he saied. For he required to triumphe before he had woonne the battaile: and woulde haue had the best game of rennyng, before he had renne for it. Euen in the instaunte tyme while Petur was speakyng these woordes, there soodaynly arose a cloude and caste a shadowe ouer all the disciples, beeyng nowe not hable in their mortall bodie, to abide the beholding of so greate glorye. And while Moses and Helias wer entreyng into the cloude, and wer vanishing awaye from the yes of the disciples (for reason it was that the light of euangelicall trueth apperyng, all shadowes and misticall derkenesse of figures shoulde geue place and be gone) the voyce of his heauenly father sowned downe from the cloude saying: Moses and Helias, who prophecied of my sonne, the Jewes haue hitherto had in right estimacion and reuerence. Great men were they two in dede, yet wer they but my seruauntes. But thissame is he that is my sonne, so dere beloued vnto my hert.

There came a cloude & ouer shadowed them. &c.

as

as none other is but he alone, therefore herken ye to hym. This voice thus sounyng in their eares, Jesus was founde alone, leste they mighte haue demed the testimonie of that voyce to concerne any other person then euē verey him only. And the sayed three disciples tyght so as they were commaunded of the Lorde, kept the matter close, and reported not the priuity of that vision to any creature aliue, vntill Christ had arisen againe from death to lyfe after his passion. For it was not the Lordes pleasure to haue the maiestie of his Godhed published or openly spoken of before the tyme of his deathe, aswell because there shoulde bee nothyng that myght be a lette vnto thatsame sacrifice whereby mankynde was to bee restored, as also because that thyng myght not bee openly talked of, whiche no man woulde than beleue, yf it had bene reported. And all vnder one, did he therin by an exaumple, that was a true matter in dede, geue a lesson to vs, that in case any excellent good thing be in vs, we should rather kepe it close then make bauntes or braggues therof: and in case we haue any special vertue or good qualitye in vs by the free gyfte of God, thesame is to bee declared and shewed in deedes, rather then by makyng many gaie or high woordes of it.

Jesus was found alone

And they kept it close. &c.

¶ And it chaunced that on the nexte daye, as they came down from the hille, muche people met hym. And beholde: a man of the coumpaignie cried out, saiyng: maister, I beseche the beholde my sonne, for he is all that I haue, and see, a spirite taketh hym and soodaynely crieth, and he knocketh and beateth hym that he foometh againe, and with muche peine departeth from him, whan he hath rent hym. I besought thy disciples to cast hym out, & they coulde not. Jesus answered and saied: O feithlesse and crooked nation, howe long shal I bee with you, and shall suffre you? Bryng thy sonne hither. As he was yet a cummyng, the fiende rent him and tare him. And Jesus rebuked the vncleane spirite, and healed ꝑ childe, and deliuered him to his father. And they were all amased at the high power of God.

The texte.

The nexte daye folowyng, Jesus came downe from the hyll with his said thre disciples. And he foūd a mighty great multitude of people gathered about the residue of the disciples, whom he hadde lefte there behynd hym whan he addressed hym to goe vp to the mountayne. But the people assoone as they espied Jesus returnyng agayn, went to mete hym. For they had found a great lacke & mysse of his presence. And there had happened a freshe matter, why they should require to haue his presence. For one of ꝑ coūpaignie cryed out to hym saiyng: maister, I most humbly beseche thee, leat the extreme miserie of a sonne of mine moue the. For I haue no mo but him alone: and he is holden with an extreme tyrannous deuill, whiche dooeth euerye other whyle soodaynlye take hym, and vexeth hym sundry waies, that pitie it is to see, with much greate roaryng, flasshyng hym on the grounde, and so wrestyng his limmes as though he woulde teare them from the body of hym, and he fompyng at the mouthe for peine all the whyle. And as often as he taketh hym, he scracelye departeth from hym, vntyll all hys body be rent and torne. I prayed thy disciples to caste out this spirit. They did their best, but they haue not bene hable to dooe it. Than Jesus well perceiuyng that the thyng hadde so chaunced by reason of the fathers vnbeliefe that prayed for health to his sonne: and in consideracion of his disciples feithe beeyng yet hitherto but weake, he cryed with a loude voyce, saiyng: O nation full of mistrustyng, and of an herte nothyng single, howe long tyme shall I bee conuersaunt emong you, and shall suffre these thynges? Can I not yet all thys whyle bring thus muche to passe, to make you haue a perfeicte feyth and truste in me, dooeth the weakenesse of thys bodye of myne so muche leate you? And turnyng hymselfe to the man, and requyring of hym afore hand to haue a more

I besought thy disciples to caste him out and they coulde not.

sted fast feith, he saied: Bring thy sonne hither to me. And as soone as the young thyng was brought to Jesus, the euil spirite that was in him tooke him, quasshyng the chylde on the grounde: and immediatelye Jesus restored hym to hys health, and gaue him to his father agayne made perfectely whole, where his father had brought him thither vnpossible to be cured by any mannes helpe. The more miserable that the sight of this euill had been, so muche the more did the people euery one of them meruaill to see howe quickelye the childe was holpen out of hande, by the vertue and power of God.

And they were all amased at ỹ myghtye power of God.

But whyle they woondred euery one at all thynges which he dyd, he saied vnto hys disciples: leate these sayynges sincke downe into youre eares. For it will come to passe that the sonne of man shalbee deliuered into the handes of menne: but they wiste not what the word ment, and it was hidden from theim, that they vnderstoode it not. And they feared to aske of hym that saiyng.

The texte.

But whan the fame of Jesus waxed euery daye more and more famous through suche actes as these: A certayne temptacion of worldly glory entred into the hertes of his disciples, by reason that they hadde suche a maister, in whose name, euen they also themselues dyd manye great actes to be woondred at. But Jesus calleth them home from this affeccion to the contemplacion of his lowe state of abiection in this worlde, at whiche the time was not long to come, when they woulde be offended and slaundred. The glorie of dooeyng miracles (sayeth he) is now a matter of delectacion vnto you: but it is a thing much more materiall for you, depely to enprint in your hertes these sayinges of myne, from which your myndes dooe gretlye abhorre. For that thyng ought ye moste of all to haue in mynde, whiche it shall behoue euerye one of you to folowe. As for glorie leat me alone to see for that. For the thing muste nedes come to passe, that I haue alreadye tolde you, and yet nowe agayne I saye vnto you, which is, that the sonne of man, whose glorie and fame dooeth nowe delite you, shall ere long be attached, and shall bee deliuered into the handes of menne, and shall sundrye waies suffre much affliccion, and shal lastely be put to death. This tale, though it had bene once or twise heard out of his mouth, yet had not it well settled in the myndes of the disciples. For they coulde not well beare in mynd the thing which they had no luste to heare. They abhorred the mencion of death: as men setting al their mindes on the glorie of Jesus, not hauing al the while any intelligence or vnderstanding that the glorie of the Lord was moste chiefely to be renoumed and made famous, through the open worldely shame of hangyng on the crosse. And in dede they hearde a speakyng of death, but it was as it had been halfe in a dreme, nothyng well vnderstandyng what the thyng ment whiche was spoken, and yet durste they not demaunde anye questions of hym, what these woordes might mene, haupng freash in theyr remembraunces, that Petur whan he was somewhat ouer bolde and butsye with Jesus, had hearde Jesus saie vnto hym: auaunt out of my sight thou Satan, thou haste no sauerynge of those thynges that appertein to God, but altogether of such thinges as appertein to ỹ worlde.

For it wyll come to pas that the sõn of man.

And they feared to aske hym of that saiyng

¶ And there entred a thought emong them, whiche of theim should bee greatest: whan Jesus perceiued the thought of their hertes, he tooke a chylde, and set hym harde by him, and sayed vnto them: whosoeuer receiueth this childe in my name, receiueth me. And whosoeuer receiueth me, receiueth hym that sent me. For he that is least emong you al, the same shalbee greatest.

The texte.

After al this same, Jesus wente to Capernaum: And so it was, that for as much

muche as the disciples wer yet carnal, because they had seen the glory of woorking of many miracles, and because they had heard the maiestie of the kyngdome of God promysed, and because themselves too, had doon many woonderfull thynges aboue nature at ỳ name of Iesus: a certayn worldly thought entred into theim which at laste brast out thus ferre, that as they were going on the way, they reasoned together one with an other, whiche of them should sitte highest in the kyngdome of heauen. For they dreamed that such a like order should bee in the kyngdome of heauen, as they had seen in the courtes of worldely princes, or in tyche folkes houses, in whiche he that is more proude, and quicker or bolder spirited then an other is, he is the more Iolier fellowe. Than Iesus, although he knewe well enoughe what it was, that they had emong themselfes kept disputations of: yet as soone as he was come into ỳ house, he demaunded of theim what the matter was, that they had so hardely disputed and reasoned of by the waie. And they all playng mum, and not hauyng a woorde to saie, becaus: they wer halfe ashamed of the matter, Iesus to shewe that their thoughtes and their priuie talkes behynd his backe wer not hydden ne vnknowen to hym, toke a litle innocente childe in his hand, and set hym hard by his syde, and callyng the twelue together vnto hym, he sayed: ye dispute of greatnesse, whiche of you shalbee greattest. The greattest with me are those that are moste inferiours.

What is more playne without fraude or guyle, then this litle chylde, or what thyng more lowe? Euen verey suche muste ye become, if ye will be chiefe in the kyngdome of the ghospel. The kyngdome of feith and charity, knoweth none ambicion, it is not acquainted with playng the Lorde, it can no skill of tirannye: whatsoeuer persone receiueth vnto him suche a childe as this, in my name, receiueth me myselfe: and whosoeuer receiueth me, receiueth hym that hath sent me. If I haue plaied the Lorde towardes you, than reason you also who shalbe ỳ chiefe emõg you: but if I haue rather vsed my self as a willing and a readye seruaunte to the commodities of all persones, knowe ye that he shalbee a great man emong you all, who in contemnyng of glory, in humilitie and submission, and in feruent affection to bee as a seruaunte to dooe all creatures good, shalbee the least and moste inferiour of all men.

Whosoeuer receiueth this chylde in my name

The texte. And Iohn answered, and saied: maister, we sawe one castyng out deuils in thy name and we forbad hym, because he folowed not with vs. And Iesus saied vnto him, forbid ye hym not. For he that is not against vs, is with vs.

And because they had hearde hym saye, that litle ones are to bee receiued in the name of Iesus, it came into Iohns mynde, that they had excluded and debarred a certayne man from the fraternitie of ministring the ghospel. He therefore is in a doubte, whether that lyke as all men were to bee receiued vnto the felowship of the saluacion of the ghospell, so in lyke maner all men wer to be admitted to the ministracion of preachyng the ghospell, and to the woorkyng of miracles. And in this poynct was hydden a litell spice of a certaine secret pangue of enuye. God had tofore geuen power vnto the twelue onely, to caste out deuils: and to heale diseases. Thys dignitie they thoughte not mete to bee made common to any others. And therefore Iohn saied: maister at the tyme whan beeyng sent foorth by thee, we executed the office of preachyng the ghospell abrode: we sawe a certaine man casting out deuils in thy name, though he bee none of the noumbre of vs twelue, no nor dooeth not soe muche as folowe

We sawe ne castyng out deuils in thy name

thee neyther. This man, as one beyng a straunger to our brotherhood, we forbadde that he shoulde no more so doge. Than Jesus although he would in no place suffre hymselfe to be preached of by the wicked spirites, yet teacheth that men of what sorte soeuer they bee, are not to bee forbidden from hauyng to do in the ghospel, although they do the same of no verey sincere hert, so that (saith he) the thyng that they doe, they doe it in the name of Jesus, and doe the same thyng that ye doge. For whosoeuer is not an aduersarie vnto vs, doeth euen in that verie poynte make on our syde, that he doeth not against vs. To such a thyng as is straunge and by all possible waies to be euerye where published abrode, al fauour doeth auaile. The miracle is not his ỹ doeth it, but Goddes, who sheweth his power by man, as by his ministre and instrument. Therfore whatsoeuer persone sheweth any miracle by callyng vpon my name, doeth the publish and spred abrode my glory, and debarreth himself of al title to speake il of me from thenceforth, whose name he hath found so effectual & ful of powr.

For he that is not against vs, is with vs.

The texte. ¶ And it fortuned whan the tyme was come that he shoulde bee receiued vp, he sette his face to go to Hierusalem, and sent messagiers before him. And they went and entred into a city of the Samaritanes, to make ready for him. And thei would not receiue him because his face was as though he would gooe to Hierusalem. Whan hys disciples, James and John, sawe this, they saied Lord, wilt thou that we commaund fyer to come down from heauen and consume them, euen as Helias dyd? Jesus turned about, and rebuked them, saiyng: ye wotte not what maner spirite ye are of. For the sonne of manne is not come to destroy mennes lyues, but to saue them. And they went to an other towne.

And so it befell, that the time beeyng nowe verey neere at hande, when Jesus leauyng the yearth, should be receiued vp into heauen, the Lorde had already entred his iourney, and shewed euẽ plainly by his countenaunce, that he was bounde towardes Hierusalem, as one that purposely minded to be in the way agaynst the occasiõ of his death should come. He therfore sent messagers afore hym two or three of the Apostles, to prepaire him some harbourgh and place of soiourneyng within a certaine citie of the Samaritanes, throughe whiche his iourney laye. And whan they came, the iouneismen had shutte the gates of the citie against them, because they coniectured by the verey factions and countenaunce of the Apostles, that they were gooyng towardes Hierusalem.

For the Samaritanes, in conliderac̃yon that all theyr woorshyppyng of God was in a mountaine of their owne, hated and abhorred all such as went to Hierusalẽ in the way of deuocion to worship God there. Upon this James and John who hadde been sente on the sayed message, when they sawe the vncourtesie of the inhabitaũtes there, whiche woulde not suffre them so much as to come within the precincte of their towne walles: beeyng euen all out of patience, sayed to the Lorde: Maister, is it thy pleasure that we bidde fier to come downe from heauen, as Helias ons dyd, whiche may consume these felowes? But Jesus because he woulde shewe howe great the mildenes of a teacher of the ghospell ought to bee, bridleed their wrathefulnesse with a sharpe rebuke, saiyng: Take ye not the dede of Helias for your exaumple. He beyng led with the spirite brought the wicked people of that tyme to confusion. But as for ye doe not yet vnderstand what spyrite ye ought to bee of. That same spirite of the ghospel is more meke then so. There shall hereafter come a time of reuelle and vengeaunce. But vntill that daye the sonne of man is come, not to cast awaie mennes liues or soules, but to saue them. They ỹ do now at this present

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kepe vs out of their towne, wil peraduenture an other day hereafter take vs in. They are therefore to bee saued, that they maie bee in case to repent & emende. And so leauyng the towne, they turned an other waye to an other litle towne. By these wordes Jesus toke out of theyr stomakes al desirefulnesse of doing vengeaunce, and taught vs to vse fauourable bearyng towardes suche as at the firste begynnyng woulde exclude and kepe out the doctrine of the ghospel from theim, allegeyng that it was enough to leaue such for a season vntil they might at a tyme of occasion bee conuerted to a better mynde.

The texte. And it chaunced, that as they were walkyng in the waie, a certaine man saied vnto him: I will folowe the whither soeuer thou goe: Jesus saied vnto hym: Foxes haue holes, and birdes of the ayre haue nestes, but the sonne of man hath not where to laie his head.

Againe it fortuned as they wente, that a certaine man of his own voluntarie mynde, sayed vnto Jesus: I will folowe the whithersoeuer thou shalt goe. And Jesus myndyng to shewe that suche as broughte not with them myndes mete for suche a weighty matter, were not to bee admitted to the fraternitie of preaching the ghospel, (for that better it were not to take the matter vpon the then to geue it ouer again, after it were once taken in hande) sayed vnto him: Foxes haue holes of theyr owne in the earth, and birdes of the aier haue theyr nestes in the trees: but the sonne of man hath not anye place where to put hys head in. Suche an one therefore as hathe anye thing in this worlde, whereon to sette hys delite, or whereon to set his ful reste and quiet, is no mete folower of the sonne of man. He muste renounce all thynges, that will folowe me

The texte. And he saied vnto another, folowe me. And the same saied: Lord suffre me first to go and burie my father. Jesus saied vnto hym: leat the dead burie their dead: But go thou and preache the kyngdom of God. An other saied: Lord I wil folow the, but leaue me first go bid them farewel, which are at home at my house: Jesus saied vnto him, No man that putteth his handes to the plough and looketh backe, is apte to the kyngdome of God.

Againe whan he had cast his eye on a certaine other man, he saied vnto hym: folowe me. But he made this aunswere: Maister geue me leaue fyrste to burie my father. But Jesus geuyng a byworde that the cause of saluacion is to bee preferred before all poyncres of carnall duetye, saied vnto hym: Leate the dead burye theyr deade: but goe thou and shewe abrode the kyngdome of God. By thys exaumple dyd the Lorde forfende the excuses of suche men whiche vnder the colour of naturall affeccion and dutie, doe putte of and delaye the care and earneste applyng of eternall saluacion. And yet a worse sorte of menne then those, are they whiche vnder the colour of fyndyng stoppes and lettes about the affaires of theyr housholde, do prolong & driue of fro morowe to morowe, the matter of saluacion, whiche oughte euen at the first occasiõ streight way to be gone through withal. For there came an other man to hym, who beeyng commaunded to folowe him, aunswered: Maister I will come after thee, doe nomore but suffre me to goe bidde my familiar frendes and my housholde farewell. Than saied Jesus, whosoeuer hath ons put his hande to the plough and than afterwarde loketh backe again, is not apte for the kyngdome of God. This matter of the ghospell, is an high matter, and an hard to come to, whiche whoso hath ons enterprised, the same must with a perpetuall applyng of it, procede stil and goe forwarde to thynges of more and more perfeccion, and neuer turne his mynde awaye to the vyle cares of transitorye thynges of this worlde.

Leat ỹ dead burye their dead.

No man ỹ putteth hys handes to ỹ plough and loketh backe

The .x. Chapter,

The texte. After these thinges, the Lorde appointed other seuenty also, and sent them two and two before him into euerie citie and place, whether he himself would come. Therfore he saied vnto them: the harueste is great, but the labourers are fewe. Praie ye therefore the lord of the haruest, to send forth labourers into the haruest. Goe your waies: Behold I send you forth as lambes emong woulues. Beare ye no waller, neither scrip, nor shoes, and salute no mã by the waie. Into whatsoeuer house ye entre, first saie: Peace be to this house. And if the sonne of peace be there, your peace shall reste vpon hym: yf not, it shall turne to you againe. And in the same house tarrye styll, eatyng and drinkyng suche as they geue. For the labourer is worthye of his rewarde.

After these thinges the Lord chose and toke out of the noumbre of his disciples other seuẽtie also, as he had before chosen his twelue Apostles, and sent them two and two before hym into euerye citie & place whether he himself had determined to come: to the end that by theyr preaching & teaching before, thei might prepare and make ready the myndes of the people against the cumming of the Lord. These dyd he euen so instructe howe to preache and teache his gospel, as he had before taught the twelue, and he shewed and opened the cause, why he had so encreased the noumbre of preachers, saiyng: The harueste is greate, but the labourers are fewe, praye ye therfore the lorde of the haruestе, to sende forth labourers into his harueste. Ferre is the roumour and bruite of the gospel spred, and manye are sette on fier wyth the gredye desyre of the doctrine of heauen: they are wel willyng toward it, and wante, but onely such as should call and gather their myndes together, beeyng of theimselfes bothe ready and full of haste towardes the kyngdome of heauen. Gooe ye therefore puttyng your wholle truste and confidence in the safegarde and maintenaunce of me alone. Suche as are great men and hath rewle of thynges, suche as are ciuill, shall murmour and grutche againste your doctrine. Againste these men doe I send you forth naked, wythoute weapon or fense. For I sende you not, that you should hurte or grieue any man, but that ye, full of simplicitie and void of all hurte, should studye and endeuour your selfes to profite and do good to euery man. Seke ye not therefore help at mans hande, that ye may therewith arme and defende your selfe against the violence, and malicyousnes of the ciuil, nor take you no care ne thought for your liuing, or thinges necessarie, but with al readinesse go ye to the busines of ỳ gospel: neither carrying scrip nor wallet, nor yet shooes with you, for ye shal neuer want, that shalbee sufficient for nature. Salute no man, neither the welthy lest ye seme to flattre & seke vpon the for gaine, nor the indurate, lest ye seme to fauour theyr vngodlinesse. Nor take you no thought for house or lodgeyng: there shalbe those whiche shall receiue & take you in at theyr doores: only shewe your selfes pure and vncorrupt ministers of the ghospell. And what house soeuer ye shall entre into, first wish & praie for peace to the whole household. That if there be any there, ỳ is the sonne of peace, that is to say, a tentill & meke man and one that thirsteth the most mekest doctrine of the ghospell: your praier shall profite and dooe good, and he shall embrace and gladlye receiue so well wyshyng geastes: that yf they dooe not

The haruest is great but the labourers are fewe.

not so receiue and welcome you, yet leate it not repent you, so to haue prayed for them. For you shall not lese the rewarde of this your profered seruice, nor ye shall not with ouermuche entreatyng nor castyng your selues at the knees of any man require lodgeyng, nor shall not as men without shame presse into the house of any of them: for so great a thyng and so muche to bee esteemed is not to bee offred and thruste into the handes of suche, as will not gladlye receyue it, and yet ought it to bee profered to euerie man. Whosoeuer shall gladly and willyngly receiue you, see that you tarie wyth hym, not desiryng or lokyng for the pleasures of this life: but forsomuche as shall bee necessarye for the sustenaunce of your bodyes, drinke, and fede on suche thinges as ye shal there finde emongest theim, for it is good reason ỹ he which laboureth in preachyng and teaching the ghospell, shoulde liue and be sustened by their liberalitie, for whose behouke he laboureth and taketh peine, in case he haue not sufficient of his owne wherof to kynde himselfe.

The texte. CGoe not from house to house: and into whatsoeuer citie ye entre, and they receiue you, eate suche thinges as are set before you, and heale the sicke that are therein, and say vnto them: the kyngdome of God is come nigh vpon you. But into whatsoeuer citie ye entre & they receiue you not, go your waies out into the stretes of the same, and saie: euen the verie dust of your citie (which cleaueth on vs) do we wipe of against you: notwithstanding be ye sure of this, that the kyngdome of God was come nigh vpon you. I saie vnto you: that it shalbe easier in that daye for Sodome, then for that citie.

And of this thyng take ye diligent hede also, lest ye straighing from house to house, despisyng and setting at naught the former hospitalitie & lodgeing, serche and seke a more delicate lodgeyng and better furnished. Leate it suffice you, whatsoeuer cometh first to hande: that if it shal chaunce you to come into any cities, yf the enhabitauntes willingly receiue and entreteine you, eate you and drinke you withoute anye choyce, and without lothyng or abhorring of any thyng whatsoeuer is sette before you, and to the ende ye maye be geasters the more acceptable and the better welcome, and also that ye maye with the better credence preache the kyngdome of heauen, heale you the sicke folkes of the same citie, restore ye the weake and impotente to theyr strengthe, delyuer ye suche as are possessed with euill spirites. And all these thynges doe ye freely without reward, and willyngly, refusyng no creature neither poore ne riche: and than saie ye vnto them: ye see manifest tokens of the power of God, prepare your hertes and myndes to the earneste exercise of innocente liuyng. For nowe draweth nere vnto you the kyngdome of God: the maladies and diseases of the bodye are nowe taken awaye, and ere long, shall the maladies of the soule bee driuen awaye also (whiche are sinnes.) That yf ye shall chaunce to come into any citie in the whiche there is none that wyl receiue you, make ye no kynde of humble suite vnto them for any intreteinmēt, but come you forth abrode into their stretes, and there openly and in the face of the whole citie, saie ye vnto them in this wyse: We haue freelye withoute any hope of rewarde at your handes, offreed vnto you the glad tidynges of euerlastyng life. But forasmuche as ye haue despised and not regarded our office, we wil take no benefite at all by you.

And heale the sicke.

And say vnto them: the kyngdome of God is come.

Beholde therefore, euen the verie dust whiche stucke vnto our feete, we shake and cast of against you, for a witnesse that we haue profered, and ye for-

saȝen that moste happie tidynges, which ought not to bee layed in the lappes of such as wil none of it. And yet this thing be you tyght sure of, that whether ye receiue it or not receiue it, the kingdom of God is verai nere vpon you, that if ye wil receiue this tidynges, then shal it come to your greate profite & commoditee, yf not, to your great hurte and destruction. Be ye contente this waye onely to haue reuenged your selfes.

If they shall any where despyse you, vengeaunce shal light vpon them for it at the due tyme. For this thing verailye I shewe vnto you, that in the day of the last iudgement, it shalbe the better with the Sodomites and they shal fynde more grace at the Lordes hande, then that citie whiche hathe despysed this so great gracious goodnesse of God freely offred vnto theym. All menne dooe muche meruaile at the sharpe and rigorous vengeaunce of God shewed vpon the Sodomites, but yet dooeth this poynete somewhat ease theym, that they were neuer so many wayes prouoked to emendemente of their liues. And the Iewes standyng muche in their owne conceiptes doe vtterlye abhorre and deteste the verai name and remembraunce of the sated Sodomites, whome the wrath of God by a terrible exaumple and presidente for menne to bee ware by, dyd vtterlye destroye, but a more horrible and dredefull punishement abideth thesame Iewes, if they beeyng stirred and prouoked with so many benefites, and so many miracles, shall neglecte and despise the goodnesse of God.

It shalbee easier in ꝑ daye for Sodome.

The texte. Woe vnto the Corazin: woe vnto the Bethsaida. For if the miracles had bern doen in Tyre and Sidon, which haue been doen in you, thei had (a great while agoe) repented of their sinnes, sitting in hearen cloth and ashes: neuertheles, it shalbee easier for Tyre and Sydon at the iudgement, then for you. And thou Capernaum (which art exalted to heauē) shalt be thrust down to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

Woe bee to thee Corazain, woe bee to the Bethsaida, cities of Israell. For if the miracles, whiche haue been shewed in you, had been shewed in the cities of the Gentiles Tyrus and Sidon, whiche ye crie fye vpon, accounptyng theim abhominable: they would haue called themselfes home to emendement, yea and sittyng in heareclothe and ashes, they woulde haue dooen penaunce for theyr synnes, whereas ye beeyng verye stiffe necked agaynst God, doot stand highly in your own conceiptes, and thinke your selfes faultelesse. Woe bee to the Capernaum, whiche swellyng nowe in pride of richesse, and swymmyng in the delices of sensualitie, appeareſt to be exalted aboue the moone as high as heauen, on that daye shalte thou bee caste downe euen vnto the diepe pitte of helle.

And ꝑ Capernaum whych art exalted to heauen. &c.

For albeit ye be homelye and lowe messagiers, yet for that you shall come vnto them in my name, and shal shew vnto them the vnestimable gift of God: the condemnacion of suche as shall despise you, shall not bee small. For he that heareth you, heareth me, whiche speake vnto theim by the instrument of your mouthes: and contrarewyse, he that despiseth you despiseth me, and he that despiseth me, despiseth hym that hathe sente me. For I doot not of myne owne head any thyng speake, whiche I haue not receiued first of my father, nor ye shall speake nothyng, whiche ye shall not first haue learned of me. Therfore as my doctrine is the doctrine of my father and not myne, so youre preachyng shall bee my preachyng and not yours,

And he that despiseth you despiseth me.

The

The lorde Jesus whan he had with suche woordes as these, duelye instructed and armed the threscore and tenne disciples, he sent them foorth to assaye and proue themselfes, how well they coulde dooe in preachyng of the ghospell.

And the seuentye returned again with ioye, saiyng: Lorde euen the deuils are subdued to vs through thy name. And he saied vnto thē: I sawe Satan (as it had been lightenyng) fallyng downe from heauen. Beholde I geue you power to treade on serpentes and scorpions, and ouer all manier power of the enemye: and nothyng shall hurte you. Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but reioice that your names are written in heauen. The texte.

And whan the matter had woondrefullye well prospered in their handes, they returned home again with great mirth & ioye, saying: Maister not only diseases are driuen awaye by vs, but vncleane spirites also are subiect vnto vs in ỹ name of thee. Then Jesus to arme and kense theyr myndes agaynst the disease of vainglorie (which vseth by stealth to crepe and enter, yea into holy mē also) putteth foorth vnto them the exaumple of Lucifer, who for his pride was sodainly cast downe from so great felicitie. I sawe (quod he) Satan fall out from heauen euen like the lightening. Great was his dignitie in heauen, and yet for that he was puffed vp with pride, sodainly was he cast from the highest place in heauē, into the botome of helle pitte. How much more than ought you to beware of pride, whiche carrye aboute with you a mortall bodye subiecte to all perilles and daungiers here in yearth. Great is the power which I haue geuē you, but I haue geuen it you not to any such entent, ỹ ye should therby weare proude and high minded: but to the ende ỹ by youre miracles men should geue and attribute greater fayth and beleefe to the ghospell. I dooe not require at your handes again, that which I haue ons geuen you, so that ye wil not abuse it. For I geue you power, by the whiche you shall trede serpentes & scorpions vnder your foote: yea & if there bee any other thyng by meane wherof Satan your enemie maie be hable to hurt you. Not one of all suche thinges shal haue power to do you hurt: And yet is it not expediente for you to glorye or to vaunte your selfes concernyng any suche thing, because spirites are subiecte to you. For these thinges shalbe dooen also by wicked and euil men: but reioyce ye in this thyng, that youre names are alreadye written in heauen: for thither shall your meekenesse and lowelinesse, thither shall your simplicitie bring you, from whens Lucifer through his pride and haultenesse of mynde fel, yf ye shal still persiste and continue in this your entente and purpose.

And he saith vnto them: I sawe Satan, as it had beene lightenyng fall downe from heauen. &c.

Reioyce ye not that spirites are subdued vnto you. &c.

That same houre reioyced Jesus in the holy gost, and saied: I thanke the, O father, lord of heauen and earth, that thou hast hid these thinges from the wise and prudent, and hast opened thē vnto babes. Euen so father, for so pleased it the. Al thinges are geuen me of my father. No man knoweth who the soonne is, but the father, and who the father is, but the sonne, and he, to whom the sonne wil shewe him. And he turned to his disciples and saied secretely: Happie are the yes which see the thinges that ye see. For I tell you that many Prophetes and kinges haue desired to see those thinges whiche ye see, and haue not seen theim, and to heare those thinges whiche ye heare, and haue not heard them. The texte.

And whan the lorde had saied these woordes, byandy he beganne to reioyce in the holye ghoste, and to geue thankes to his father for the prosperous successe of the ghospell: teachyng vs euen at the same tyme by exaumple of hymselfe, that in case any thyng come luckilye to passe through our handes whan we go about it, we should reioyce, not with any humaine affection, but

wyth

with spiritual and ghostely reioycing: not taking to our selfes any parte of ꝑ prayse or glory, but euermore reioycyng that the glory of god is so set foorthe and magnified: and reioycyng at the profite of our neighbour. I rendre thankes (saieth he) vnto thee, o lord and father, the maker of heauen and yearth, for that these so hygh thynges, thou hast kepte secrete & hidden from suche as after the worlde are reputed wyse and politique, & hast opened the same to the lyell tendre ones, to the inferiour meane sorte, to the ignorauntes, and to suche as after the iudgemente of the worlde, haue no great wytte nor experience. And thus verayly is it dooen, o father, for that it hath so pleased thy eternall prouidence and wysedome, that the proude men beyng reiected and cast down, thou mightest by suche lowenesse exalt and lift vp men to the true heigth of heauenly thynges. There is no power ne autority whiche my father hath not deliuered into my handes: and therefore feare ye not the worlde, beeyng ryght wel assured that ye haue a maister hable to defende you. For an eguall felowshyp of all thynges is betwene my father and me: & truely no man knoweth the sonne, who he is, and howe great he is, sauyng onelye the father whiche begatte hym: nor no manne knoweth the father, who he is, and howe greate he is, but onely the sonne borne of hym, and suche as it maie please the sonne to open it vnto. He openeth and sheweth hym to none but to suche as bee humble, meke spirited, & enclined or apte to beleue. Afterward turnyng hymselfe to his disciples, he declared hymselfe to be veray glad that thei had the blissefull happe, which had been denied to men euen of veray hygh dignitie, saiyng: Blessed are ꝑ yes whiche see the thynges that ye see, for this I tell you for a thyng of certaintye: that many prophetes & kinges would faine haue seen, that ye poore and abiect persones doe see, and yet thei haue not seen it: and to heare these thinges which ye heare, and they heard them not. See ye acknowlage and take to you youre good happe, but flee ye the takyng of any pride or presumption therby. Take ye suche a pride as may stand with holinesse (that is to wete) a pride agaynste all thynges, whiche this worlde dooeth gase vpon for meruail, takyng them for hygh thynges, wheras they are but small trifles, and verave filthynesse in comparison of the thinges that are geuen vnto you.

Euen so father. For so pleased it thee.

The texte. ¶ And beholde, a certayne lawier stoode vp, and tempted hym. saiyng: Maister, what shal I dooe to inherite eternall lyfe? He saied vnto hym: what is written in the lawe? How readest thou? And he answered and sayed: loue the lord thy God with al thy hert, and with al thy soule, and with al thy strength, and with al thy mind: and thy neighbour as thy self. And he saied vnto him: thou hast answered right. & thus do and thou shalt liue. But he willing to iustifie himself, saied vnto Jesus: and who is my neighbour? Jesus answered, and saied: A certayne man went downe from Hierusalem to Hiericho, & fell among theues, which robbed him of his rayment and wounded him, and departed leauing him half dead. And it chaunced that there came downe a certaine priest that same way, & whan he sawe him, he passed by. And likewyse a Leuite, whan he went nigh to the place, came and looked on him, and passed by. But a certain Samaritane, as he iourneyed, came vnto hym: and whan he sawe hym he had compassion on hym, and went to him and bound vp his woundes, and poured in oyle and wine, and set hym on his own beast, and brought hym to a common ynne, & made prouision for hym. And on the morow, whan he departed, he tooke out twoo pens, and gaue them to the hoste, and saied vnto him: Take cure of him, and whatsoeuer thou spendest more, whan I come again, I will recompence ther. Whiche nowe of these three thinkest thou was neighbour vnto him that fel among the theues, and he saied: he that shewed mercie on hym. Than sayed Jesus vnto hym: Goe, and dooe thou lykewyse.

And on a certaine day whan Jesus disputing with the Jewes had put the Sadducees to silence, who in the waye of prouyng hym, had putte foorthe a question of a woman hauyng been married to seuen seuerall housebandes,

whiche

whiche of all theſe ſhould haue her at the daye of the generall reſurrectiō, there came vnto hym one of the Scribes well ſeene in the lawe, as one that woulde putte foorth a queſtion out of the diepeſte and moſt profounde knowelage of the law, and ſayed: Maiſter whiche is the chiefeſte commaundemente of God, by keppng wherof I maye atteigne euerlaſtyng lyfe? Jeſus aunſwered. That thyng which thou demaundeſte of me, theſame ſhoulde other men haue learned of thee. For thou dooeſt profeſſe the knowelage of the lawe. What is there writen? and how doeſt thou reade, that is there writen? Than made he aunſwer: Thou ſhalt loue the lorde thy God with all thy herte, with all thy ſoule, with all thy power, with all thy mynde, becauſe he cannot bee loued enoughe: and nexte after hym thou ſhalt loue thy neighbour as thy ſelfe. Jeſus allowyng hys aunſwer, ſaied in this wyſe: Thou knoweſte what is beſte: there remaineth nothyng but that thou put in vre and daily practiſe that thou doeſte vnderſtande, whiche thyng yf thou ſo dooe in facte and dede, thou ſhalt liue. For it is not the knowelage that geuethe lyfe, but the keppng and dooyng of the lawe. The Phariſee beeyng ſomewhat touched with the aunſwere of oure Lorde, for that he knewe the woordes of the lawe and dydde not kepe that whiche was the chiefeſte poynte in the lawe: yet becauſe he was puffed vp with vayne glorye he woulde not acknowelage hys owne faulte, but euen as though he hadde nowe alreadye at large fulfylled the commaundemente of louyng God, he moued a newe queſtion of his neighboure, ſaiyng: Who is my neighbour? as thoughe a man myght loue GOD, and yet neuertheleſſe bee cruell and hurtefull to hys neighbour. The Jewes dyd in maner interprete the name of neighboure to extende no ferther but to men of their owne nacio, ſuppoſyng that it was lawfull for theim to hate alienes and forenours, and to leate theim alone withoute dooeyng theim any benefite or good at all. Jeſus therefore knowyng the Phariſees mynde aunſwereth hym by a parable here enſuwyng, paineting oute all the whole matter and ſettyng it before the iye by a certayne miſticall exaumple or repreſentacion of the thyng, and teachyng that the precepte of louing the neighbour ought not to bee encloſed within ſo narowe and ſtreighte boundes of kynred and countreye, but theſame to enlarge and extende it ſelfe to a more ferther coumpace, that is to wete, vnto all menne, foraſmuche as oftentimes it chaunceth that he whiche is nigheſt to vs in byrth or countreye, is ferther from vs in affeccion and loue then our verave foe. A certayne man (ſayeth Jeſus) takyng hys iourney from Hieruſalem to Hierico, chaunced to lyghte on a coumpaignie of theues, who not beeyng contented ne thinkyng it enoughe to ſpoyle the poore ſoule, and to turne hym out of his clothes, but moreouer geuyng him ſoondrye woundes, they lefte hym by the high wayes ſyde half for dead, & there to periſhe out right, yf no man had holpen hym: and this doen themſelfes wente their waies. And it chaunced that a certain prieſt was goyng a iourney whiche laye the verave ſame waye, and whereas for the verave order and profeſſion of prieſthoode, whiche he had taken hym vnto, he ought chiefly aboue others to haue fulfylled the commaundemente of God: yet notwithſtandyng hymſelfe beyng a Jewe, ſawe one that was a Jewe, and beeyng himſelf a man of Hieruſalem, ſaw one of Hieruſalem ſpoiled, wounded, and lyng halfe for deade, and yet paſſed by no whyt moued with any drop of pitie or compaſſion.

What is beſte.

What is written in the lawe? &c.

Who is my neighbour?

A certayne man fell emōg theues. &c.

After all this it chaunced a certaine Leuite to paſſe by theſame way, at whoſe hande a man might iuſtely haue looked for the due obſeruyng and keppng of

goddes

goddes commaundemente, for that he beeyng a manne dedicated to the temple, was a ministre of goddes holye seruice, and therefore oughte to haue beene a man of deuocion. And this man euen as the other hadde dooen, thoughe he sawe the wounded man well enough, yet passed foorth on his waye, and dyd no helpe at all to his brother and countreyman of thesame citie that himselfe was of.

After both these it happened that a certaine Samaritane passyng thesame waye on a tourney that he had to goe, espied the man that had bene robbed, and laye halfe aliue, halfe deade: and meruailyng what the matter was, he drewe nere vnto him, and perceiuyng the extreme myshortune of the man, was moued with pietye and compassion towarde this Jewe, whereas himselfe was a Samaritane, and yet the Jewes do beraie sore abhorre and hate al Samaritanes. Nor he did not onelye take pietye on him, but also, (the hindraunce of his tourney nothyng passed on) he wente vnto him, and poured wine and oyle into his woundes, and than bound them vp. And not thinkyng enoughe to haue played him suche a kinde parte, he tooke and sette him on thesame beaste, that himselfe rode on, and carried him to an ynne, and there made prouision that he shoulde bee diligentely attended and looked vnto, for that his tourneye required suche haste that he coulde no longer tarye, he drewe foorth twoo pieces of siluer coyne whiche they called denaries, amountyng (as is afore saied) to a couple of shillynges sterlyng or thereaboute, and deliuered theim to his hoste the ynne keper, that he shoulde see the wounded man well attended and kepte, vntil suche tyme as his tourney beeyng dooen, he shoulde returne thesame waye backe agayne, sayeng: Myne hoste ye haue money for the purpose, see to this man at my coste and charge. That yf ye shall bestow any thyng aboue this summe that I haue deliuered you, ye for your parte shall not be a loser of a mite by it, reckon it to me whan I returne again this way, and whatsoeuer ye laye oute vpon him I shall paie it you again. Whan our Lorde had all this spoken, he saied vnto the lawier: Whiche of these three seme vnto thee to bee neigh boure vnto the partye that had fallen into the handes of the theues? then answered the lawier. He whiche beeyng moued with pietye did coumforte and helpe him in his distresse.

Then sayed Jesus further: and in this poynte also hast thou made a right aunswere and a true, see thy lyfe bee lyke & aunswerable vnto thy woordes, and bee thou willyng rather to bee lyke to the Samaritane, then to the prieste, or the Leuite. With this parable the lorde Jesus reproued and checked the pride of the Jewes, whiche thought themselfes enoughe and enoughe againe to loue God, because they wer good churche mē and daily goers to his temple, because they kylled beastes in sacrifice vnto hym, because they carried his commaundementes about with theym written in the skirtes of their garmentes, because they had God, and the lorde, euermore in theyr mouth, whereas God doeth nothyng passe on such worshippyng, but is more delited with the secrete affection of the syncere and pure mynde. But towardes the neighbour they felte no motion at all of charitie, as men liuyng to the behouse of theymselfes, and no moe, yea and also repynyng at the welfare of theym whome it had beene their partes to helpe: that if they dyd any good turne or pleasure, they dyd it not to any other persones, then of their owne secte, wheras euery one man ought to be neighboure to an other, yf the case at anye tyme require helpe or succour. The priest and the leuite by birth and nacion, were neighboure to the wounded man, but the Samaritane, where by birthe and kynde he was his enemie, in charitee and loue became his neighbour. The religion of the Jewes diuideth nacion from nacion:

But

But the ghospell knoweth not suche manner diuersyties ne differences, but is euer glad to profite and doe good to all men, without respecte or acception of the persone. As the lorde hymselfe came to saue all creatures beeyng called of the Jewes a Samaritane in the waye of reproche at a tyme whan it was: but the vilainy of callyng hym by that woord, doeth not offende at the vniuersal nacions of the worlde, forasmuche as they fynde the thyng that is comprised vnder that name to bee for theyr healthe and safegarde. For Samaritanus, emong the Syrians is as muche to saye as a keper. And verayly he was the true keper and shepehearde, which dyd suffre nothyng of his to perishe, whether they were sickelye, bruised, or wandreyng aboute as straighes, but wished all menne to bee partakers of the eternall lyfe at leaste wise as muche as in him laye. All the vniuersall progenye of mankynde beeyng throughe the malice of Satan spoiled out of the clothing of innocencye, sore wounded with all kynde of vyce, cast aside, destitute of healpe, halfe dead and euen at the nexte dooze to desperacion, Jesus cummyng down from heauen, vouchesalued to visite and see them, and to the ende he myghte the better helpe them by takyng mannes nature on him, he came verayly nere to manne, bothe seeyng, and beeyng seene, hearyng and beyng heard, felyng and beeyng felt, and hauing pitie on our extreme distresse, he tooke vp our synnes and beare them on his owne bodye, he dyd in his owne propre persone suffre that we had deserued, and thesame Jesus hath seene to the curyng of vs, who neuer turned his face from any synner were he neuer so vyle or abiecte, whereas the proude and disdeignefull prieste passethe by hym euen then geuyng vp the ghoste: whereas the Leuite neglecteth hym, biddyng God haue mercye vpon him, and so goyng forth on his waye as he hadde begonne, lest he shoulde susteine some hindreaunce or damage in the thynges of the worlde, whyle he helpeth hys neyghboure. And this Samaritane Jesus too, hath his hostes and inneholders, to whom he leauing the yearth, and ascendyng into heauen dooethe committe the wounded man to bee well looked vnto, promysyng a rewarde in heauen, yf through the aboundaunce of charitie they shal haue layed oute anye thyng more then was commaunded, for the healyng of the pitefous bodye. And by these inneholders are to bee vnderstanded the Apostles, and theyr successours, by whome euen at this daye he doeth cure and healpe mankynde, and gathereth thesame from the violence of theues into the hostrye of the churche, where the woundes of synne are healed. Therfore where by the doctryne of the ghospell, euen our veray enemye also muste be loued, and whereas accordyng to the profession of the Phariseye, euen the Samaritane is to bee loued of the Jewe, yf he doos hym good: yet the Jewes, who coulde perfectlye saye by rote at their fingers endes: Thou shalte loue thy God aboue all thynges, thou shalte loue thy neighbour as well as thine owneselfe, in the verayne owne person of Christe dyd breake both those commaundementes at ons, being on the one parte reprochefull of theyr woordes agaynste God, whose woordes they wouldе not beleue, whose miracles they slaundrously reported to bee doen by the power of Beelzebub (for the father beeyng verayne God, was in the sonne beyng verayne God,) and on the other parte they hated the neighbour which did them benefite: for that they wroughte alwayes to destroye and putte hym to death, who freely broughte healthe and saluacion vnto all creatures. And suche an one hathe fulfilled aswell the one as the other of the commaundementes aboue rehersed, which doeth in Christe, both loue god aboue al thinges, and man also hauyng moste highly doen for hym as himselfe. For true it is that he is

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loued in hys membres in whome sembleablye he is offended, whan their weake conscience is offended: and is putte to open shame of the worlde, whan they be putte to shame: and is putte to death, whan they be putte to death.

The texte. ¶ It fortuned that as they went, he entred into a certain toune. And a certain woman named Martha receiued him into her house. And this woman had a sistur called Marie, whiche also sate at Jesus feete, and hearde his woord. But Martha was coumbred about muche seruing, and stoode and saied: lord doest thou not care that my sistur hath lefte me to serue alone? Bidde her therefore, that she helpe me. And Jesus answered, and saied vnto her: Martha, Martha, thou arte carefull and troubled about manye thynges: veraylye one is nedefull: Marie hath chosen the good parte, whiche shall not bee taken awaie from her.

With this parable, whan Jesus had taughte howe muche they were to bee loued, who bestowyng theyr wholle tyme in thattendaunce of euangelicall doctryne, haue none other care ne entente, but to learne of Jesus the doctryne of lyfe, whereof they maye geue parte vnto all persones, and also how greately they are to bee loued, who forsakyng and leauyng all seruice that is to be doen with the bodye, dooe altogether attende suche thynges as concerne the soule: there was a chaunce euen there to bee seene, by the whiche thys documente and lesson may be the better enprinted in our minde: for by suche plaine exaumples of experience, the hertes of the grosse and ignoraunt sort are the more pithyly and effectually framed. For whan Jesus hauing hyrd time of laysure frō other businesse, was walkyng vp and downe with his disciples, who hauyng geuen ouer all care of worldely matters attended onely to the gospel and nothyng els: it fortuned that they entred into a certain litle toune. And there a certain womā called Martha, receiued and entreteined hym in her house. This woman had a sistur called Marie. They had eyther of theym eguall loue towardes the lorde, but theyr course of liuyng was of twoo soondrye sortes. The exercise also of theyr deuocion towardes God was of twoo soondry sortes, lyke as in one bodye there bee soondrye vses of the lymmes, and in the bodye of Jesus (whyche is the churche) there bee soondrye gyftes of the spirite. For Marye as ye would sate makyng holy daye from all businesse that was to bee doen about the house, set herselfe downe at our lord Jesus feete listenyng to hys talke, wherewith she was so rauished, that forgeattyng all other thynges, she coulde not be plucked awaye from hym. Contrariewyse, Martha busyng carefull aboute the prouydyng of the dyner, ranne vp and down, she was much vnquiete, as one hauyng bothe her handes full and as busye as coulde be, that no manier poincte myght bee wantyng of all suche thinges as belonged to the swete entreteinyng of the lorde and of his disciples. It was one loue towardes the lorde that possessed them both: but it would not suffre Mary to bee pulled awaie from his feete: and it made Martha to beestirre her vp and downe about the house, and suffred not her to stande still by the lorde. Thus dyd one and the same zele force two sisturs vnto doo yngs of two soondrye sortes, whereas in louyng and making muche of Jesus they did throughly accorde. Notwythstandyng, Martha forasmuche as she was not hable, but to her great paines, to doe al thynges alone, whych appertained to the prepayryng of all thinges in order as it should be, and sawe her sistur lyke an holydaye woman sittyng at the feete of Jesus, she made no querele of vnkyndnesse to her sistur, whom she knewe wel enough could not be

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And a certaine womā called Martha receiued him into her house.

Lorde doest þ not care that my sistur hath left me?

pulled away, but she halfe blamed Jesus, who w suche wordes as he spake, kept her awaye from puttyng to her helpyng hande beeyng than requisite. Maister (saith she) doest thou nothyng care that my syster suffreth me to doe all the seruice my self alone? Commaund thou her therfore that she helpe me, elles I know she wyll not be pluckt away from thee, except thou bidde her, so great is the sweetenesse of thy talke. But yet in the meane time ỹ diner must bee dressed, and I beeyng but one sole woman, am not able inough to dooe al that is to bee dooen. At these woordes our lorde being delited with ỹ zele of bothe the women, dooeth not disallow the diligence of Martha, nor chydeth her, whan she murmured against her syster: but yet sumwhat taketh Maries parte, salyng: O Martha, Martha, in dede thou art tormented with carefulnesse of dressyng the diner, and art all vnquiet and drawen this way and that way about many thynges. But there is one thing aboue all others necessary, whiche ought continually to be doen, if it might bee: dooe thou make an ende of thy busynes that thou hast in hande, howsoeuer thy prouidyng & makyng ready for vs shall frame, we shall be cõtented with it. But Marie hath chose to her a great dele the better parte, who hauyng forgotten thynges requisite for the body, is altogether occupied in suche matters as do concerne ỹ soule. Therfore it were not reason that she should be pluckt away from thynges of the principall best sorte whiche she hath specially chosen, and to be thrust oute to offices of baser seruice. I doe in deed good parte take this good loue and zele of thyne, whiche now at this tyme prepareth a repaste for me & my disciples: but I am more refreshed and better filled at their handes, which take into their soules my woordes, that they may haue saluacion therby. This is the meate whiche dooeth most singulerly fede me: & this is the drinke wherwith I am refreshed. Who so is embusied with prouidyng for thynges pertainyng to the body, is drawen many wayes into soondrie cares, and an ende of all suche poyntes of takyng paynes shall at suche tyme cum, whē through the apperyng of immortalitie, all necessities shal ceasse, w whiche the weakenesse of mannes nature is now in this present world soondrie waies disquiered. But suche an one hath a great aduaũtage and fordele, who hauyng caste of all suche maner cares, is altogether rauished to thynges heauenly, gatheryng hymselfe together and restyng vpon one thyng. But the same one is a thyng of suche nature, that it surmounteth all other thynges in goodnesse: the felicitie of whiche one thyng shall not be taken awaye, but shalbe augmented at the tyme, whan that whiche is vnperfite shall bee abolyshed, and that that is perfite shall bee opened. Neither is there in the meane tyme any mourmouryng to be made against suche persones, as though they were altogether idle, who sitting still from all bodily seruices, do for suche respecte and cõsideracion geue attendaunce to heauenly doctrine, cleuyng fast to my steppes, being long in learning the thyng that thei may afterward teache: thoroughly sendyng downe into the bottome of the affections of their owne heartes the thyng that they may afterward prescribe and enioyne vnto others: to the ende they may thereby dooe good vnto so muche the greatter noumbre towardes the achiuyng of eternall saluacion. And yet shall not suche persons lacke their due reward neyther, who according to the exaumple of thy dooyng now at this tyme, dooe of a godly zele, after the rate of ỹ tyme, relieue the corporall necessitie of them that haue the cause of the ghospell in handelyng, and suche

Mary hath chosen the good parte, which shall not be take away from her.

Dooi. as

as fede the hungrie, as clothe the naked, as visite the sicke, as gooe to them that lye in prison, as harbour straungers and them that lacke lodgyng. All these also shall bee partakers of the rewarde of the ghospell. But lyke as in the bodye the eye whiche semeth to be idle, dooeth more good seruice, then the hande beyng busilly occupied about soondry kyndes of seruice: euen so suche as do altogether geue hede vnto those thinges whiche do most nerest cõcerne and touche the life euerlastyng, although they seme as holidayemenne, to repose theymselfes from all corporall businesse: yet they dooe more good then the others, because they doe the thyng most chiefly requisite to be doen. Nor the one must grutche not against the other, forasmuche as euery one of thẽ according to his gyft which he hath receiued of god, serueth me in my mẽbres.

The.xi.Chapter.

The texte. And it fortuned as he was prayyng in a certain place, whã he ceassed, one of his disciples sayd vnto him: Lord teache vs to pray, as Iohn also taught his disciples. And he said vnto thẽ. Whã ye pray, say: Our father which art in heauen, halowed be thy name. Thy kingdome cum. Thy wyll be fulfilled, euen in earth also as it is in heauen. Our daily bread geue vs this daye. And forgeue vs our sinnes. For euen we forgeue euery man that trespasseth vs. And lede vs not into temptacion, but deliuer vs from euill.

When the Lorde Iesus had by this kynde of representyng the matter, and by the exaumple afore goyng taught, that they did a great matter and a busye, whoso dyd full and whole geue attendaunce to the doctrine of the ghospell, whiche doctrine no person can sincerely handle, onelesse he shake himself of from al desires and cares of this worlde: it remained that he should prescribe & apoint a tenour and fourme of prayyng also. For prayer is (as ye would saye) the moste purest sacrifice of euangelicall deuocion, vnto the whiche prayer Iesus did oftentimes depart into places of solitary contemplacion, and enured his disciples also vnto thesame. And prayer is that same secrete metyng, through whiche the mynd and soule of man, beyng (as ye would say) carryed vp to heauen, ioyneth in talke with god, (all cares and phantasticall imaginacions of earthly thinges set apart.) In dede the Phariseis prayed both oftentimes and also long together: but it was with sadde droupyng countenaunces, and abrode where all folkes should see them. And Iohns disciples prayed also, yea and the Samaritans too prayed on their mountaine. The religion of the heathen folkes also had a maner of prayyng after their fashion.

For as muche therefore as neyther all sortes of menne had one maner of prayyng, nor one maner thynges were asked of god in all folkes prayers: the Apostles are very desirous and fain to haue a precise fourme and tenoure of prayyng appoynted vnto them of Christe, whiche they oughte to folowe. Wherupon whan Iesus accordyng to his accustomed wont had withdrawe hymselfe with his disciples from the resorte of people into a solytary place for to

for to praye: as soone as he had finished his praiers, one of the noumbre of his disciples, saied vnto hym: Maister, forasmuche as we are thy disciples, mete it is, that we should do all thynges by thyne appointment.

Teache vs therfore a fourme of praiyng also, like as Iohn, whan he lyued taught his disciples how they should pray. Then Iesus whereas he had in many woordes at sondrye tymes taughte his disciples, that the praiers of christians neither ought to bee long, nor made for ostentacion or vainglory, ne for all maner thynges as well one as another, he appoynted vnto them a fourme of praiyng, suche as hereunder foloweth: which although it be common vnto all persones, yet doeth it more iustely and directly appertain vnto the mynisters and teachers of the ghospell, who beyng, (as ye would saye) persones exempted from this world, bestowe all their labour and trauail in this onely behalf, that the glory of god may be opened & renoumed amonge the good, and his kyngdom from day to day may more and more florishe in strength and force, the kyngdome of Satan vtterly suppressed, and brought vnder foote. And like as in heauen aboue, (from whence Lucifer with al his complyces and confederacie was toumbled doune headlong,) there is nowe no maner rebellion agaynst the wyll of God: so among the children of God beyng ordeyned to succede in the place of the aungels that wer cast out of heauen with Lucifer, all thynges may bee dooen after the will of their heauenly father. Also that he feede his children with the breade of heauenlye doctrine and grace, whiche may make their soules iustie and full fedde vnto the lyfe euerlastyng. And in case any offence or trespace bee thorough humayne frailtie committed agaynste his wyll: that than he mercyfully forgeue hys children lyke a tendre and frendely father, as they among themselfes forgeue one another, if one haue any thing offended or trespaced against ỹ other.

Lord teach vs to pray.

And because that duryng the tyme of their life here in this mortall bodye, lyke as they maye profyte and growe to better, so maye they contrarywyse fall vnto wurse, (especiallye the tyraunte Satan by all meanes prouokynge and stirryng them so to dooe:) that they may vnder the tuicion and wardyng of their heauenly father, be safely defended against Satans engiens: and that eyther they may not fall into tẽptacion, or if they doe fall, than he beyng their defendour, whiche is the stronger of might and puissaunce, they may depart conquerours with the victory. As for the tenour of the woordes of praiyng is this here folowyng. Our heauenly father, we beyng here set on earth whō thy goodnesse hath vouchesalued to call by the name of childrē, we pray the, that thorough our doctrine and liuing, thy power, thy wisdom, and thy goodnesse, may still more and more cum to the knowlage of men, and that they may haue vnderstanding, that all glorie is due vnto thy name, from whom procedeth all thyng, whatsoeuer is goodlye and honorable eyther in heauen, or els in earth, to the ende that though beeyng basse and slendre on our owne parties, yet in thee we maye glory and tryumphe: hytherto hath Satan reigned all the worlde ouer thorough sinne: whervnto men haue been as bondseruauntes beyng therto allured & trayned with wicked lustes. Make thou, o father, that sinnes clene taken away, and thy holy spirite poured out vpon them, all creatures may be obedient to thy wyl, and that thou euery day bounteously geuyng vnto vs the heauenly foode of thy grace, we may from tyme to tyme growe forth to better and better, vntyll we maye cum to the full perfection

Our father whiche art in heauē.

of euangelical godlynes. Furthermore for as muche as men we are, made of frayle metall, in case through beeyng in a wrong way by ignorannce, or thorough weakenesse and frailtie, we shall any thyng trespasse against thee, o father, cease not thou to bee fauourable to thy children: but accordyng to thy mercifulnesse forgeue vs, for as muche as we do forgeue one an other, if the brother, thorough the same frailtie do offende against the brother, to the end that peace may bee firmely established amongest our selfes, and that we may haue peace with thee. And forbecause we knowe the malice of that same euill tiraune, from whence thy fatherly goodnesse hath redemed vs: suffre vs not to be eftsones ouercummed of hym: but and if thou suffre vs for a probacion of our pacience to be afflicted either by him, or by his souldiers wicked men, leat vs through thy sure safegard haue the ouerhand of hym, and leat all his assaultes turne to our benefite in the ende.

And lede vs not into tẏp tacion.

The texte. And he said vnto them: If any of you shall haue a frende, and shall goe to hym at midnyght, and say vnto him: Frende lend me thre loaues, for a frende of mine is cum out of the way to me, and I haue nothing to set before him: and he within answer and say: Trouble me not, the dore is now shut, and my children are with me in the chaumber. I cannot ryse and geue thee. I saye vnto you, though he will not arise, and geue him, because he is his frende, yet because of his importunitie he wyll rise, and geue hym, as many as he nedeth. And I say vnto you: aske & it shall be geuen you. Seke and ye shall fynd, knocke, and it shalbe opened vnto you. For euery one that asketh, receiueth, and he that seketh, findeth, and to him that knocketh, shalbe opened.

But the better to stirre his seruauntes vnto the instauntnesse of prayinge, and besidesfoorth to putte in them an assured trust to obteine, he added to the premisses, a parable of suche sort as followeth: how ientle (saith he) and how easie to be entreated, god is, beyng of nature beneficiall and full of lyberalytie towardes his children, cõiecture ye of your own selfes. If any one of you be destitute of necessaries, and haue a frende, he wil be bolde to goe vnto him in the middes of the night, and familiarly knockyng at his dores, he wyll bee bolde to saie: Frende, lend me thre loaues of bread. For so it is, that a certain frende of myne takyng my house in his waye, hath soodaynly cum vpon me vnawares, euen late in the euenyng to lodge with me all nyghte, and I haue nothyng at home in myne owne howse to sette afore hym to eate. And peraduenture that same frende wyll not euen byanby at the fyrst woorde geue the thyng that thou doest aske, but beyng yll willyng to open his dores, he wyll answer within his house: Trouble me not cummyng to craue thynges after this sorte in the nyghte tyme, my doores are now shut in for al nyght, and my children are with me in bedde, I cãnot arise & geue that thou requirest. That if the partie whiche lacketh the loaues, goe not his wayes byanby at this excuse makyng, but shall continue there still knockyng at his frendes doore, as one that wil haue no nay of the thing that he cũmeth for, this I affyrme vnto you although the respect of frendship do not moue him, yet beyng ouercomed with ỹ importunitie of the partie that maketh suche prayyng vnto him, he wil arise out of his bed, and will geue him not only thre loaues, according to the tenour of his petition and askyng, but he will geue him howe many soeuer he shall haue nede of. If importunitie of prayyng bee of suche force and effect at one mortall mannes hande to the behouse of an other man: howe muche more than shall it take place and effecte with God, who is muche delited with such maner importunitie, and not offended. And in case he at any tyme make delaye

to

to geue that is asked, niggardeshype is not the cause therof, nor yet his hardenesse that he wyll not be entreated: but therein he enkiendleth our desyre, that he maye the more plenteously geue that we aske, and we on our parties, maye the more derely esteme and loue the thyng that hath been obteyned by importune prayers. Thesame therfore that a frende beeyng in nede would dooe with his frende beeyng a mortall man, thesame leat euerie one of you muche more be bolde to do towarde God beyng a bounteous and liberall father, whome suche importunitie doeth well contente, and who can neuer be vndoen or made poore by geuyng. Of hym therfore aske ye with hertte prayers from the botome of the herte, in case ye nede any thyng, and it shall be geuen you. If yee bee ignorannt in any thyng, make ye due inquisicion for it, and through the secrete working of your fathers spirite in you, ye shall fynde out the thyng, whiche by mannes witte coulde not possibly haue been perceyued. Knocke ye with prayer, ioynyng therunto almesdedes towardes the neighbours, and it shall bee opened vnto you. This is the importunitie wherewithall god is (as ye might saye) ouercõmed, and euen by playn force wonne to your peticions, that he cannot saye you naye, euen as a castell or fortresse is woonne by force of armes. Praying is with man oftentymes made all in vayne: either because he can not performe that is asked, or els because he will not. But at goddes hande whosoeuer asketh, doeth receiue: whosoeuer seketh doeth fynde: and whosoeuer knocketh, to him it is opened. And your father best knoweth what thynges are auaillable towardes eternall saluacion, and thesame thynges doeth he with glad will freely geue, if he bee prayed: insomuche, that if through your beeyng in a wrong opinion, or in an errour of iudgement he were asked thynges hurtefull: he would reckon it as a benefite towardes you, to denie vnto you that was naughtily sued for: but in stede of the thyng ye wyshed, he would geue that might bee for your welth.

Seke, and ye shall fynde. &c.

The texte.

If the sonne shall aske breade of any of you, that is a father, wyll he geue hym a stone? Or if he aske fishe, wyll he for fyshe geue hym a serpent? or yf he aske an egge, wyll he offre him a Scorpion? yf ye than beyng euill can geue good giftes vnto your children, how muche more shall your father of heauen, geue the holy spirite to them that desire it of hym.

The naturall affection of carnall parentes towardes their children, doeth so worke, that they cannot saye naye vnto them whome they haue begotten, yf thesame shoulde make peticion for a thyng pertaynyng to the health of the bodye. Make ye a coniecture by comparison of your owne selues. For who is it of you all, that in case he should aske a piece of breade of his father, can suppose, that thesame would geue his sonne a stone in stede of a piece of bread? or in case he shoulde aske fishe, can thynke that the father would offre his sonne a serpent in stede of a fishe? or, in case he should desire to haue an egge, can reckon that the father in stede of an egge would geue hym a Scorpion hidden in an eggshell? That if the tender loue and affection of nature be of so great force and strength emong men, (beyng many other wayes naughtie persones,) that towardes their children askyng thynges profitable, they are frendly geuers: how much more your heauenly father, who is the father of spirites, and who of nature is good, will geue vnto you from heauen, his spirite beyng good, whiche shall aboundauntely geue you all goodnesse yf ye shall make petition to him for it.

The texte. And he was casting out a deuill, and the same was dumme. And whan he had cast out the deuill, the dumme spake, and the people woondred. But some of them sayed: he casteth out deuilles, through Beelzebub the chiefest of the deuils. And other tempted hym, and required of hym a signe from heauen. But he knowyng their thoughtes, sayed vnto them: Euery kyngdome deuided agaynst it selfe, is desolate: and one house doeth fall vpon another. If Satan also, bee deuided agaynst hymselfe, how shall his kyngdome endure? Because ye saye, that I cast out deuils through Beelzebub. If I by the helpe of Beelzebub caste out deuils, by whose helpe doe your children caste them out? Therfore shall they bee your iudges. But if I with the finger of God caste out deuils, no doubte the kyngdome of God is come vpon you. Whan a strong man armed watcheth his house, the thynges that he possesseth are in peace. But whan a stronger then he commeth vpon hym and ouercommeth hym, he taketh from hym al his harnesse, (wherin he trusted) and diuideth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scatereth abrode.

Satan also hath a spirite of his owne, whome he enspireth to all his seruauntes, to be a prouoker and a mouer of them to all naughtinesse. Yea and the worlde too, hath a spirite belongyng to it, whiche allureth men to the loue of thynges transitory. But with this spirite, your heauenly fathers spirite hath no maner entremedlyng at all. If therfore the spirite of your heauenly father shall dwell in you, the spirite of Satan must bee expoulsed: and the one spirite must nedes auoyd out, for to make roume that the other make come and inhabite in your breastes. And behold a chaunce that might laye manifestlye before their tyes, what thyng the euill spirite wrought in the hertes of the Iewes, beyng euermore wrastlers agaynst the holy spirite of God. There was broughte vnto Iesus a certayne man, possessed with a mischieuous deuill: and it was a deuill, not of one sorte onely, but both a dumme deuill, and also a blynde, so that he could neither loke vp vpon Iesus, nor yet speake vnto him. Thā Iesus of his owne accorde takyng pitie on the man beeyng in suche affliction, commaunded the deuill to voyde out of him, and he voyded. And beholde there wer certain Iewes present standing by, whose soules the spirite of Satan did more daungerfully possesse, then that same vncleane spirite had possessed the body of this man. For some of them slaunderously sayed, that the miracle had been doen of the deuill, allegyng, that Iesus did suche thinges not by the power of God, but by the helpe of Beelzebub the prince of deuils. Some others agayne after seeyng so many miracles, yet stil remaynyng in vnbelefe, required of hym some notable token from heauen, whereby it might euidently appere that he had familiaritie with God, who dwelleth in heauen, and not with vncleane spirites, whose blindyng of mennes eyes, doeth commonly spryng from the yearth. And this did they speake temptyng the lorde, neuer a whitte the more myndyng to beleue on hym, although he had doen ꝑ thyng that they requyred: but whether he had doen it or not doen it, they had surmised a matier of slaundre one or other readie to obiecte agaynst hym. But Iesus, as soone as he sawe their vngodly thoughtes, made aunswer to their wicked surmises in suche sorte as followeth: How dooeth your slaundrous reprouyng of me stande together: We see that no kyngdome is hable to stande, if it bee at strife within it selfe by ciuill discorde of one of the same realme agaynst another. Whiche thyng yf it so bee, it cannot be chosen but that it muste come to desolacion, and one house to fall downe vpon another by an vniuersall ruine. That if the thyng bee true, whiche ye thynke, that throughe the maintenaunce and ayde of Beelzebub prince of deuils, I dooe cast out hurtefull spirites, who verily bee his felowes and souldiers: than it foloweth as a true conclusion, that euill spirites

He casteth out deuils through Beelzebub.

Euerie kyngdome deuided agaynst it selfe. &c.

spirites beeyng at variaunce within theymselfes, dooe fyght together, and one of theim to bee chaced awaye by an other. Nowe if Satan fighte against Satan, how shall his kyngdome stande? ye see deuils to be cast oute, and ye graunt that euill they be whom I dooe cast out: on what grounde than dooe ye conjecture these thynges to bee dooen by the supportacion of Beelzebub, rather then of god? Is Beelzebub woont to doe for the health and safegarde of men, and to chace his souldiers out of their possessions, by whom he exercyseth his tirannie? And yet if this bee dooen, it argueth and proueth that the kyngdome of Satan shall shortely bee destroyed, and the kyngdome of God to bee nowe at hande. I caste out deuils with a mere worde: I cast them oute freely: I vse thereunto no charmyng woordes of witchecraft, ne of iugleyng or blyndyng memes eyes. The acte ye cannot disproue: why than haue ye more mynde to referre the glorye of a good worke to Beelzebub, thē to god? Than yf the hatered, whiche ye beare vnto me dooeth perswade you, that I cast out deuils by the ayde of Beelzebub: these young men beeyng your owne sonnes whome ye haue seen dooyng the selfsame thyng, by whose helpe do thei chase awaye deuils? Plain homely men they be, they are men of no knowlage ne autoritie, they cā no skill of the malicious sleightes of witches or Nygromanciers: and yet do these caste out deuils in the name of me. What thig thei doe, they doe it on a faithfull truste in God: & therefore shall your vnbeleefe be condēned by these iudges and none other. The plain simplenesse of these hath beleued, wheras your wisedom and expert knowelage of the worlde, striueth against the glorye of god. Wherupon seeyng there is neyther ryme ne reasō in saying that one euil spirite driueth out an other euil spirite, and forasmuche as your children do cast out deuils by the helpe of none other then by whose helpe I do cast thē out: it is clere that I doe cast out euil spirites by ỳ vertue and power of god, who is good. For the spirite of him is of more power and might thē al the whole packe of the wicked spirites ỳ are. Neither is there any agremēt betwene the spirite of god, and thē. For god loueth ỳ preseruacīō of mankynde, and they seke the destruccion of thesame. Nowe than, if it bee a thyng manifest that the thynges whiche ye see me doe, I doe by the power of god: than is there no doubte, but that the kingdome of god is cum vnto you, whiche Iohn did preache to bee at hande. Reason it is therfore that ye ioyne your selfes with hym, and withdrawe you from the reigne of Satan, which shall shortely haue an ende. ye cannot be partakers of bothe kyngdomes at once: there is betwene god and Satan a batail that by no possibylitye maye be brought to attonemēt. The cause wil neuer by any condicions be brought to agrement. Satan shall either geat the victorye, orels by stronge hande bee dryuen out, he shall not by yeldyng or submyttyng hymselfe continue in hys reigne, ne yet bee receiued vpon any condicions of agreement appoynted vnto him. He hath hitherto reigned without redresse: but nowe is there cum a power more puissaunt & mighty thē his tirannie. For one finger of God is more mightie to preserue & saue mankind, thā all ỳ hostes of Beelzebub to destroy thesame. Thesame thyng therfore shall in this behalfe cum to passe whithe is cōmonly woont to chaūce betwene two head captayns, both being valyaunt, and strong, and both beyng fierce & couragious, and such as al their affiaunce and trust resteth in their armour and weapon. For whan a man of great force and puissaunce beeyng in armour dooeth kepe his fortresse, the thynges that

bee in his possession, are in peaceable reste and quiete. That if any other being of more power thē he, do set vpon him, and do with plain force of armes cōquere him that was in harnes wel armed, he will entre no leage of felowship to bee as halfe partener with him in his castell, but dryuyng the other quite awaye, he wyll entre vpon full possession of the whoile house hymselfe. The weapon wherin the other trusted, he will by plain force take away frō hym, all his richesse and substaunce he will rifle and spoile, and distribute it among his souldiers. Now doeth it behoue you to loke aboute you, and see of whether syde ye will bee, and with whether ye wyll take parte, with God beyng the mightier, or with Satan anon to bee dryuen oute. If ye haue peace with Satan, ye are out with God. If ye haue peace with god, than cannot ye and Satan agree. And in the one or the others campe must ye fight. The tyme as it now shapeth, will not suffer any persons to sitte idle. And whoso is not on my syde, is an aduersarie vnto me, and euen in this verye poynte dooeth me hurte and scathe, because that where he ought of dutie to fauour my syde, he doth not fauour me: and whoso doeth not gather with me, scattereth abrode.

The texte. Whan the vnclene spirite is gone out of a man, he walketh through drye places seekyng rest. And whan he findeth none, he sayeth: I wil returne again vnto my house, whence I came out. And whan he cummeth, he findeth it swept and garnished. Then goeth he and taketh to hym seuen other spirites wurse then himselfe: and they entre in and dwell there. And the ende of that man is wurse then the beginnyng.

And because the Jewes toke vpon them an opinion of righteousenesse, and vpon boldenesse thereof, did either negligently leat slippe the doctrine of the gospell, or els did vtterly refuse it, and would none of it, he put forth a derke parable wherby to signifie, that a more greuous damnacion should lighte on such persones, as whan they haue gon a litel way forward towardes righteousnes, did fall backe agayne to their olde enormities, then on suche as neuer knowing ỹ light of euangelical trueth, had cōtinued still in the derkenesse of their sinneful liuing. For ỹ people of the Jewes was disseuered by meane of the lawe, from the Gentiles beyng Idolaters: but fallyng euery other day of freashe to their former transgressions, they were cum at length to suche degree of vngodlynesse, that whatsoeuer offence their forefathers had doen in putting the prophetes to death, or in conspiryng against Moses, the same did they seuenfolde double more vngraciously renewe against the sonne of God, and against his disciples. Albeit this parable doeth ferther also touch euery man, who beyng once washed frō his former synnes through baptisme, once deliuered from the euill spirite of this worlde, by the worde of the ghospell, dooeth negligently vse the gyfte of god, nor taketh any care to procede from tyme to time, to ferther degrees of perfection. Unto suche an one beeyng waiwed downe again to his former liuyng, baptisme, and ỹ knowlage of holy doctrine shall auaile to none other effecte or purpose, but ỹ he shal of his owne fetchyng haue the sorer damnacion at the daie of iudgement, as one the whiche to his former sweruyng out of the right waye, hath ioyned vnthankefulnes, & malicioulnesse also. Now of the parable this is the tenour here folowyng.

Why the vnclene spirite is gone oute of a man. &c Whan an vnclene spyrite is once departed out of a man, beeyng putte awaye by the power of God, for as muche as he hath an obstinate will to doe hurte, he goeth walkyng vp and downe by places barain & waterlesse seeking rest. And whan he could no where fynde the same, he sayeth within hymselfe. I

will

will returne backe into my house that I came out of. And returning vnto the same, he founde it in dede sweped cleane with bromes, but altogether emptie. Whā he espieth that, he goeth his waye and taketh vnto him seuen other spirites, more vngracious then himself euer was, and with suche a knotte of company goeth he again to his house, in dede made cleane, but leaft vnkept, nor armed with any defence of vertues semyng for the gospel. For the ornamentes and garnishyng of ceremonies, in dede make outwardlye a shewe or semblaunce of godlines: but because they are onely certain vain counterfaites of thynges, they kepe not away the assaultes of wicked spirites, but rather are an occasion of a ferther vngodlines. And euen so doeth it chaunce vnto that same man, who beyng clensed from one yll spirite, is made subiect vnto seuen that are euery one of them wurse then he.

The texte. And it fortuned that as he spake these thinges, a certain woman of the cumpany lift vp her voice, and said vnto him: happy is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he said, yea happy are they that heare the word of god and kepe it.

While Jesus was speakyng this and a great deale more vnto the people of al sortes, a certain womā, meruailyng at his wordes beig so wise & so pithy as they were, liftyng vp her voice amōg al the cūpany, said: blessed is the wōbe of that same woman which bare the, & blessed are ỹ pappes of thy nource which thou didst sucke. The voice of this womā was pronoūced against ỹ synagogue of the Jewes beyng euermore a slaunderous maligner against Christ, & the woman beareth the figure of the churche. Wherfore Jesus doeth not deny her testimony & preachig, but maketh it perfite, saiyng: Forsoth blessed thei are, whiche heare the word of god, and kepe the same in their hert, that it renne not out, but tary vntil it may one day bring forth frute of euerlastyng saluacion. That same is a muche more blessed thyng, than it was for the mother to haue borne his body in hers, or to haue nourced him wt milke. One woman myghte bee hable to beare so great an one, or to geue me sucke. But this blessednesse may be a thyng common to all creatures.

The texte. Whan the people were gathered thicke together, he began to say: This is an euill nacō, they seke a signe, and there shall no signe be geuen them: but the signe of Jonas the prophete. For as Jonas was a signe to the Niniuites, so shall the sonne of man be to this nacion. The quene of the South shal arise at the iudgement with the men of this nacion, and condemne them: for she came from the vttermost partes of the earth to heare the wisdom of Salomon. And behold, a greatter then Salomon is here. The men of Niniue shall arise at the iudgement with this nacion, and shall condemne them: for they were brought to repentaunce by the preachyng of Jonas. And behold, a greatter then Jonas is here.

And whan as the speakyng of suche wordes as these, the multitude of people came still thicker and thikker rennyng thyther: Jesus began to make answere vnto them that had tofore required to haue some notable sygne shewed vnto them from heauen, as though the thynges whiche Jesus had hytherto dooen, were but basse and lowe matters, nor dyd conteine in them any poynt at all semyng for a great prophet: and for that the same were doen for the common inferiour sorte: but they thoughte that vnto the Pharyseys for their partes, as menne of learnyng, and of an higher degree ferre aboue the rate of the common multitude, it were mete to shewe some special matter of woondre, euen purposely and specially for them. And this did they speake not of an vnfayned mynde, menyng any good faith therein: but to tempte and

proue

proue him, to the entēt that if he shewed none, they might finde cauillacions, that al the rest of his miracles had been doen by the helpe and mainteynaunce of Beelzebub, on the other side, if he shewed any, that than they might find sū other matter in hym, whereof falsely to accuse hym, and to lay to his charge. Jesus therefore saied: This same is an euill generacion, and of none vpright ne plain meaning, where they haue already seen so many miracles doē, thei require yet sum further straunge tokē, not whereunto to geue credite, but which they maye slaunderously report: but the thyng whiche they do aske in ỹ waye of fraude and guyle, they shal not obteyn, but they shal receiue a signe such an one as they are woorthye. They shall not haue geuen them, wherat to fynde surmised cauillacions, but they shall haue geuen them, that maye conuince their malice and infidelitie. For there shalbe geuen vnto them the signe of Jonas the prophet. At the preachyng of Jonas, the Niniuites did repēt and reforme their manifold vngraciousnesse, whan the same Jonas had shewed no miracle amongst them: but this nacion can by no miracles, ne by no benefites bee brought to soften their hertes to repentaunce. And yet is there one present among them greatter than euer was the prophet Jonas: which Jonas these folkes dooe highly esteme, because the same beyng in a whales mouthe in the sea, liued there three daies and three nyghtes, and after all that, whan he was estemed and reputed for dead, so daintly appered aline. A lyke matter hereunto, but yet muche more wōderful, and more aboue the course of nature shal it be, that the soonne of man beeyng dead in dede, shall lye three daies buried in the herte of the yearth: and yet contrarye to the lokyng of all euill persones, the yearth shal yelde hym again a liuesmā on the third day, whom it receiued dead. Wherfore at the last iudgement, this nacion, who now despiseth all others in comparison of theymselfes, and who thinke theimselfes to sitte euen in the high topcastell of true seruyng of God, shall bee condemned of manye nacions, whiche were thought to bee to fere out of the waie frō all godly deuocion. The queue of Saba shal arise at the iudgement with the mē of this nacion, and shall condemne theym, because that she beeyng a woman, and hauyng nothyng to do with the doctrine of the lawe, yet came a great lōg iourney from the fertheste partes of the worlde to Jerusalem, of purpose to heare the wysdome of Salomon. And yet euen nowe herein this place there is a greatter matter than euer was Salomon: and yet is the thyng set at naughte that is now present here. The Niniuites beyng folkes without any knowlage of the lawe, and worshippers of Idolles, shall stande in tryall with this nacion at the iudgemente, and shall condemne them, because they did repent and amend their abominacions, at the preachyng of a man vnknowen vnto them and an alieye borne, and with no miracles, ne with no benefites shewyng any cause in hymselfe, why he should bee so muche regarded. And behold, here is nowe present a greatter matter than euer was Jonas: and yet are they nothyng moued to amendment.

The texte. No man lighteth a candell, and putteth it in a priuie place, neither vnder a bushell: but on a candelsticke, that they whiche cum in, may see the light. The light of the body is the eye. Therfore whan thine eye is single, all thy body also shalbe full of light: but if thine eye bee euill, thy body also shalbe full of derkenesse. Take heede therfore that the lighte whiche is in thee bee not derkenesse. If all thy bodye therfore be clere, hauyng no part derke: then shall it all be full of light, euen as whan a candell doeth light thee with his brightnesse.

Nowe

Now although many there were emong the Jewes, whose hertes by reason of their owne wilfull and stubburne malicioulneſſe, the light of the gholpel did make more blynde then they were afore: yet the trueth ought not from hens foorth to bee suppreſſed, forasmuche as the knowlage therof should bryng verate many to eternall saluacion. For the obstinate malice of vnbeleuers muſte not be any lette or hindreaunce to the good. Wherfore the trueth muſte bee brought to open lighte, to the more horrible grieuous damnacion of the euill perſones and to the ſaluacion of the good ſorte. No body lighteth a cãdle (ſaith he) and hideth it in apriuie derke corner, or couereth it by whelmyng a buſſhell ouer it: but ſetteth it in a candelſticke, that it maye geue light to ſuche as are wyllyng to enter into the houſe. Theſame that the houſe is without a candle, theſame that the body is without yes, euen theſame is ỹ ſoule without knowlage of the trueth, which commeth by mere vnfayned feith: If thyne ye be ſingle, and nothyng periſhed ne infected with any other inordinate deſyres of this world: it will receiue the light of euerlaſtyng trueth, and al thy body ſhall haue the fruicion of this lyght, in ſuche wyſe, as it ſhal no where ſtumble nor ſtutte agaynſt any thyng. But in caſe the ye of thy bodye be corrupted or bleamiſhed, then ſhal all the whole body be entricked, and ready to take harme in the derke. For of feith commeth iudgement, and ſtatutes or ordeinaunces of good liuing. This is the fountaine of all goodneſſe, whiche if it be putrified, it cannot bee choſen, but that all the other thynges muſt be corrupted alſo. See therfore that this ye wherewith the trueth is ſeen, mate be pure in thee, and clere without any corrupcion, leſte that the ſelfe membre, which onely is apte to receiue light, and which onely muſt ſhewe light to al the whole bodye, be encoumbred with derkneſſe. For theſame thyng beyng infected, which is the heade and ỹ roote of all good workes, euen thoſe verai thynges whiche ſeme to bee good, are not good: And contrariwyſe, the thynges whiche ſeme vnto the Phariſees to bee euill, ſhall not bee euill, if the fountaine wherhence they do ſpryng foorth bee pure and clere from all infection. What thyng a candle is to an ye well clarifyed, euen the lyke thyng is the woorde of God to the ſoule beeyng well pourged through the ſingleneſſe of feith from naughtie affections. Whatſoeuer procedeth not of feith is ſynne. That if the ye of thy bodye ſhall be ſyncere and pure, as a thyng made all light with the candele of euangelicall trueth: than ſhal it geue parte of his light vnto all the membres, ſo that there ſhall not bee any derkeneſſe at all in any parte of the body: by reaſon that the ye ſhal looke foorth to the behofe of all the membres thereof. And ſo whatſoeuer thyng the hande ſhall doe, it ſhall not bee in any daungier of harme in the derke, but all the whole body ſhall bee lightſome, euen as the whole houſe is lightſome, whã the brightneſſe of the candle geueth his light all about.

Whan the ye is ſingle all the body alſo ſhal bee full of light

¶ And as he ſpake a certayne Phariſee beſought hym to dyne with hym, and Jeſus went in and ſate downe to meate. Whan the Phariſee ſawe it, he meruayled, that he had not firſte waſhed before dyner. And the Lorde ſayed vnto hym: Now do ye Phariſees, make clene the outſyde of the cuppe and the platter, but your inwarde parte is full of rauenyng and wickedneſſe. Ye fooles: did not he that made that whiche is without, make that whiche is within alſo? Neuertheleſſe geue almes of that ye haue and beholde all thynges are cleane vnto you. But woe vnto you Phariſees, for ye tythe Mynte, and Rue and all manner herbes and paſſe ouer iudgemente and the loue of God. Theſe ought ye to haue done, and yet not to leaue the other vndone. The texte.

And euen immediately herupon there folowed a matter, whereby theſame

that

that the Lorde had taught, might (as ye would saye) bee playnly declared. For the pharisees forasmuche as they had an eye soule blemished, & letting righteousnesse in ceremonies longyng to the body, they did wilfully leat slippe those thynges, whiche are not seen but with the pure clere eyes, vnto whom the candle of euangelicall trueth sheweth light: supposed the light to bee there, where derknesse was: and than did they stumble and renne agaynst thynges moste of all, whan they thought themselues to goe gaily well vpright: and they iudged there to bee a grieuous enormitie, where none at all was: and contrariwise where a sore offense or transgression was, there wened thei to bee none at all. For they had theyr eyes sore bleamished with the superstition of the lawe, with ignorannce, with disdeineful pride, with enuie, with couetise, with hypocrisie, & with other naughtie vices. Than a certayne Pharisee prayed Jesus, to come & dyne with hym. Jesus made no refusall, as one that was euer readie to offre hymselfe vnto euery bodye, to the entente he might drawe all creatures vnto hym. And whan the lorde had sette him down at the table without washyng his handes afore, (and that, contrary to the guyse of the Pharisees:) this saied Pharisee begoonne to meruail with hymselfe secretely in his mynde, what the cause should bee, why the Lorde had not washed, before he satte down to his meate. And euen by anby of a thyng which neither maketh a man good nor ill, there springeth a thyng which is in verayе dede euermore yll. And as for the Pharisaicall ceremonies, whiche consiste in thynges pertayning to the bodye, haue this propertie naturall to them, & cummyng euen of theyr verayе kynde, that they brede slaunderous backebityng, euill suspicions, peruerse iudgementes, variaunce, hatred, & muche brallyng. Jesus therefore well knowyng this same to be ỹ chiefest corrupcion of euangelicall godlynesse, did sharpely rebuke the Pharisaicall superstition, saying: Moses did in olde tyme appoynt certain ordinarie constitucions, & cussomes of purifying, which neuertheless did contayne a figure & representacion of pourgeyng & clensyng the soule. For to this ende it serueth al that euer that same lawe did derkely set forth in shadowes. But as the tyme now is, where in consideracion of the trueth clerely apperyng forth, it is mete for those shadowes of the olde lawe by litle and litle to vanish awaie, ye Pharisees, whiche profesſe the perfect knowlage of the lawe, do enbrace that same parte of the lawe onely, whiche is of least weyght of all towardes true godlynesse. And ye do not onely offend in this behalfe, that ye enbrace the carnalitie of the lawe not passyng on the spirite of the lawe, but also by reason of carnall ceremonies added to the lawe, and constitucions of your owne making, ye wyll in any wyse be reputed to be of more holynesse, then the verayе cõmaundementes of God. The puritie consisteth in the inculpablenesse and innocencie of the herte. But as for ye do euery other whyle make muche washyng of your bodye, ye washe the pottes and cuppes that ye drynke of, ye washe the platers & dishes that your meate is serued in, beyng but outwarde thynges, and nothyng at al makyng to the true godlynesse of the mynde: and in ỹ meane tyme the innermore, and chiefter parte of you, beyng still vnwashed is all full of filthynesse detestable afore god, that is to wete, rauine and iniquitie. Ye beleue your selues to be defoyled yf ye drynke of an vnwashed cuppe, or if ye eat out of an vnwashed dishe: & yet ye thynke your selfe pure and clene, yf both your cuppe and your dishe to, yea and al that is in them conteyned, haue been gotten with rauine and with fraude. O fooles and mẽ of a peruerse iudge-

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mente, did not he that made the bodye, make also the soule? Than if purenes dooe so highly please you, it had been mete to make all the whole man pure in euery parte of hym. But it had been mete, to haue prouided firste for that, that is the chiefter parte. But al this while ye flattre your selues as though ye were pure euen in the best sorte, if on the one syde ye dooe euerie other whyle washe your bodyes and your vessels, that ye eate and drynke in, with a litle water: & on the other syde yf your herte beyng polluted with manyfold guyles, rauines hatred, enuie, desire of worldly promocion, and with other pestilent vices bee purged with almesdedes, whiche almes though ye doe it but for a vainglorye and a shewe onely, yet ye thinke it to bee sufficient for the vttermoste and highest clensyng of the soule that can bee. But woe vnto you Pharisees, who vnder a pretexte and colour of seruyng God, worke your owne commoditie, tithing euen the vilest and moste common herbes. Myntes, and Rue, as thoughe God cared for no mo but priestes and Leuites onely. And in the meane tyme contrarye to the mynde of God, ye deale guilefully with your neyghbour, and relieue not the nedie, but enuie & grutche at them, which haue more wealth then your selues, and the weake ye oppresse. O a iudgement in verie dede ouerthwarte and peruerse. The thynges whiche the lawe hath appoynted for a season to be kept after the fleashe, in dede it had bene your partes not to leaue vndoen: but tho thynges whiche God would moste chiefly of all to be doen, which are euermore good, and acceptable vnto hym, ought first and most principally to haue been doen. Suche thynges as concerne your owne commoditie, ye dooe euen scrupulously looke vnto: but the thynges that concerne helpyng of the neighbour, ye passe nothyng on.

Did not he that made that which is w[illegible] &c.

geue almes, and behold all thynges are clene vnto you.

¶ Woe bee to you Pharisees, for ye loue the vppermoste seates in the Synagogues, and gretynges in the market. Woe vnto you Scribes and Pharisees, ye hypocrites, for ye are as graues whiche appere not, and the men that walke ouer them, are not ware of them. Than aunswered one of the lawiers, and sayed vnto hym: master, thus saying thou puttest vs to rebuke also. And he sayed: Woe vnto you also ye lawiers: for ye lade men with burdens which they bee not able to beare: and ye your selues touche not the packe with one of your fingers.

The texte.

Woe vnto you Pharisees, who though ye outwardely beare a shewe of holynesse, yet neuertheless withinforth swell in ambicion, seekyng to haue the higher seates in the synagogues, and ye reioyce to heare suche honourable tytles as maister, and maisters, of such as bidde you good morowe, and good eauen, in the stretes abrode, nothyng els entendyng ne seekyng, but that ye maye please the eyes of me, & estemyng it as a thyng of nothyng to displease the eyes of god with the filthinesse of the soule. Therfore woe vnto you with your hypocrisie, which are lyke vnto dead mennes toumbes, whiche shyne & loke smothe without forth by reason of whyte worke, with titles, and many soondrye pictures, whereas withinforth they are full stuffed with all vnclenesse. But in the meane tyme the thyng that outwardly appeareth, sheweth faire to the eyes of suche as passe by, but the thyng that they hide within them, is vnseen. Neuertheless men maye be beguiled, but God can loke into the moste priuiest corners of the herte. Whan the Lord with great sharpenesse spake this and other thynges against the cloked holynesse of ỹ Pharisees, one of the lawiers beyng desirous to bridle the playn speakyng of Iesus, sayed vnto hym. Whyle thou speakest this on ỹ Pharisees, thou doest also reproche vs. An herte ỹ knoweth

his

his conscience guiltie, cannot abide playne speakyng, but feareth leste the exã-
ple of playn speakyng agaynst others maye at last light vpon hymselfe.

Wo vnto you ye lawiers, for ye lade meune with burdens.

But Jesus beeyng the euerlastyng trueth, whiche can no skill of flattreing (because the sayed trueth, onely is faultlesse and vnculpable, and yet neuer chydeth but to emende that is a misse,) aunswered vnto the lawier: If the wordes whiche I speake touche you too, as thou acknowlegest: woe shalbe vnto you lawiers also, who beyng not contente to exacte euerie trifling obseruaunce of the lawe, at the handes of the poore ignorauntes, do moreouer besydes the authoritie of the lawe, adde many poyntes of your owne, and heapyng burden vpon burden, ye laye vpon the shoulders of the simple people a whole fardel vnpossible to be borne, and in the meane whyle ye take your owne pleasures to the vttermoste, beyng so ferre from touchyng the thynges whiche ye laie on other folkes shoulders, that ye do not so muche as kepe those chiefe poyntes neither without whiche the reste do nothyng.

¶ Woe vnto you, ye buylde the sepulchres of the Prophetes, and your fathers killed them.

Therefore.

Truely ye beare witnesse that ye allowe the dedes of your fathers: for they kylled them, and ye buylde the sepulchres. Therfore sayed the wysedome of God. I will sende them Prophetes and Apostles, and some of them they shall sleagh and persecute: that the bloud of all the Prophetes (whiche is shed from the beginnyng of the worlde) maye bee requited of this generacion, from the bloude of Abell vnto the bloude of Zacharie, which perished betweene the aultare and the temple. Verayly I say vnto you, it shalbe required of this nacion.

Woe vnto you, who for vainglorious bosting of your perfeccion, do buylde vp the toumbes of the Prophetes where the moste parte of the same wer slayne of your forefathers. For therby cõmeth it to passe, that euen by the veray same thyng, wherewith ye would moste fainest cloke your malicyousnesse, ye do moste of all bewraye the same. For whyle ye garnysshe the sepulchres of the prophetes, ye graunt that they were persons detestable, whiche were the killers of suche men, whose memorie is high and holy emong you that are they? offspring. And forasmuche as your owne selues dooe towardes the Prophetes of this tyme, beyng ferre superiours to the Prophetes of times past, attempt wurse harmes, then your auncetours committed against the Prophetes of olde time, do ye not playnly declare, that beeyng blynded with lucre, ambicion, enuie and hatred, ye doe wetingly allowe the wicked actes of your forefathers, whiche actes of theyrs ye doe not onely folowe, but also earnestly labour to passe and to go beyond them. ¶ So often hath the goodnesse of God called you backe to emendment: and at all tymes haue ye wickedly shewed more extreme crueltie against them that layed the trueth euen in your lappes: whiche trueth was vnto you for none other cause odious, sauing that it contrarted your naughtie lustes and desyres. Wherfore the wysedome of God, whiche ordreeth all thynges by suche prouidence as cannot in wordes be expressed, before it wil punishe the obstinate malyce of this nacion, hath determined to leaue nothyng vnassaied, whereby they maye bee conuerted to better wayes. But after that aswell the bottomelesse goodnesse of God, as also the peruersenesse of them not possible to be woonne to goodnesse, shall once bee declared to all creatures: so muche the more greuous tormentes shall they endure, howe muche the longer space they haue been suffred, and with how muche greater benefites they haue been prouoked and occasioned to repentaunce. Wherfore thus spake the wysedome of God within it selfe: what shall I doe more then I haue dooen to this vnrewly

Ye beare witnesse ye allow the dedes of your fathers.

nacion:

nacion. I sent Moses vnto them. I sent many prophetes of olde tyme. I sent Iohn the Baptiste. Against Moses there was conspiracie wrought: the prophetes euery one, they either slewe or els plagued with affliccion: no nor Iho neither would they not heare though he were more then a prophet: neither did he escape scotfree for geuing good aduertisement. The sonne of man is come: and to hym do they worke destruccion and death. I shall hereafter sende vnto them the last prophets of all, who shall ghostely expound the lawe vnto them: I shall sende the apostles, that shall haue great vertue in worcking miracles, that shal freely doe good to all people, that shall bring vnto al folkes saluacio, with exceding smal charge to be bought, that is to wete, with faith. And yet will they not heare these neither, but will persecute them, tormēt thē, driue them awaie, yea and sum of them wyll they slea: so farre shal their malice excede the goodnes of god. At laste, whā their malice shalbe so ferre growen, that they shall not onely matche, but also excede and passe the abominacions of all ages past, than shall the vengeaunce of God fall sodaynely vpon them, and than shall bee required at their handes the bloud of all the prophetes, which hath been shed sens the first creacio of the worlde, that is to wete, from ỹ bloud of Abell, (who was firste of all men slaine by his brother Cain beyng enuious against him) vnto the bloud of Zacharie, the prieste, sonne of Ioas, who callyng backe the people to better aduised wayes, was stoned to death by sedicion of the people, betwene the temple and the aultare. And the sayd zacharie euen at the momente whan he departed from this life, bothe testifiyng his own innocencie, and their wickednesse, sayed: The Lord see this and require it. And euen now approcheth the tyme of this vengeaunce. One nacion shall, as ye would say, bee punished for al the hainous dedes of their forefathers, because it hath gone beyond all the malice that euer hath reigned in them all. It shall cum to passe vndoubtedly, that the wisdome of god hath sayd afore shall cum to passe. The Iewes of these daies, because they excede the rebellion, the peruersenesse, and the crueltie of all that in olde tyme haue been, shall in suche greuous sorte bee punished, as though they alone had accomplyshed and dooen all the yll partes that euer their auncestours haue in soondrie ages wickedly played.

Gene. iiii. ii. Paralip. xxiiii.

The texte.

Woe vnto you lawiers: for ye haue taken away the key of knowlage, ye entre not in your selues, and them that came in, ye forbad. Whan he thus spake vnto them, the lawiers and the phariseis began to were busy about him, and capciously to aske him many thinges, laying wait for hym, and seking to catche sum thyng out of his mouth wherby they might accuse hym.

Woe vnto you lawiers, and woe again, who openly professyng the knowelage of the lawe whiche is ghostly, and takyng into your handes, as due vnto you the keies of science and cūning, whiche ought to haue opened a way into the kyngdome of heauen: yet neither haue ye intred in thither your selfes, but others ỹ wer willing to haue gon in, ye haue kept out. For while ye peruersly expound the lawe, ye do (as one might say) lay battrey against that whiche is the principall chefe foundacion of al the lawe. At these maner woordes of Iesus, (beyng in dede halfe bitter by reason of so plain speakyng of ỹ trueth, but yet worckers of health, if suche as thei wer spoken to had been willing to receiue the medicine:) wer both the Phariseis and also the lawiers sore offended: but because they knew priuely in their owne consciences that the thinges whiche wer spoken, wer euen very true, they would make no countenāce at

Ye entre not in your selues, and theym that came in, ye forbad.

it

it before the people, but yet in the meane tyme they lay sure awayt to all the sayinges of Jesus, huntyng and serchyng if any thyng might procede foorth of his mouthe, wherupon they might grounde or make a foundacion of sum surmised matter against him, to the end they might seme to persecute him, not of a certain priuate hatred, but of zele to religiō and of a loue towardes god. For this propertie also hath pharisaical hypocrisie, that it worketh ne attēpteth none so wicked an acte, whereon it layeth not a fayre glose of loue and duetie towardes God.

The .xii. Chapter.

The texte. As there gathered togethee an innumerable multitude of people (in so muche that they trode one an other,) he began to say vnto his disciples: first of all beware of the leauen of the pharisees, whiche is hypocrisy. For there is nothyng couered, that shal not be vncouered: neither hid, that shall not be knowen. For what thynges ye haue spoken in derkenes, shall be hearde in the light. And that whiche ye haue spoken in the eare, euen in secrete places, shalbe preached on the top of the houses. I say vnto you my frendes: Be not afrayed of them that kyll the bodye, and after that, haue no more that they can do. But I wyll shewe you, whom you shall feare. Feare him whiche after he hath kylled, hath power to cast into hell. Yea, I say vnto you: feare hym. Are not fiue sparowes bought for two farthinges? And not one of them is forgotten of god. Also euen the very heares of your head are all noumbred. Feare not therfore: ye are more of value than many sparowes.

And because the Lorde Jesus knewe the malice of the Pharyseis, the Scribes, and the lawiers to be vncurable: it was his pleasure openly to notifie and publiche theyr hypocrisye, to the ende no creature mighte vnawares be deceiued by their cloked counterfayting: and so many coumpanyes of people euen than standyng round about in so thicke presse, that they trode one vpon an others heles, he began to say vnto his disciples.

Beware ye of the leauē of the phariseis which is hypocrisie. Endeuour your selfes earnestly to be suche, as ye would be taken for. Nothyng that is cloked shall frō henceforth be hable long to be hidden. There shall a tyme come whiche shall vttre and make manifeste vnto the worlde aswell your innocencie, as also their malice: Neither is there any thing now at this presēt so close vnder couerte, whiche shall not shortly bee vncouered, ne any thyng so secretely hidden, the whiche shall not cum to the open knowlage of men. Wherefore beware ye that all your life be void of all cloking or counterfayte glose, and that ye neither speake ne do, no nor yet thinke any thyng alone by youreselfes, which ye would not by your good willes haue to be knowē of al creatures, for whatsoeuer ye shall now speake priuely in the derke, shal one day in time to cum bee reported agayne in the clere light: and whatsoeuer ye shall nowe saie to folkes in their eares within your bedchaumbers, shall one day bee openly talked in the house toppes. The trueth shall offende the wycked sorte beeyng peinted with a counterfait semblaunce of godlynes: But leat not the feare of any euil person lede you away from the sincere preaching of ỹ trueth of the gospel. The vttermost extremitie of all the mischiefe that they can doe

to you

to you, is but to kylle, yea and the bodie onelye can they kille. But thus muche doe I say vnto you my frendes, forasmuche as ye maye boldely truste on my sure defence, leatte not the crueltie of these felowes anye thyng at all feare you, who though they attempte all that euer may bee dooen, may sleagh the poore carkelle, and that doen, they haue nothing besides to dooe any ferther harme vnto. But he byeth not that is slayne for my cause. That if your fantasie be to take feare for to bee one of counsayle in thys case, it is good reason, that the lesser feare geue place to the greatter, and that he rather bee had in feare, who hath power with a becke to destroye the whole man altogether. And if ye wil nedes haue it shewed vnto you who is he, euen God it is, who onelye hathe power whan he hath kylled the bodye, to caste the soule into hell too. Leat not the cruelnesse of wicked persones make you anye thyng afrayde, who can dooe you no moze but lyghte harme, nay can not dooe you any harme at al, no and not that neyther, but by the sufferaunce of God. That yf ye shall vpon the dzeding of man, growe cleane out of kynde from the sincerities of preaching the ghospell: while ye labouze to eschue lyghte and transytozy mysaduentures, ye shall fall into harmes for euer to endure. Leat therefoze one nayle dzyue out an other nayle: and leat the feare of God dzyue out the feare of menne. And feare ye not leste ye shall perysshe befoze your day. All men must without choice ones come to death: neyther dooeth it foze howe long a man hath lyued, but howe well he hath liued. And blissedly dooeth he departe hens, whosoeuer dieth for my names sake. And yet shall no suche thyng chaunce beefoze the tyme prefixed vnto you by youre heauenlye father, that ye shoulde not lyue a whit the longer, though the feare of death should neuer so much bere your mindes. Yea and that poynete also will youre father prouyde for, that euerye one shall dye at hys due tyme. Although these thynges seme in apparence to bee dooen by chaunce and at all aduentures, yet shall there nothyng chaunce vnto you, but by the permission of youre father who careth for all thynges belongyng vnto you. What is of a lower pryce or a thyng more contemned then a selye sparow? May not a man bye fyue of them for two ferthinges? And yet doth not God leaue them vncared for, and not so muche as anye one, no not euen of the vilest vermine liuing, doeth perishe without the knowelage of the heauenlye father. But as for you whome he hath specially pyeked and chosen a beray fewe in number out of all the reste to sette furth the glozy of hys name, he dooeth so greatelye not leaue vncared for, that he hath euen the beraye heares of youre heades numbzed out by tale. Agaynste the will of hym it were a wickednesse to striue, for nothing will he desyre, but what he shall know to be beste. Therefoze all youre carefulnesse concernyng youre lyfe, caste ye full and whole vpon hym. He that taketh care for the selye sparowes will not leaue you vncared for, being so ferre better then all the sparowes in the worlde.

The beraye heares of your heade are all numbzed.

I saye vnto you euery one, whosoeuer confesseth me beefoze men, him shall the sonne of man knowlage also beefoze the Aungells of God. And he that denieth me beefoze men, shall beedenied beefoze the Aungels of god. And whosoeuer speketh a wozde againste the sonne of man, it shall be forgeuen hym. But vnto him that blaspheneth the holy goste, it shal not bee forgeuen. When they bzing you vnto the synagoges, and vnto the rulers and officers take ye no thought, how oz what thing ye shall aunswer, oz what ye shall speake. For the holy ghoste shall teache you in the same houre what ye ought to saie.

The texte.

Wo therefoze bee not ye of the will for feare of any ciuilles oz mischiefes

Yy. whiche

whiche men may bee hable to dooe vnto men, to fall from the profession of my name, as meane remembryng that by theſe afflictyons laſtyng but a ſhorte while, lyeth the waye to euerlaſtyng bliſſe. For he ſhall not bee a partaker of the ioye, who ſhall refuſe to bee partaker of the worldely reproche. Albeit this open ſhame here emong men, is the true glorye before god. For this one thing I ſay to you of aſſuraunce: whoſoeuer ſhall profeſſe my name here in preſence of menne (whiche to dooe ſhall afore the worlde bee a thyng odyous and deteſtable,) I alſo ſhall profeſſe hym at what tyme the maieſtie of the ſonne of God ſhall vee opened and ſhewed foorthe in the face of the Aungels of God.

Whoſoeuer confeſſeth me before men. &c.

And contrariewiſe, whoſo ſhall not acknowleage me here in the face of men, ſhall not bee knowen of me beefore the Aungels of God. I knowe that the infirmitie of this humayne bodye of myne ſhall bee a ſlaundre vnto manye: but a faulte, whiche eyther procedeth from a man beeyng deceyued by a wrong opinion, or elles cummeth of the weakeneſſe of nature, although it be greuous, ſhall neuertheleſſe bee eaſilye forgeuen. Therefore that they call me Samaritane, a drinker of wyne, a frende of the publycanes, and Jeſus the carpenters ſonne, ſhall ſoone bee releaſſed yf they amende. For it is a reproche whereunto the weakeneſſe of thys bodye hathe opened an entreaunce and occaſion. But whoſo ſhall ſpeake raylling woordes agaynſte the holye ghoſte, through whome God wooorketh theſe miracles: becauſe ſuche an one doothe of a ſette and prepenced malice wetingly and willingly reſiſte agaynſt the glory of god, he ſhall not fynde any pardone, neyther in this preſēt world, nor in the worlde to come. Lyke as to the wieked Aungels there is no waye leaft to come agayne vnto repentaunce, (becauſe they reſiſted God not of any infirmitie or weakeneſſe, but of an obſtinate malice) nor theſame wieked Aūgels ſhall euer emende ne haue anye hope of forgeueneſſe: euen in theſame ſtate ſhall men bee ſure to bee, if they folowe the peruerſe facion of the others. They ſee me a manne, taking reſte and ſlepe, ſuffering houngre, yea and they ſhall ſee me dying, therefore it maye bee pardoned if they ſpeake any thyng of me, that may truely bee ſayde of a mortall man: But that beyng corrupted with enuie, they impute thoſe actes to the ſpirite of Beelzebub, whiche they knowe to bee of the power of God, forasmuche as on the one ſyde they defraude god of his glory, and on the other ſyde they put ouer vnto wieked ſpirites, that cometh of god and is due to him: theyr ſo doyng veraply is of deuliſhe malice, whiche for theſame cauſe ſhall not obteine pardon of god, though beeyng moſt ſingularely enclyned to ſhewe mercye, becauſe he can no ſkille to repente himſelfe of his goodneſſe. Many wayes than ſhall there be murmouring agaynſte youre preaching, For ſome perſones ſhall perſecute you eyther ſtrayghing out of the right way of mere ſimplicitie, or elſ of a malicious neſſe miengled with theyr errour. Other ſome agaynſt the conſcience of theyr owne harte, ſhall labour to deſtroie the veritie whiche they euidentlye ſee, & trie, and knowe, and that ſhal they doe for none other reſpect, but becauſe it contrarieth theyr naughtie affections. By meanes of ſuche perſones ſhall the ciuill ſpirite of Satan rebell againſt the good ſpirite of god, & by helpe of his garde ỹ wieked men, he ſhall inuade you with all kyndes of ingiens. And although ye bee ignorauntes of the worlde, poore men, and of lowe degree, there is no cauſe why for you to bee afeарde of the byroare and ſedicion of the world agaynſte you. The ſpirite of god being gracious & playne without any guile or deceite, is ſufficient againſte all aſwell fraude as violence of this worlde. Therefore when ye ſhall bee haled into theyr ſynagogues, appeached of greate crymes,

Vnto him that blaſphemeth ỹ holye goſte, it ſhall not be forgeuē.

when ye

when ye ſhall bee drawen to come beefore magiſtrates or rewlers, and prynces, doe not ye as the common ſorte of people doe, whan they are broughte afore a iudge to theyr aunſwere, who are muche carefull what aunſwere they maye make, or what they maye ſpeake, to ridde theyr handes of the mattyer. Thus muche ſhall bee geuen to the puplique autorite of a magiſtrate, that beyng called ye ſhall appere. But cauſe is there none why ye ſhoulde bee afearde of the ſighte of them, or why ye ſhoulde bee carefull, howe to defende youre ſelues with an oracion prepared forafore: The playne tale of the trueth, ſhall continually from tyme to tyme bee ready and freſhe in memory vnto you. And ſuche kiende of wordes to ſpeake, the holye ghoſte ſhall ſufficientelye miniſter vnto you as often as nede ſhall require: of ſuche ſorte as your life is, ſuch ſhal your wordes alſo bee. And nothing there is more pithie or effectuall, then the playne trueth without any coloures. Take ye no thought how or what ye ſhall aunſwere.

¶ One of the coumpany ſayde vnto hym: Maiſter, ſpeake to my brother, that he deuyde the enheritaunce with me: And he ſaid vnto him: Man, who made me a iudge or a deuider ouer you? And he ſayde vnto them: take hede, and beware of couetouſenelle. For no mans life ſtandeth in the aboundaunce of the thinges which he poſſeſſeth. And he put furth a ſimilitude vnto them ſaying: The grounde of a certain riche man brought furth plentifull fruictes, & he thought within himſelfe ſaying: what ſhal I doe? becauſe I haue no roume where to beſtow my fruictes. And he ſayde: This will I doe. I will deſtroy my barnes & builde greater, & therein wil I gather al my goodes that are growen vnto me: and I wil ſay to my ſoule: Soule thou haſt much goodes laied vp in ſtore for manye yeres, take thyne eaſe, eate, drinke, and be merry. But god ſaied vnto him: Thou foole, this nighte will they fetche away thy ſoule again from thee. Than whoſe ſhal thoſe thinges be which thou haſt prouided? So is it with him that gathereth richeſſe to himſelf, & is not riche toward god. The texte.

And as the feare of iudgemente maketh many goe a crolleway from the ſincerite of profeſſing the goſpel: ſo doth the greedy deſires of money corrupt a great mayny. To the ende therfore that the Lorde might vtterly plucke that affection alſo out of his diſciples hertes, as a thyng baſſe or vyle, and vnmeete for ſuche as haue entred the charge of heauenly affayres, there was a matier euen there offered vnto him whereby the thing might bee doen. For where there was a very great multytude of people about Jeſus, and yet no manne that had before that daye beene ſo bolde to aſke ſo lowe and ſo baſſe a mattyer of him, one ſayed vnto him: Maiſter, ſo it is that a brother of myne vſurpeth my parte of the enherytaunce whiche ſhoulde ſerue vs bothe, and fyndyng manye euaſyons and ſterryng holes, he delayeth from daye to daye to make partition therof: here leat the autorite of thy woorde bee a ſuccoure and ayde vnto me. Say vnto him, and bidde him, to deuide the enheritaunce with me. Than Jeſus (as ye woulde ſaye) taking ſhorne and indignacion, ſo to bee interrupted from his heauenly buſynelle of preaching, vnto carnall and fylthye cares: & in the meane while all vnder one, geuing a leſſon to his ſeruaũtes that ſuche an one as beareth the office of an Apoſtle, ought not to bee enwrapped in ſecular and filthie affayres of the world, anſwered: Thou felow, with what face doeſt thou in the myddes of my preaching interrupt me againſte thy brother in diuiding youre enheritaunce? who hath made me a iudge betwene you two being at variaunce about a light tryflyng mattier and ſhortely to decaye? Or who hath geuen me vnto you to bee a diuider of enheritaunces? Hath not this worlde iudges enough to ende ſuch lowe matiers of trauerſe? I haue no ſuche commiſſion, that this or that partie ſhall growe in richeſſe by cũming to

tempozall goodes oz landes by succession: but that all creatures may come to the enheritaunce of the lyke immoztall in heauen. And than turning to his disciples and to the rest that were there present, he begoon euen by the exaumple of the partye that had interrupted hym afoze in hys sermon, to exhozte them from the earneste desyze of geatting wozldely rychesse: not that richesse are of themselues euil, but because that to put the chiefe staygh of a mans life in the, and foz the desyze of them to be called away from tho thinges whiche doe earnestly concerne euerlasting blisse, is a veary folye. Beware ye (sayeth Jesus) in any wise from all thinges belonging vnto auaryce. Foz oftentimes vnder the colour of necessitie of making pzouisyon afozehande foz ones liuyng, there cometh stealing and creping on a man, a vice neuer voide of pensifenesse and care, which being once suffered to enter into the minde, leadeth him out of the right way vnto all kinde of dishonestie. Yea and vneath may it possibly be eschewed, except that euen those very thinges whiche we doe possesse of our owne good right, be possessed of vs after an vnearnest sozte, and with suche contempt, that we can set them at naught when it is expedient so to doe. But suche people as doe in suche sozte put theyz trust and affiaunce in theyz richesse, that they sette a certain great staygh and assuraunce of mans felicitie in the same, doe veraye sozе deceiue themselues. Foz aboūdaunce maketh not to felicitie, but rather to pensife carefulnesse: yea and on the other side to the contempte of the thynges, whiche onely and none other are to be sought, and acquired. Foz the necessitie of nature is appeased and satisfied with a litle. And because he wouldе moze diepely empzinte thesame in the hertes of the grosse people: the Lozde added therto a parable, by the whiche euerye manne myghte trye and examyne hys owne affeccion. There was (sayeth he) a certayne ryche felowe, whose lande had bzoughte exceding aboundaunce of fruictes and pzofytes, (as the fruitefulnesse of the yeres are not all lyke, but some yeres better then some.) The manne hauyng all the whyle no mynde at all of relieuyng the extreme pouertie of the neighboures, but in sozte as though that that had growen, hadde bene bzought furth to the behooke of himselfe and no moe, toke care foz layeng it vp in stoze, and not foz bestowyng anye parte thereof to the nedye in the waye of almes oz liberalitie. Foz he sayd within himselfe in his hearte. What may I beste doe? The plenteouse aboundaunce of my cozne and other fruictes is ouer greate foz all the barnes I haue, to laye vp in stoze the thynges that haue come of this yeres groweth. If he hadde taken charitie to bee of counsayle with him whan his herte thus boyled, charitie woulde hauе sayde vnto hym, looke well aboute howe manye there bee that lacke the thynges which thou haste superfluitee of. Acknowelage and remember to whome thou arte beholdyng, and whome thou arte bounde to thanke foz thys foztunate luckienesse of this yere of thine: God hath of a speciall greate tendzenesse towardes thee, geuē thee a stocke of goodes, wherof thou maiest gather great increase and gayne of godlye weozkes. Make thou an exchaunge of Goodes trāsitozy, foz goodes that shall euermoze kepe at a staygh: of yearthly goodes foz heauenlye: of humayne goodes foz dyuyne: so shall thy lyberalitie bee a gayne vnto thee. But because he had moze mynde to take folye and vnbethinking to bee of his counsayle, he did by the instinct and mocion thereof, say within himselfe: I will downe with myne olde barnes, and I will make larger, and in them will I lay vp in stoze, all the whole increase of thys yeres growyng and the reste of my goodes, that nothyng maye decaye oz miscarrie.

Take hede & beware of couetousenesse.

No mans life stãdeth in þ aboundaunce of þ thinges that he hath.

Soule. &c take thine ease, eate & drinke and be merry.

And

And whan all thinges are fully stablyshed, and all thing sette in good saferie, thē taking thoughte ne care for nothing I will say to myne owne soule. Soule, great abound aunce it is that thou hast of thynges layed vp in store for thee, euen enoughe to serue thee for a greate mayny e of yeres: take thyne ease, take thy fil of eati ng and drinking, and make as mery as thou canst. This dreame of most fortu nate state long to endure, whan the sayde riche manne did thus caste in hys mynde, there came sodaynely vnto hym the voyce of God, saying: Thou foolish man, where thy beray life is vncertayn to thee, why dooest thou hoorde vp thynges in store for manye yeres to come, seeing thou canste take no fruicion of the thinges whiche thou layest vp, any longer, then while thou arte in thys lyfe, whiche lyfe no man is assured of, so muche as for one dayes space. Why dooest thou promisse thyselfe many and many yeres. This same veraye nyghte shall they require to haue thy lyfe and soule awaye. And these thynges whiche thou haste prouided, whose shall they than bee. Certes they shall bee none of thyne. Thou must of force leue them vnto an heyre of thyne owne, or to an other if any will enter to take possession of them. But ghostlye rychesse, whiche by bestowyng thy richesse in almes thou myghtest haue gotten, would haue gone with thee whan thou haddest bene dead too: Thou hast nowe heard the exaumple and state of a man whiche hoordeth vp the richesse of this worlde to his owne vse, and is ryche to his owne behalfe onely, & is not ryche to wardes god: who would fayn be refreshed and cherished in his membres, by suche persones as haue more then will serue them, and muche more dyffull are they ryche, that after suche sorte do oe growe to powertie.

¶ And he spake vnto his disciples: Therfore I say vnto you. Take no thought for your life what ye shall eate: neyther for the bodye what ye shall put on. The lyfe is more then meate, and the body is more then rayment. Consider the rauens, for they neither sowe ne reape, which neyther haue storehouse nor barne, and god feedeth them. Howe much more are ye better then feathered fowles? The texte.

Whan the lorde had thus muche sayde to the multitude of al sortes & degrees, anon turning to his disciples, whome it was requisite not only to be fer from auarice, but also to bee voyde of al carefulnesse of thys lyfe, to thentent that nothing might hinder or put backe theyr myndes from the charge of teaching the ghospell: for this cause (quod he) as I haue already afore thys time sayde vnto you, euen so reperyng the same agayn and agayn I shall warne you. Be ye nothing carefull concerning the lyfe of your bodies, as folkes in perplexitie and feare lest ye shoulde want meate & drinke, no not yet about the incommoditie of youre bodye, lest it shoulde wante clothes. For youre heauenly father, who hathe geuen you that is the better, will also geue you that is lesse of valour. The soule & life is better then meate, although in the meantime without meat it endureth not in the tabernacle of the body, and the body is more precious then the garmente: dooe ye thynke, that your father being no lesse bountifull then riche will suffer, that seeing he hath of his bounteous liberalitie geuen lyfe, there shall lacke meate wherewith the life must be continued? or seing he hath geuen the body, he will so doe, that the body shall want wherwith to be couered: where the prouidence of god dooeth not slacke that thing in beastes which are vaine and of no price, will it (trowe ye) bee slacke in you whome he hath specially chosen and deputed to so high a matter. Consider ye the rauēs & crowes: they neyther sowe corne, ne reape, they neyther haue storehouse ne barne, Considre the rauens for they neither sowe nor reape. &c.

hanne, and yet god dooeth prouyde also for them concernyng theyr foode, as one that neglecteth none of the thinges whiche he hath created. Howe muche more than will he beeyng youre father prouyde for you, whome he so muche more decely loueth aboue all crowes and rauens.

The texte. ¶ Which of you (with his taking thought) can adde to his stature one cubite? if ye than bee not able to doe that thing whiche is leaste, why take ye thought for the remnaunte? Consider the lilies how they growe. They labour not, they spinne not: and yet I say vnto you: that Salomon in al his royaltie was not clothed like one of these. If god so cloth the grasse (which is to day in the fielde and to morow is cast into the fornace) how much more will ye cloth you, O ye of litle fayth? And ashe not ye, what ye shall eate, or what ye shall drinke, neither clime ye vp on high: for al such thinges do the heathen people of the world seke. For your father knoweth, that ye haue nede of such thinges. Wherfore seke ye after the kingdome of god, and all these thinges shalbee ministred vnto you.

And what, that to be troubleously vexed with the care of suche thinges is a poynct not onelye of mistrustefulnesse towardes God, but also of folye. For it is a playne folye to bee vexed with carefulnesse of mynde whiche shall nothyng auayle. No manne is able with all hys carefulnesse to make hys lyfe one day longer then it shoulde bee. What that not so muche as the quantitie or stature of youre bodye, no nor the shape therof is in your hande. God geueth it suche shape as himselfe beste pleaseth, he geueth it suche stature as hys will is, and euen so dooethe he geue it lyfe too, as long as hym lyketh. And who of you (I praye you) is able throughe hys carefulnesse to adde one cubite more of heithe vnto the stature of his bodye: or what man is able by his carefull thoughte takyng, to make one whyte heare of his head blacke, or one blacke heare whyte? If than in thynges whiche are in maniyer of no weighte at all, your carefulnesse can nothyng auayle: to what purpose is it to bee carefull concernynge lyfe? Nowe to the entente ye maye not bee troubled with care about clothyng of your body, consider me the lilies whiche growe in the fieldes without anye mannes labour, howe they shoote vp to theyr full heithe and quantitie, no manne dressyng them, or beslowryng anye labour aboute them. The lilies dooe neyther labour, ne spynne, ne weaue: and yet the prouydence of youre father dooeth in suche wise not suffer them to lacke clothyng, that the moste ryche kyng Salomon, when he moste of all shewed the princely poure of hys regall estate, was not at anye suche tyme so well arayed as anye one, whiche soeuer it bee, of the fyelde lilyes, whiche shall stil but for a shorte tyme. That if god dooe with so greate prouidence cloth a blade euen commonly growing euery where, and anone after to fade and perishe away, and suche a blade as this daye is freshe and greene in the fielde, and the nexte morowe whan it is dryed vp, is caste into the fournace mouthe to be burned, howe muche more will he not suffer you to bee vnclothed, o ye of litle feyth? For thys carefulnesse of youres commeth of none other thyng but onely of a mystrustfulnesse towardes youre father beeyng as well moste mighty full, as also moste liberall, yea and also moste prouydente. If he feedethe, if he clotheth, if he gouernethe all thynges whiche he hathe created: than dooe ye also caste away all care concernyng thynges of the baselle sorte, that is to were, meate, drynke, and clothyng, lette neyther penurye of suche thynges as these kylle youre heartes, nor more then sufficiaunce sette you in pryde. Neyther as vile folkes hange ye all together of the weather, obseruyng and markyng all lykelyhoodes and fore gessynges of tempestes,

Whiche of you. &c. can adde to his stature one cubite?

Consider ye lilies howe they grow. &c.

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wearing pale for woe as often as the planetes shall threaten penurie or derth of Corne. For concerning suche thinges as these to make great inquisicion and serche afore a long tyme to come, is the condicyon of the Gentiles, who beeyng wholly wedded vnto the world, doe not knowe God. But ye that knowe howe gracious and bountyfull a father ye haue in heauen, why dooe ye with payne carefulnesse tormente youre owne heartes? For youre father knoweth well enough, that ye haue nede of suche thynges as appertayne to the necessitie of nourysshyng and coueryng the bodye. Neyther is he so harde, that he will suffer you to perysshe for defaulte of suche thynges, forasmuche as ye are earnestly occupied about his businesse. But rather leat youre chiefe and principall care bee, to sette foorth the kyngdome of god, whereof I haue specially chosen and appoyncted you to bee publishers, and also the mynysters. Especially afore al other thynges, seke ye the ryghteousnesse therof, not consistyng in Judaicall ceremonyes, but in those thynges whiche I haue afore taughte you: and with whole hearte and mynde bee ye earnest in thys thyng whiche is of all the moste greatest. The other smaller thynges, god himselfe will of hys owne accorde and mocyon geue vnto you euerye one of them, and will not suffer any thyng to be wanting.

Seke ye after ꝑ kyngdom of god. &c.

¶ Feare not litle flocke. for it is your fathers pleasure, to geue you the kingdome. Sell that ye haue, and geue almes. And prepare you bagges, whiche were not olde, euen a treasure that fayleth not in heauen. where no theefe cometh, neither mothe corrupteth. For where your treasure is, there will your hearte bee also.

The texte.

Leat nothyng make you afearde, o litle litle flocke, ye are but afewe, ye are of meane and lowe degree, ignorannt persons ye are of learning or worldly knowelage: ye are not with anye richesse, with anye power, with any weapon, or with any bendes of harnessed men, armed agynst thys worlde beeyng full of wickednesse, and readye to aryse agaynste you with all kynde of engynens. Yet is there no cause why ye shoulde bee afearde. So hath it lyked youre father, to reiecte men of power, men of learnyng, and the proude hearted, and vnto you being in worldely acceptacyon, persones moste abiecte, to geue thys kingdome, whiche throughe priuie richesse of the soule, and whiche by reason of celestiall fortresses, is vnpossyble to bee subdued. Wherefore beeyng specially chosen out to so highe a dignitie of the kingdome celestyall, contemne ye these basse and vile thynges: and being marked to goodes that shall euermore contynue in theyr perfeccyon, take ye no regarde of thynges that shall in shorte space decaye and come to naughte. That yf yearthlye possessyons dooe hynder you or pulle you backe from thinges beeyng so ferre better then they, sel ye that ye haue in your possession, and deale the money that is made thereof about for relieuing the nede of the poore. Richesse cannot be layed vp in more safe custodie, they can not be put to the banke of exchaunge with greater and more assured encrease or interesse. Whoso geueth an almes, layeth out hys goodes to receiue interesse at goddes hande, who can not vse anye deceipte or fraude, and who (as he is both riche & bountiful) will for vile thinges repaye most precious, for earthly thinges, celestial, for thinges transitory, and shortly to bee taken awaye, thynges eternally for euer and euer to endure. Endeuour your selues therefore to bee grounded ryche menne in suche goodes as these: geat you treasour bagges, that dooe neuer weaxe olde, and laye vp treasour for your vse in heauen, whiche shall neuer fayle, and whiche shall bee safe for

For it is your fathers pleasure to geue you ꝑ kingdome.

Sel that ye haue and geue almes.

you aswell from theues as from mothes. For this thing we see commonlye to chaunce, that in what place euery manne hath hys treasoure, there hath he his hearte also. For what thing a man dooeth earnestlye loue, the same can he not forgeat: lyke vnto a ryche manne that hath great goodes eyther layed vp at home in hys cofers, or dygged in the grounde, thoughe he bee abrode from home, yet he hath hys hearte at home, full of care and feare leste some priuye theefe shoulde robbe them, leste any other casuall chaunce may eyther bewray or perishe hys treasour. Agayne they that be in loue, haue theyr myndes euermore earnestly fixed and set on the thyng that they loue. But your herte muste euermore be in heauen. And in heauen will it euermore bee, if ye shall haue nothing on the earthe, whiche ye dooe eyther hyghly esteme, or loue, but shall haue all your treasour safely layed vp in heauen.

where your treasour is there will your hearte be also.

The texte. ¶ Let your lygnes bee girt about, and your lightes burning, and ye your selues like vnto men that awayte for theyr lorde, when he will returne from the wedding: that whē he cometh and knocketh, they may open vnto him immediatly. Happie are those seruantes whome the Lorde whan he cometh shall fynde wakyng. Verely I say vnto you, that he shall girde himselfe about, and make them to sit downe to meate, and he walkyng by shall minyster vnto them. And if he come in the seconde watche, yea if he come in the third watche, and fynde them so, happie are those seruauntes. This vnderstande ye, that if the good man of the house knewe, at what houre the theefe would come, he would surelye watche, and not suffer his house to bee broken vp. Be ye therfore ready also: for the sonne of manne will come at an houre whan ye thynke not.

The tyme is shorte: with all earneste endeuour ye must attende, that ye hoorde vp in heauen a great heape of good woorkes. The daye approcheth euen at hande, in whiche euerye one of you shall for the seede that you haue sowed of temporall thynges, reape an harueste euerlastyng. But because thys daie is to you vncertaine, ye muste continually frō time to time bee prepayred and readie against it come. And that shall ye bee, if ye shall not bee stopped ne staighed with any lettes or impedimentes of worldely thinges, if ye shall not haue leat slippe any occasion of doing good. Agaynst the cumming of thys day than, leat your loignes from time to time be wel girt about, leat light burning candels be in your handes, that ye may be like vnto wise and faithful seruauntes who because they are vncertayne what houre their lorde will returne frō the wedding, they stande continually in a redinesse watching with torche light, to the ende that assone as he beyng come home agayne shall knocke, they may byand by open the doores vnto hym. Thys diligence of seruauntes shall not be displeasaunte to the lorde or maister, but happy may they bee yf the maister sodaynly cummynge shall see theym watching. For this I saye vnto you for a certayntie, that the maister shall geue agayne to theym an exceedyng large rewarde for that pleasure and seruice, whiche neuertheleste it was their bounden dutie to doe. For he agayne on hys partie shall girde hymselfe, and diligently watching what euery one requireth to haue, he shall as a seruitoure geue it theym hys owne handes. Neyther dooeth it make any force in what parte of the night he cometh (for it was his pleasure to haue that thyng vncertayne) but at whatsoeuer watche of the night he cometh, whether in the secounde or in the thirde, or in the veray dead of the night: happy shall the seruauntes bee, yf the lorde shal finde them in a due readinesse. There is therfore no slackenesse to be vsed in this life. But so muste men liue as though that day shoulde come euen at this present houre. For it shall sodainly and vnwares steale vpon the worlde: therfore muste men alwaies prouyde that it maye

Leate your loignes bee girt about.

And yf he come in the seconde watche. &c.

not come vpon theim beyng vnready. For after that he shall be ons already come, it will by that time be ouerlate to amende the slepinesse afore paste. There is none so sluggyshe a mayster of an house, that woulde suffer to haue an hole dygged throughe into hys house by anyghte theke, if he knewe afore hande what houre the theke woulde come. That if suche an one dooeth kepe continuall watche that he maye not bee spoyled of hys worldelye goodes, howe muche more is it youre parte to watche that ye maye not lese the blisse euerlastyng? As the nyghte theke comethe stealyng at suche an houre whan the folkes of the house are moste harde and dead in slepe, and leaste lokyng of all is for any body to vnderstyne it: so shall the sonne of man sodaynely come at suche an houre, whan ye shall leaste of all mystruste or thynke that he will come. Therefore in asmuche as that same tyme is to you vnknowen, and yet vndoubted it is that come he will, bee ye contynually readye, well armed and furnyshed with good werkes, and lyghte, as menne clene rydde and voyde from all lettes or encoumbraunces of thinges worldely.

Be ye therefore readye also, for the sonne of man will come, &c.

¶ Petur sayed vnto him: Maister telleth thou thys similitude vnto vs, or to all men? And the lorde sayed: Who is a feithfull and wise stewarde, whome hys lorde shall make rewler ouer his householde to geue them their duetie of meat in due season: happie is that seruaunte, whome his lorde whan he cometh shal finde so doyng. Of a trueth I say vnto you, that he will make him rewler ouer al that he hath. But and if the seruaunt say in his herte, my lorde will differre his cumming (and shall beginne to smyte the seruauntes and maydens, and to eate and drinke, and bee dronken) the lorde of that seruaunte will come in a day whan he thinketh not, and at an houre whan he is not ware, and will hewe him in pieces, and geue him his rewarde with the vnbeleuers.

The texte.

Petur whan he had hearde these wordes, sayde vnto the Lorde: maister, whether is it thy pleasure that thys parable shall appertayne properlye, and directely to vs alone that are thy disciples, or els dooeth it indifferentlye concerne and touche all people? Than the lorde in suche sorte attempereth hys answere, that he denyeth it not in some behalfe to perteyne to all menne that couet to atteygne euerlastyng saluacyon: but specially he signyfyeth it to concerne suche, as haue the despensacion and distributing of gods worde committed vnto them. And he added an other parable to that that wente afore, to the ende he woulde the better enkiendle his disciples perpetually to bee incũbent vpon theyr office, and he also propouned and set before them aswel a rewarde whan they had duely executed theyr office, as also a punishmente to any suche as were slacke in his office. A rare thing it is (saieth he) emong men to finde an experte and a feithfull stewarde to haue the dysposicyon of ones goodes: who whan hys maister is from home in a straunge countrey, will see well to hys houseliolde, of whiche he is made ouerseer and deputye, not to vse hymselfe as a Lorde or a tyranne ouer it, but oute of the tresoures of hys Lorde, to bring furth & pay vnto euery body his due allowaunce as much as conuenient is, and at suche times as is requisite. Blessed shall that seruaunt be whome hys lorde sodaynly returnyng home, shall finde attendaunt vpon his office. For hauing approued and tryed hys vpright trueth and diligence in the proporcions assigned out vnto him, he will make him rewler of all his goodes, and will bouchesalue to vse hym in maner as halfe a partener with hymselfe of all his goodes and substaunce. On the contrary parte, in case the said seruaunt be neither one of honestye to truste vnto, nor yet wyse and experte in hys office,

Who is a feithful stewarde, whome his lorde shal make rewler ouer his houseliolde?

but

But if the seruaũt sate in his herr: my Lorde will differ his cummyng.

but taking a pryde through the absence of his lorde and by reason of the office of stewarde or deputie committed vnto hym, shall saye in hys owne mynde: my maister doothe nowe sette a long daye of cummyng home agayne, and peraduenture he will neuer come agayne: in the meane tyme I will dooe all as myne owne fansie seruethe me: and thus shall beegynne to vse crueltie ouer his felowe seruauntes bothe men and weomen, not onely not feedyng them of his wheate that is theyr mayster aswell as hys, but also pumbleyng and beatyng them, and vsurpyng a certayne tyrannye ouer hys other felowes, he dooe for hys owne parte all the whyle eate, and drynke, and banckette, and vse to drinke himselfe dronke, wastfully consuming his maisters goodes in filthye sensuall pleasures and in ryottous excesse: what iudge ye that suche a stewarde shall haue for hys labour? Forsouth hys lorde shall returne home agayne at suche a daye whan he was not looked for, and at suche an houre as he was not knowen of: and the seruaunte dooynge whatsoeuer hymselfe lusteth without feare or care, hys lorde shall separate and cutte of from hys houshold, nor shal vouchsalue to suffer hym to bee one of hys house, but shall rekon hym in the noumber of the other vnfeithfull persones, assured to suffre condygne punyshemente, forasmuche as he woulde not bee myndefull of hys office. In euangelicall stewarde and dispenser of Goddes woorde, can not by any thyng better winne his lorde and maisters herte vnto hym, then whan his lorde is absent, to represent the gracious bountie of him, towardes the neighboure, and not to thynke himselfe a lorde ouer the neighboure, but remembre that he is a felowe seruaunte with him.

The Lorde of that seruaunte will come.

The texte.

¶ The seruaunte that knewe his maisters will, and prepared not himselfe, neyther did according to his will, shall bee beaten with many stripes. But he that knewe not, and did commit thinges worthy of stripes, shal be beaten with fewe stripes. For vnto whomesoeuer much is geuen, of hym much shalbe required. And to whome men haue committed muche, of him will they aske the more.

And certes the more perfeict knowlage that a man hath or shall haue of the veritie euangelicall, so muche the more grieuous shall hys condemnacion be, if he be negligente or slacke to folowe that he hath learned to be the righte way. For ỳ Gentiles, to whome the trueth hath neither by meane of the law, ne by meane of the gospell bene shewed, shall be nothyng so sore punished, as the Iewes, whome the law of Moses did instruct to some forwardnes in godly exercise. And emong these againe the Phariseis, a suche as are experte in all the poyncte of the lawe, shall be more sharpelye punished, then the symple ignorauntes. But moste grieuous punyshemente of all others shall they haue, whome the trueth, being wel knowen, whom so many miracles, a whome my liuely exaumple hath not moued to the zele and earneste exercyse of theyr dutie towarde God. I haue hydden nothyng from you. Whatsoeuer thyng my heauenly fathers will hath bene that ye shoulde knowe by meane of me, I haue opened and declared it vnto you. Beware ye therefore by the exaumple afore goyng of the negligent seruaunt, that regardeth not hys maysters commaundemente. For suche a seruaunte, as hys maister hathe had and vsed in higher degree aboue the rest, as one to whome he hathe committed the disbursing and bestowing of hys goodes, to whome he hathe opened the priuities of his counsayle, whome he hath put his truste in whan he went into ferr parties from home: excepte he shall dooe that he is commaunded to dooe, and shall prepayre hymselfe to the executyng and dooyng of suche mattyers as

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he knewe that hys maister woulde with all his hearte haue to bee dooen, he shall abye with manye a sore stripe. But whoso shall bee of the noumber of the seruauntes, to whome the lorde hath not opened the will of hys hearte, yf suche an one shall dooe any offence woorthye punishmente, he shall drinke but with a fewe stripes. Than is there no cause, why the despensation of Goddes woorde and of the ghospell beeyng committed to youre charge, shoulde make you any thyng the more haultre in takyng vpon you, but rather the more carefull to discharge youre duetie well. He dooeth more verayly take vpon hym a charge then an honoure, whoso taketh in hande any office or ministration in the churche. It is a thyng of free gratuitee, that is so commytted vnto anye man, and it is committed vnto euerye man of veray purpose to bee broughte furth, and vsed to the common vtilitie of all the whole housholde indifferently. And lyke as maisters doe require a more streight and precise accoumpte at the handes of suche an one, whome they haue put in trust with moe thinges then an other, so at the handes of such an one to whome a larger gifte or ministracion of knowlage and of auctoritie hath bene geuen of God, there shall more be required, then at the handes of the others: and to whose credyte a larger and greater ministery hath bene deputed, the moe persones that he oughte to haue dooen good vnto, so muche the more shall there at hys hande bee required. The more learning that thou hast, with so muche the better will teache thou: the richer that thou arte, so muche the more gladly relieue thou the poore: the more that thy power is, so manye the moe persones leat thyne auctoritie draw and bryng vnto the ghospell. It is an other mannes that thou haste, and not thyne owne, and the true owners will is, to haue lyberally bestowed vpon others that he hath lent to thee.

For vnto whome soeuer muche is geuen of him shalbee muche required. &c.

¶ I am come to sende fyer on the earth: and what is my desyre, but that it weare alreadye kiendled? Notwithstanding I muste bee baptised with a baptisme: and howe am I payned tyll it bee ended? Suppose ye that I am come to sende peace on earth? I tell you nay but rather debate. For from henceforthe there shall bee fyue in one house deuided, three against two, and two against three. The father shall bee diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother. And the mother in law against her daughter in lawe, and the daughter in lawe against the mother in lawe.

The texte.

I thirst the saluation of man, and for the cause therof am I come into the worlde, and to the earnest desire of my hearte all tarying or delay seemeth long. It is no waishe doctryne, ne worldely, that I haue brought downe from heauen. It is mere and pure fyer, whiche will surelye eyther clense and purifye a man, or els burne hym. And I am euen of purpose come, that this same fyer maye bee kiendled on yearthe. For what other thyng els dooe I desyre or wante? Beeyng once kiendled it will ferre and wyde sodaynelye take all the vniuersall worlde with the flame. But thys fyer shall not leape ne sparcle foorth, onlesse thys flint stone of my body bee furst stricken on the crosse. That same baptisme is yet behynde to come, whiche my father hathe precisely appoynected vnto me, to be dieped in myne own blond, to the end I shal through my death suffer paynes and tormentes for the sinnes of all the whole worlde. At that houre and neuer afore, shall that same sparcle of euangelicall charitie, appere vp and shewe furth it selfe emong men, whan they shall see an innocent giltelesse man to haue willingly suffered a vyle & shamefull death for malefactoures, that haue transgressed. For this is a sparke of perfect charitie & loue.

But I must be baptised with a baptisme. &c.

And

And from this baptisme doe I not onely not abhorre: but for the loue that I beare to the saluacion of mankinde, I am in a great agonye, to haue it accomplished with all expedicion. The nature of my body abhorreth the matier: but the entier loue of my soule greatelye longeth for it. But thys fyer being kendled shall stiere vp great vproares in the worlde. For it shall bee a vehemente fyer and an heauenlye, as well discussyng as also strieking foorthe all naturall affeccions of men. For doe ye beleue that I am come to bring suche peace into the earthe, as thys worlde loueth, with whome it is than altogether quietnesse and tranquilitie, whā the lustes and appetites of the herte bee all pleased and satisfied, and whan the ciuill persones dooe agree with the ciuill? No verayly: I am not come to set suche concordes at one, but to sende debate and variaunce. People will not euery one obey the ghospell, and for the ghospels sake, all other thynges are to bee contemned. Whereupon it shall so come to passe, that in one house, in whiche there was a naughtie peace afore, there shall aryse an holesome variaunce. For fyue sortes of persons being of nature most nere ioyned together, shall for my cause bee at dyuision emong themselues, three agaynst two, and eft two agaynst three. For what is more nere coupled together by nature then the sonne to the father? And yet shall the father for the ghospels cause, fall out and bee at distaunce with the sonne: and the sonne shall for the ghospels sake despise the father. In lyke mannier shall the mother bee at variaunce with the daughter, but the charytie of the ghospell shall bee of more force in the daughters mynde, then naturall affeccyon towardes hyr parentes. The mother in lawe also shall bee at playne defyaunce and warre agaynste hir owne daughter in lawe: but the loue of eternall saluacyon shall with the other in her mynde outweighe the respecte of alyaunce of the fleashe. For the bandes of the spirite dooe muche more streygne the hearte, then the bandes of nature dooe.

The father shall bee diuided against the sonne.

The texte. ¶ He sayde also to the people: whan ye see a cloude aryse out of the weste, straight waye ye saye: we shall haue a shoure, and so it is. And when ye see the southe winde blowe, ye say: we shall haue heate, and it commeth to passe. Hypocrites, ye can skill of the facyon of the earth, and of the skie: but what is the cause that ye cannot skill of this time? yea and why iudge ye not of your selfes what is right? While thou goest with thine aduersarie to the rewler, as thou arte in the way, geue diligence that thou mayeste bee deliuered from him, lest he bring thee to the iudge, and the iudge deliuer thee to the sayler, and the sayler cast thee into prison. I tell thee, thou departest not thence till thou hast made good the vttermost mite.

After these woordes, Iesus turning to the people, sayde: Wherefore than dooe not ye prepaire your hertes to the kingdome of God, whiche is euen veraynighe at hande? Doe ye not perceiue? fele it to approche, so many tokens of thinges as ye haue? Why are ye in this behalfe nothing good coniecturers, seeing that in mattiers of so muche lesse weight and importaunce, ye haue so quicke a smelle to caste and geasse at thynges to come? For whan ye see any cloude arysing out of the west, ye streyghte waye tell afore hande that there is a shower toward, and the thing commeth to passe which ye doe so prophecie. And agayne whan ye perceiue the winde to blowe from the south, ye tell afore hande that a greate heate will folowe, and youre geasse dooeth nothyng beguile you. Neuertheless litell it forceth, whether it rayne or rayne not: but it maketh veray great force, that thorough euangelical feith ye procure to attrayne

Whan ye see a cloude arise out of the west.&c.

atteyne euerlastinge saluacyon. O ye hypocrites after what sorte all youre dooynges are cloked and counterfaicte. And euen suche as youre holinesse is, euen suche lyke is youre wisedome also. In thynges perteynyng to thys presente lyfe ye haue a witte and a forecaste: but in thynges belongyng to immortalitie ye haue no syghte at all. Ye marke the parte of the skye and of the yearth, that is nexte to you, and therof ye gather coniectures and likelihoodes of thynges to ensue. But howe happeneth, that of so manye tokens as haue bene shewed vnto you, ye doe not marke nor espie the time to be now at hande, whiche shall bryng to all creatures, eyther healthe if it bee duely accepted, or eternall damnacyon in case it bee neglected. Ye knowe what the Prophetes haue promised: ye heare so manye thynges, whiche are sayde and wroughte emong you: ye see the worlde to bee chaunged to a newe state: and can ye not yet of all these thinges caste ne coniecture the tyme to bee at hande, that hath bene promised. This onely thyng was with all your earnest endeuoures to bee attended vnto: neyther shoulde anye thing bee of so greate weyghte or regarde with you, for respecte or cause whereof ye shoulde susteyne anye losse or hindreaunce of good procedyng in the ghospell. If thou haue good or substaunce, and the same bee a leatte vnto thee, selle it: If anye bodye haue dooen thee anye offence or displeasure, forgeue it rather then to take the vttermoste of thy righte at the lawe. That if the mattier come so ferre, that ye bee goyng to the iudges, euen as thou goeste thitherwarde on the waye, take thou suche wayes, as thou mayeste bee rydde of thyne aduersarie. It is better to ende the variaūce betwene you euen with condicions to fare worse then equitie would thou shouldeste dooe, then to abyde the vncertayne ende of the iudgementes of the lawe, in whiche iudgementes the better cause dooeth not alwayes preuaile and geatte the ouer hande. Otherwyse thou putteste thy selfe in hasarde and auenture, leste the iudge shall delyuer thee to the gayloure that taketh charge of persones condemned, and he to caste thee in prysone: whiche thyng if it so chaunce, this I tell thee for a mattier of certaynetye, thou shalte not get out from thence, vntyll thou paye that is demaunded, euen to the vttermoste ferthing. A busy mattier it is to trauerse the lawe: and whoso maketh hast to the marke or gole of euangelicall perfeccion, hath no vacaunt tyme to be long letted with suche coumberouse tariers. Firste and formoste therefore weigh it well with thy selfe, howe muche more gaynes there is in forgeuing a wrong or displeasure doen vnto thee, then in extreme folowyng the suyte of the lawe for it: in geuing ouer or leattyng goe of a thyng, then in recouerynge it by the lawe. Firste thou arte sure to gayne frendeshippe of the other partie, which by entreyng trauerse of the lawe is in hasarde of lesing: secondlye thou winneste the aduauntage of a great deale of tyme, whiche by folowing the suit thou muste nedes haue loste: besides all this thou gayneste tranquilitie and perfect quiete of mynde, which quiet the troubleouse suites of the lawe are wont to take away from a man: a finally thou dooeste escape whatsoeuer mishappes or harmes the vnluckie ende of trauersyng the lawe may be hable to cause vnto thee.

But howe happeneth it ye can not skill of this time.

What ye goeste with thinc aduersarie to ye reweler.

Thou shalte not departe thence. &c.

The

¶ The xiii. Chapter.

¶ There were present at that same season, certayne men that shewed him of the Galileans, whose bloud Pilate had mengled with their owne sacrifice. And Jesus answered, and saide vnto them: Suppose ye that these Galileans were greater sinners than all the other Galileans, because they suffred suche punishemente? I tell you nay: but except ye repente, ye shall likewise perishe: Or those .xviii. vpon which the toure in Siloe fel, and slew them: thinke ye, that they were sinners aboue all men that dwelle in Hierusalem? I tell you nay: but except ye repent, ye shall lykewise perishe.

The texte.

WHyle Jesus speaketh the premisses and many thynges moe to the multytude of all sortes of people there assembled, partelye prouokyng and luryng them to theyr duetie towardes God with promise of rewardes, and partlye makyng them afearde with the terroure of punyshementes if they woulde bee negligente in that behalfe, and vsing all meanes possible howe to enkiendle the myndes of the audience vnto the earneste endeuoure and exercyse of a better lyfe: there came, euen as happe was, certayne persones, whiche brought hym newes of a straunge matier and horryble to heare, concernyng certayne men of Galile, being haynouse offenders, vpon whome Pylate the lieutenaunte of Jewrie, had caused execucyon to bee dooen of a straunge example, and the firste that euer was of that sorte, whiche was, that whan the parties aforesayde were founde guiltie and were condemned for theyr offence, he mengled theyr bloud with the bloud of beastes which the same Galileans slewe in sacrifice after the ordinary facion of the Jewes. And because it was an offence of great enormitie that they had doen, they were punished with an horrible kynde of death, to the terrour and feare of all others. Nowe the vulgare people vseth commonly to detest persons so condemned, and to crye out on them, and to reioyce in theyr owne behalfes, that they haue not committed any suche acte, when one that maketh suche reioysyng is manye tymes euill in an higher degree of vngracyousenesse and myschiefe, then they whose manyfolde and openlye knowen cryme hath beene satisfied and pourged by open execution of deathe. But Jesus beyng mynded that the terroure of thys example shoulde come vnto all persones, whereas they that made relacyon thereof, supposed it not to touche anye others sauyng onelye suche partye as had dooen thesame transgressions: made answere vnto them in thys wyse. Doo ye beleue that these Galileans onely and no moe, were haynous transgressoures among all the people of Galile, because the rigourous sharpenesse of the iudge hath shewed thys vttermoste extremytie of punyshemente vpon them alone? It is not enoughe for you to kepe youre selues from dooyng the lyke of theyr highe offence: but ye muste amende from all sinnes.

Certain men that shewed him of the Galileans. &c.

Except ye repente, ye shall all lykewise perishe.

Whiche thing onlesse ye doe, though the mercifull fauoure of God suffer you for the tyme, of purpose to haue you conuerted, yet shall ye all at laste perysshe by the semblеable vengeaunce of GOD. And because the vengeaunce being for a tyme delayed shall not put you in hope to escape vnpunyshed, excepte ye amende in season he shall come sodaynelye and take you ere ye bee aware, lyke as these same eyghteene persones were of late dayes sodaynely taken and oppressed with falling of the toure vpon them in Siloe.

Although

Although ye escape the vengeaunce of menne, yet the vengeaunce of God can by no meanes bee auoyded. The exaumple of those se we toucheth you all. Doe ye beleue that whan the falling of the sayde toure oppressed those same menne, there were not many in Hierusalem euen more vngracious and more mischieuous than they were? But the mercifulnesse of God differreth them vpon hope of repentaunce. The crymes of some persones are manyfeste and open, and some mennes are vnknowen: and euerye bodye laugheth on theyr owne euill properties: but emong you all there is not one good, neyther shall any man escape with his naughtinesse vnpunished. Yea and thus muche I boldely assure you of, except ye amende from your former naughtinesse, the vengeaunce of God shall in lyke manier lighte vpon you euerye one. See ye therefore that ye doe not abuse the fauourable sufferaunce of God to sinne the more at your libertie (as it were) out of the checke, remembring well that the later the vengeaunce of God dooethe come, so muche the sorer it will lyghte, whan it falleth. God dooeth manye soundrye wayes prouoke to repentaunce: now speakyng fayre, an other tyme putting in feare. At the last whan he seethe the obstinate malice of men by no meanes to be brought to amẽdement, he vtterly destruieth all the whole man at once, to the ende the partie which would not bee good to himselfeward, may bee a profitable exaumple to others.

The texte. He tolde also this similitude: a certain man had a figtree planted in his vineyard, and he came and sought fruicte thereon, and found none. Then said he to the dresser of his vineyarde: beholde, this three yere haue I come and soughte fruicte in this figtree, and finde none. Cut it downe, why coumbreth it the grounde? he aunswered and sayde vnto him: Lorde, let it alone this yere also, till I digge rounde about it, and dounge it, to see whether it will beare fruicte, and if it beare not than, after that shalte thou cut it downe.

And because Iesus woulde the more diepely imprinte this sentence in the hertes of the grosse multitude, he added to the premisses a similytude apte to bee applyed to the case afore goyng. A certayne man (sayeth he) had a figtree planted within his vineyarde. The partie that had sette it, came vnto it at the due tyme, seekyng to haue the fruicte whiche nowe in the begynnyng by cummyng foorthe of the leaues, it seemed lykely to yelde, and founde thereon nothyng at all sauyng onelye leaues. Than callyng hym that had the charge of dressyng and housbandyng the vineyarde, he sayde: Beholde, the thirde yere is nowe paste, that I come to this figtree, seking to haue fruicte thereof and yet can I none fynde, therefore cut it downe. To what purpose dooeth it occupie and coumber a roume in the grounde, bothe hurtyng the vyne with the shadowe, and also drawyng vnto itselfe the sappe and moysture wherewith more profitable and fruictfull trees myghte haue beene nourished: But the baylife of the vineyarde sayde vnto hys maister: Maister, thou haste sufered it to stande nowe three yeres, leatte it alone yet thys one yere more, vntill I may trie euen the vttermoste of my cure to bee doone vpon it. For it maye so bee, that it is barayne through the defaulte of the soyle. I shall therefore digge rounde about it, and caste doung about the roote. If throughe suche cherishing the tree bee reuiued and stered vp, and dooe bring foorthe fruicte, thou shalte preserue the tree: but in case thou shalte afterwarde see it to bee of desperate barayneſſe, than shalte thou come to that that is the vttermoste extremitie, and shalte cutte it downe, that at leaſte wyse it may dooe no harme to thy vineyarde. By this present parable did the lorde in generall warne and aduertise all persones, not to make lighte of god prouoking them to repentaũce. But particularely and most directly he noted & signified, that the nacio of the

A certaine man had a figtree planted in his vineyard. &c.

Iewes,

Jewes, whiche hauyng so manye tymes beene prouoked and moued to take better wayes, aswell by the patriarkes, by Moyses, and by the lawe, as also by the prophetes, by Johñ the baptyste, and lastelye by so manye miracles, and by euangelicall preaching: yet, because they dyd stubbernelye persiste and continue in theyr obstinate malice, shoulde of the remaynes bee vtterly cutte vp by the roote.

The texte. And he taught in one of theyr Synagogues on the Sabboth daies. And beholde, there was a woman, whiche had a spirite of infirmitie. xviii. yeres: and was bowed together, & coulde in no wise lifte vp hir head: whan Jesus sawe hir, he called hir to him, and sayed vnto hir: woman, thou art deliuered from thy disease. And he layed his handes on hir, and immediately she was made streight, and glorified God. And the rewler of the Synagogue aunswered with indignation (because that Jesus had healed on the Sabboth daie,) and sayed vnto the people: There are sixe daies in whiche men ought to worke, in them come, that ye may be healed, and not on the sabboth daie. But the Lorde aunswered him & sayd: Thou hypocrite, doth not eche one of you on the Sabboth day loose his oxe or his asse fro the stall, and leade him to the water? and ought not this daughter of Abraham, whome Satan hath bound (loe. xviii. yeres) be loosed from this bonde on the Sabboth day? And whan he thus sayed, all his aduersaries were ashamed, and all the people reioyced on all the excellent dedes that were dooen by hym.

And beholde immediately an exaumple of the barrayn figtree, in suche wise as the very presente case myght laye playne before the yes of meme the same thyng, whiche the figure of the parable afore goyng had but (as ye woulde say) tricked and drawen out in grosse. The obseruacions of the ceremonies of the lawe, were (as one might saye) the leaues of the Synagogue, which in outward apparence semed to promise most swete fruicte and vnto god most pleasaunt, of true godlinesse, and of charitie & loue towardes the neyghbour, where it hath not onely brought foorthe no suche lyke thyng, but also hathe brought furthe bitter fruictes of enuie, hatred, backebyting, blasphemie, and murder. Nowe Jesus whan according to hys accustomed wont, he was teaching on the Sabbothe dayes, there was presente there in the Synagogue a certayn woman, who had continually by the space of eightcene yeres beene arayed with a disease both incurable & pitefull to se. For she was in her body so shrounken and clonged together, that she coulde not lyfte hir heade vprighte, ne looke vpwarde. Loe therefore a matter and occasyon of shewyng foorthe good fruicte, if the figtree had not been vtterlye baraine. Thys womanne did represente a figure of the Gentiles, and of suche as beeyng openlye wicked and full of mischiefe, did nothing hyde, but rather shewe foorth their extreme euill case, altogether fixed downewarde vpon earthely thynges, and not so muche as once thynkyng on thynges eternall and heauenlye. Contrariewise the Jewe stode bolte vprighte in the vineyarde of the Lorde, which is the Synagogue, well decked and garnished with the woordes of the lawe and with corporall ceremonyes, as it were with leaues, which Jewe coulde nothing els dooe, but enuie and surmuise false matiers of accusacion. But the Lorde Jesus firste of all with these same [illegible]ste mercifull yes of hys, beheelde the womanne. And that same veray pointe was euen already a lucky token of healthy vyanby to folowe. And not so contented, he of hys owne mere mocion called hir vnto hym. Happie and blessed is he that euer he was borne, whomsoeuer Jesus calleth vnto hym, and fortunate that heareth hym whan he calleth. The woman cometh to hym beyng full of good hope. The disease was

There was a woman whiche had a spirite of infirmitie eightcene yeres. &c.

When Jesus sawe hir, he called hir vnto hym. &c.

was of long continuaunce, and vncurable: but there is none so great vngodlinesse or iniquitie, that is not through euangelicall fayth clerely abolished and put away for euer. Leat vs then see the fruite of the good tree, which Jesus would fain haue had, & could not find in the Synagogue. Woman (saieth he) thou arte ridde from thy great disease and sickenesse. He taketh no disdainne skorne to touche her with his holy body. He laieth his hande vpon her, & immediatly was she able to stand bolt vpright with her bodye, and knowelagyng the celestial benefite, she glorified god: So sodainly was the congregacion of the Gentiles chaunged: and forsakyng all idols, forsaking the earnest desire and gredines of money, forsakyng the moste fylthye and abomynable lustes, with whiche it was a long time in suche wise bound, that it could not haue any desyre to cum to the knowlage of thynges heauenlye: it begoon to geue laude and praise to the mercifulnesse of god, through whose fre benefite and goodnesse it hathe clerelye been delyuered from all her synnes, vnto the whiche beyng a long tyme captiue and thrall, she had in moost piteous wyse liued as a bondseruaunt vnto Satan. Now on the contrary part consider me the euyll frute of an euill tree. Whan the reweler of the Synagogue had seen this matter, (beyng in dede the sayed figtree it selfe barrain, but yet settyng out it selfe to the iyes of menne, as it were to sale, onely by reason of the leaues of the lawe,) takyng indignacion that Jesus had healed the woman on the Sabboth daye, turned hymselfe to the people there congregated, as though he would haue taught them sum great matter. Nowe heare then a verye ryghte voyce of a Pharisee, and by the same voice of this one manne, esteme thou all the wholle doctrine of that secte. This deuout godly man fearyng leste the people should through the exaumple of Jesus fall vnto all vngodlines, prouideth to take a good way for their preseruacō, sayig w̄ great autoritie: There be sixe daies in ỹ weke, in which it is leful to worke. Therfore if any body be desirous to be made whole, let him cū in one of these worcking dayes: but to violate ỹ sabboth day, is a thyng not standing with gods pleasure. This so foliche a saiyng could not ỹ moste merciful lord abide, who had made ỹ sabboth day, not for any such purpose, ỹ men should rest or ceasse frō helping the neibour, but had made the sabboth to the end there should be frō al euil doynges a perpetual resting, which rest ỹ same outward rest of the Jewes sabbothes did figurate. And because this voice of ỹ ruler of the Synagogue was spokē by ỹ mindes of al the Pharisei, the Scribes, & the lawiers, vnder the person of him alone, Jesus made aunswer to them all, saying: ye hypocrytes, which not passyng on the very pith of the lawe, lye altogether on the rynde or barke therof only, and make a glorious payntid shewe of righteousnes without forth, where in dede ye are fer frō al true godlines, see ye how wicked Judges ye are in this matter. Who is it of all you, whom the reuerence of the Sabboth should let, but that he would vntye an Ore or an asse of his owne from the stalle to haue the same to water? If ye iudge the sabboth daye not to be violated for a commoditie whiche is beestowed on a bruite beast that doth you seruice, doe ye lay vnto my charge, as such a perilous fore acte, that I haue on the sabboth day healed this same doughter of Abraham rightly borne, as one, who in synceritie and pureneſſe of faith doth perfitelye resemble her sayed parente Abraham that she came of? Is youre owne priuate commoditie of so great estimacion among you, that ye haue no

And ought not this daughter of Abraham? &c.

scrupulositie at all to vntye the haulter vnto an Asse on the sabboth day, that he may not perishe for default of drinke, and haue ye indignaciō that I haue on the sabboth daye looced and deliuered this woman here, beeyng one of your owne nacion, whom Satan hath by the space of eyghtene yeres kepte fast tyed and bounde. If worckyng and labouryng on the Sabboth daye bee forbidden, whether of the two doeth more bodily labour, he that vntieth an Asse, and ledeth hym to the water, or els I, who with a mere worde, and only touchyng haue made whole al this whole woman bothe bodye and soule too. Are ye in suche sorte more mercifull and fauourable to an oxe or an asse, then to your syster or brother. And do ye in suche wyse obserue the law, that for superstition thereof, ye neglecte that whiche is the highest and chyefeste poynte of all the whole lawe. These woordes of Jesus, because they cōprised a veritie both clere and manifest, and also agreable to the common reasō of mannes owne nature, made these slaunderous raillers full euill ashamed. For it was no small greke vnto them, whan any parte of their glorye was abated in the face of the multitude, before whō thei had alwaies set out themselfes as muche as they could to their owne glory.

The texte. Than said he, what is the kingdō of god like: or wherto shal I compare it: It is like a grain of mustard seed, which a man toke & sowed in his garden: and it grewe and wered a great tree, and the foules of the ayre made nestes in the braunches of it: And again he said: wherunto shal I lyken the kyngdome of god: It is like leauen, whiche a woman toke and hid in three peckes of meale, till it was leauened.

Jesus hereupō, minding to open, that al that same vainglorious bostyng of the Pharisei̇s whiche contey̆ned an high portly shewe of holy conuersation, should shortely vanishe awaie: and contrariwise, that the vertue of the ghospel should from most lowe beginninges grow vp to so high state of dignitie, that it should drawe all the whole vniuersall worlde vnto it, and that ỹ same should be by meane of death, and by meane of Apostles beeyng poore meane men and ignorauntes, put foorth two sundrye parables at once of one meanyng. ye see (q he) that the kyngdome of the Synagogue fighteth against the kyngdome of god. Notwithstanding, the same that is more of puissaūce and might, shall in the ende haue the victory. Therfore the lord as it had been one enspired with a newe spirite, to the entent he would make the multytude of the people geue the better eare vnto hym, sayed: to what thyng shall I say ỹ kyngdom of god to be like, or to what thyng shal I compare it, to make you vnderstande what maner a thyng it is, by comparison of some thyng that is to no creature of you all not exceedingly well knowen. And whan the people euery one of them looked to heare sum royall hygh symilitude taken of sum comparison of the sunne, or of lightenyng, or of some other such lyke matter: Jesus thought better to take a parable out of a litle sede ỹ no body estemeth or setteth by. It is lyke (sayth he) to a litle grayne or corne of mustardsede, which for a time that it is whole, like as it is one of the least thinges possible, so is it a thyng of the least value that can bee in the worlde, and a thyng, that neyther with the colour, ne with the sauour is pleasaunte to the iye: and yf it haue any strength or vertue, it hath it withinforth, and not without. A certain wyse felowe whan he had gotten one of the sayed litle sedes, he did not set it at naught, ne cast it away, but sowed it in his gardē. And thissame sede of lest value and regarde spronge vp, and grewe to a mightie great tree, in so muche that euen the birdes made themselfes nestes in the braunches therof, and for

What is the kingdōe of god like: &c.

It is lyke a grayne of mustardsede &c.

one

one litle litle grayne that was lowed, it brought forth many thoulandes. And right lo the kyngdome of God, whan it shall moste of all seme to bee extincte, and vtterly abolyshed for euer, euen than shall it spriede furthe it selfe abrode in moste largest compace of all. And agayne, to what thyng may I saye the kyngdome of God to bee like? It is lyke vnto a litle lumpe of leauen, which a wise housewyfe did hide in three bushels of mele poured together, and there leafte it (as ye wouldе saye) hurried vntill the strength of the leauen by litle and litle turned all the sayed mele, though there were a great quantitie of it: so in lyke manier the lowe and humble doctrine of the gospel shal one day throughly possesse all the vniuersall nacions of the worlde.

The texte. And he went through all cities and tounes, teachyng, and iourneying towardes Hierusalem. Than sayed one vnto hym: Lorde are there fewe that be saued? And he sayed vnto them: Stryue to enter in at the streight gate, for many, I saye vnto you, wyll seke to enter in, and shall not be able. Whan the good manne of the house is risen vp, and hath shut to the doore, and ye begynne to stande without, and to knocke at the doore saying: Lorde, Lorde open vnto vs, and he aunswere and saye vnto you (I knowe you not, whence ye are;) than shall ye begynne to saye: We haue eaten and dronken in thy presence, and thou haste taught in our stretes. And he shall saye: I tell you I knowe you not whence ye are, departe from me all ye that woorke iniquitie. There shall be weppyng and gnashyng of tethe, whan ye shall see Abraham, and Isaac, and Jacob, and all the prophetes in the kyngdome of God, and ye your selfes thruste out. And they shall come from the easte and from the weste, and from the northe and from the south, and shall sytte downe in the kyngdome of God. And behoide, there are last, which shall be firste. And there are firste, whiche shalbe laste.

Jesus after that he had thus muche spoken, made haste to the place, where the grayne of the sayed mustarde seede was to bee dygged into the yearthe, and where the leauen was to be hydden in the meale. For he was on his iourney towardes Hierusalem, where he knewe that he shoulde bee slayne. But by the waye as he went throughe euery citie, and strete or village, he taught all creatures, because there shoulde no piece of tyme be loste to the gholpelwarde. And because he had tofore taught certayne high matters concernyng that menne shoulde sell all the substaunce that they had, concernyng howe men should liue from hande to mouthe after the manier of the rauens and the lilies, and concernyg howe one ought not to continue in strife and contencion with the aduersary: a certaine persone cometh vnto him and sayed: Mayster, is it true, that there are but fewe, whiche atteigne to saluacion? For I iudge that there is not so great a multitude that wyll enbrace these thynges whiche thou teachest. And yet on the otherlyde, the parable of the grayne of mustardseede, and of the lumpe of leauen, appereth to promise the contrarye, that is to wete, that the effectuall power of the kyngdome of God shall come to many.

Then sayed one vnto him: Lorde are there fewe that be saued?

Than Jesus willyng to shewe, that in dede the fame and the knoweleage of the doctryne euangelicall, yea and also the woorking of miracles should come vnto veray many, but yet that no man should come to saluacion, which would not lay clene awaye from him all lustes and desires of this worlde, and bee a folower of poore Christe, sayed: dooe all the earnest endeuoure and labour that ye can, to entre by the narowe gate. That thing maye not suche persones atteygne, as lye slugging full of slouthfulnesse. Menne muste putte their good willes and labour therto: the entreyng is narowe, but it leadeth to the wyde waye of the kyngdome of heauen. This gate can not receyue suche as are bur-

dened with rychesse, suche as haue an heape of honours and promocions vpon theyr backes, suche as are full paunched with excessiue delicate fare, suche as are heauie laden with couetise, suche as are puffed vp and swollen with pryde. They that are of suche sortes, do choose the brode and the wyde roumed waye, and at the fyrst vieu delectable and flatteryng, but ledyng the streight pathe to death. And therefore make ye greate shifte to entre now whyle the waye thereto lyeth open: shake of and caste from you all your packes and fardels, that the narowe entreaunce maye be hable to receyue you. For this I playnly saye vnto you: There shalbe one daye many whiche shall bee desirous and faine to enter, and shall not be suffred to enter, by reason that the commyng thereto shal nowe be stopped vp. For whan the good man of the house shall be gon in, and shall haue shutte the dooze after him, which dooeth now stande wyde open for all persones that will doe theyr true endeuour to goe in: than beeyng ouerlate to emende, ye will acknowleage your errour, and haupng enuie at suche as are entred, ye shall begynne to stande watchyng at the dooze, and to knocke at the gates, saying: Lorde and Maister open the dooze vnto vs. Than the good mā who could not be heard afore whan he desyred you to come in, shall agayne not heare you, but shall aunswere in this manier: I heare the name of Maister, but I knowe none of you for my seruauntes: goe ye, and seke hym, whome ye haue serued. Than shall ye begynne to saye: Maister, how happeneth, that thou wilt not nowe knowe vs: Thou were borne emong vs: we haue eaten and dronken with thee in coumpany: and in our stretes hast thou taught many a lesson: and we are thy disciples: yea and moreouer in thy name we haue healed sicke folkes, and haue cast out deuils. Here at these wordes shall the good man aunswere: These thynges that ye reherse do not make vnto me disciples of the true right sorte. Him that foloweth thesame steppes that I haue goen, hym will I knowe for my disciple. Whose men or from whence ye are, cannot I tel. Hence, away from me, it shall nothyng auayle you, to haue knowen the lawe, to haue heard me teache shall nothyng auayle you, the cousinage or kynred of birth or nacion, or the familiaritie of conuersacion in eatyng and drynkyng with me shall nothyng auayle you, miracles shewed and doen in my name shal nothing auayle you. Whosoeuer enuieth or hateth his brother, whosoeuer seketh wates for his owne glory with the iniurie of Gods glorye, whosoeuer preferreth money before the loue of his neyghbour, suche an one of whatsoeuer nacion he is come, is none of myne. Go your wayes hence therfore to receyue the rewarde mete for you at the handes of hym, whome ye haue worshipped and serued. My seruauntes, because they haue with me, and for my cause, suffred persecutions and tribulacions, shall with me entoye the pleasaunt swetenesse of the feaste that neuer shall haue ende. Ye, the which haue set more by the pleasures of the world, then by eternall felicitie, goe ye hence to the place where there shal be weppng and gnashyng of teeth. For the blissefull state, whan ye shall see it, of others whom ye had persecuted afore here in this worlde, shall encrease your woefull distresse. For ye shall se your progenitours, Abraham, Isaac, and Jacob, and all the prophetes, whome your forefathers eyther persecuted, or els slewe, sitting at the glorious feast in the kyngdome of God: and your selues that haue been descended of theyr stocke and linnage, to be shutte withoute doores, neither the prerogatiue of bloud or kynred to haue any thyng at all auayled you, your obserupng of the lawe to haue nothing at all auayled you, the

Many will seke to entre in. &c

Departe from me al ye that worke iniquitie.

There shal bee weping &c.

hearyng

hearyng of vs, or the worckyng of miracles in tymes past to haue nothyng at all auailed you. ye should haue entred into this blisse through faith. There shal an other thing moreouer be added vnto ỹ premisses, which shal yet more bitterly cause your hertes to burne. you beeyng putte of, who beleued your selfes alone and no moe to be receyued in: there shall come out of euery nacion of all the whole world, out of all coastes and quarters of the world, mẽgled one with an other, of al ages and degrees without any choice or accepcion of persones, many whiche neuer had any kinred with Abraham, Isaac, and Iacob, no knowelage at all of the lawe, ne any familiaritie of conuersaciõ with me, and all these beyng sodainly through fayth made the childrẽ of Abrahã, by adopcion, shall sytte at the feaste in the kyngdome of God. Thus shall the matter, muche otherwyse then ye looked for, be turned to the contrary. Thei that semed to be nerest to saluacion, shall bee relected and cast ferre from saluacion: and they that by your iudgement were reputed to bee fertheste out of fauour frõ god (as Idolaters, captains of garrisõs, publicanes, souldiers, harlottes) shall haue the chefe & principall honour in the kyngdome of God.

And they shal cõme from the east and frõ the west

There are last whiche shalbe first.

The same day came there certayne of the Pharisels, and said vnto him: geat thee oute of the way and depart hens: for Herode wil kyl thee. And he said vnto them: Goe ye and tel that fore: behold I cast out deuils, and heale the people to day and to morowe, and the third day I make an end. Neuertheles I must walke to day and to morow, and the day folowyng: for it cannot be that a prophet perish any other where, saue at Ierusalẽ. Ierusalem, Ierusalem, whiche kilest prophetes, and stonest them that are sent vnto thee: How oft would I haue gathered thy children together, as a byrd doeth gather her young vnder her wynges, and ye would not? Behold, your habitacion is leaft vnto you desolate. I tell you, ye shall not see me, vntyll the tyme come that ye shall say, blessed is he that commeth in the name of the Lorde.

The texte.

Now because Iesus did here and there abrode with great playnesse and without sparyng of any body, teache suche thinges as I haue afore rehersed beyng thinges odious & hateful vnto the eares of the Iewes: certaine Pharisels, of a purpose to stoppe the mouthe of the ghospell by castyng hym in a feare, came to Iesus, and sayed vnto hym: Take a wyse way for sauynge and sparyng of thy lyfe, and forsake Galile. For Herode the king of this prouince beareth the malice, and seeketh an occasion to slea thee. That excepte thou beware, he wyll handle the with no more fauour ne mercy then he dyd handle Iohn the baptiste. But Iesus declaryng that there coulde bee no daungyer towardes hym at the handes of any mortall man, onlesse hymself wer cõtented therwith: & declaryng that he should not dye, but at suche time, as it was decreed by his heauenly father, neither by any kynd of death, nor in any other place thã was appoynted and determined, sayed vnto them: Go ye, and thus say vnto that same fore, who beryly thinketh himself by his worldly subtyltie and wylinesse, hable to doe feates against the wisdome and worckyng of God: Behold it is no workes of manne that I dooe, nor I may not leaue of before the time prefixed by god: Herode hath no maner power ne medling at all in this busines. For lyke as his autoritie or woorde cannot geue vnto any man the gyft to dooe the lyke of these thynges whiche I dooe: so hath not he any power to lette any man, to goe thorough with that he hath begoonne, till he hath ended it. And why should he lette me, if the thynges be good that I doe. I caste deuils out of men, I put away diseases, and all this I dooe

freely, and shal not long doe them. The time is but short, which many people would fain that it wer longer: but so is it determined by me & my father, that I shall for the health of man continue doyng suche lyke actes, this daye and to morowe, and the third day I make a finall accomplishemente and full ende of al this kynd of my doinges. Wherfore duryng this so little and short tyme I must not ceasse from the offyce appoynted vnto me: but the shorter space of time that I haue to worke in, with so muche the more earnest endeuour must I doe that is by commission deputed vnto me. I therfore must not ße from Herode, but to Jerusalem muste I goe, where it is decreed that I must dye, to the ende the vngodlynesse of that citie maye bee made open to all creatures, where it vaunteth it selfe in the name and behalfe of deuoute worshippyng and seruyng of God. For Jerusalem is thatsame auncyente sleaer and murderer of the prophetes. Neither is it conuenient that any prophete perishe by suche death, in any other place then at Jerusalem. And yet in the meane tyme the mercifull Lord, who for his goodnesse was desirous & faine to haue all people saued, because he foresaw an vtter destruccio and ruine to hang ouer the said vncurable citie of Jerusalem, bewaileth thesame, for that by reason of so often tymes settyng at naught and despising the goodnesse of god, callyng it to better wayes, it had woorthyly deserued to haue extreme vengeaunce of god to light vpon it. Jerusalem, Jerusalem, thatsame auncyent murderer of prophetes, and stoner of suche men to death as are sent vnto thee, how many a time and oft haue I assaied to gather thy childzen together, and to ioyne them vnto my selfe, none otherwise then the hen gathereth in her chickens vnder her winges, that thei may not miscarry. But thy stubbernes hath gon beyond my goodnes: and as though thou haddest euen vowed and beheasted thy selfe to vtter ruine, so dooest thou refuse all thynges whereby thou mightest bee recouered and made whole. Therfore sence thou makest no measure ne ende of thy wickednesse, there hangeth ouer thee a mercylesse destruccion. For your house shall bee leaft vnto you deserte and waste, in suche sorte as there shall scarcely remayn any marke or token that euer there was any suche citie as this, which now at this day vaunteth it selfe to be the head of all holinesse and religion. All your glory shall be transposed from you, and shal go from you vnto the Gentiles. And your own selfes shal gene sentence and iudgement against your selfes. And as for me, in dede ye shall put me to death: but this I playnly affirme vnto you, ye shall not see me, before that ye shall saye: Blessed is he, that cummeth in the name of the Lorde. This shall be your open protestacion, whiche the trueth shall enforce you to vtter: but yet this notwithstandyng, ye shortely returnyng at once to the naturall inclinacion of your forefathers, shall put him to death, whom ye magnified afore with suche high wordes.

For it cannot be that a prophete perishe any otherwhere saue at Jerusalem. &c

Beholde, your habytacio is left vnto you desolate.

The. xiiii. Chapter.

The texte. And it chaunced, that he went into the house of one of the chiefe Pharisei̇s to eate bread on the sabboth day, and they watched him. And behold, there was a certain man before him, which had the dropsie. And Jesus aunswered, and spake vnto the lawiers and Pharisei̇s, saying: Is it lawfull to heale on the sabboth day? And they held their peace. And he toke him, and healed him, and let him goe: and aunswered them, saying: whiche of you shall haue an asse, or an oxe fallen into a pitte, and wil not straight way pull him out on the Sabboth day? And they could not aunswere him again to these thinges.

And

ND so it befell afterwarde, that beyng desyred to dyner by a certayne manne that was one of the chyefe among the Pharyseis, he wente to the mannes house, and there toke his repaste with hym. And it was a sabboth daye. And there sate at thesame table also many Phariseis, who accoyding to their accustomed woont, watched Jesus, yf he shoulde speake or dooe any thyng whiche thei might slaunderously reproue in him. And loe euen ready for them an occasiō of a false accusacion againste hym. For there was there in presence a certayne manne possessed with the dropsie, a disease for the moste parte vncurable by any Physike, talowe coloured, and swollen all his body ouer. But a blessed turne it was for this pieteous creature, that he came in Jesus sight. For vnfortunate is suche a sinner as withdraweth or hydeth himself frō the sight of him, who would faine haue all people to be saued. Nowe Jesus knowyng well enough what thought the phariseis and lawiers had in their myndes, demaunded of them whether it were a thyng standyng with Gods pleasure to geue health on the sabboth daye vnto a man beyng otherwyse ready to perishe and dye. Whan they held their peace and would make none answer, Jesus calleth vnto him the partie whiche had the dropsye, and by touchyng him with his handes he healed the man, and bidde him goe his waies. Immediatly the mannes coulour was chaunged, and the swelling of his flesshe abated to the due course again. And although this dede was woonderfull, yet the solemnitie of ỳ sabboth day beyng broken (as they interpreted it) did highly offende the Phariseis. But Jesus shewyng their religion to be of a peruerse contrary sorte, in that they would be offended in the preseruyng of a mannes life, and in sauing of an asse were not offended, made answer to their secrete thoughtes, & said: If an ore or an Asse of any of youres had fallen downe in a diepe pitte on the sabboth daye, whether would the partie tarie vntil the sabboth day were al past, or els makyng no tariaunce at all would he straightwaye euen thesame daye geat out his beaste, that it might not miscarry. If the preseruyng of an ore or an asse doeth weigh so muche with you, that ye thinke not the sabboth daye to bee broken, why is your herte offended, for that I haue on ỳ sabboth day geuen health to this man, who was in ieoperdy to haue died out of hand of the disease of the dropsie. In case it bee the bodily worke and labour that is weighed, there is more bodily labour in halyng an ore or an asse oute of a great depe pit, thē in makyng this man whole of his disease. I haue no more but seen him, touched hym, and bidden hym goe his way. If it be the persone that ye esteme, then ought ye more to tender the preseruyng of one sole mānes, then of a right great noumbre of oxen or asses. At all these woordes the Phariseis plaied mum. For their hertes were so corrupt & so peruerse, that whan thei had no answer to make againste the plain and clere trueth, yet could thei not mollifie thēselfes to allowe that they sawe doen of Jesus. That in case thēselfes had been able to haue doen any suche lyke thyng, they would vp al the trompettes in a countreye haue blowen abrode their owne glory. But because the lord Jesus would that the glory of all his doynges should redoūd to his father, which was god of heauen: he euerywhere discouered the peinted holynesse of the phariseis, who had ouerlōg already mocked and seduced

And beholde there was a certaine man before hym which hadde the dropsy.

And they could not answer him again to these thinges.

the plain simple people with their cloked hipocrisie. For they hũted for their own glory among men: and therfore they enuied at ỹ glory of god. And this was a true dropsie of the soule, growing first of a corrupt iudgemẽt of the mind, as the dropsie cũmeth of the liuer being corrupted or perished. For the said pharisees setting al their glory in such thinges, wherin there was no glorying to be made, were swollẽ wt outforth and puffed vp in haultnes & pride, where al their entrailes withinforth wer miserably corrupted and putrified.

The texte. He put forth also a similitude vnto the geastes, whan he marked how they pressed to the highest roumes, and said vnto them: whan thou art bidden of any man to a wedding, sit not down in the highest roume, leste a more honorable man than thou be bidden of him, and he (that bid him and thee) come, and say to thee: geue this man roume, and thou then begin with shame to take the lowest roume. But rather whan thou arte bidden, goe and sitte in the lowest roume, that whan he that bidde thee cummeth, he may say vnto thee: frende sitte vp higher. Then shalt thou haue worship in the presence of them that sitte at meate with thee. For whosoeuer exalteth himselfe, shalbee brought lowe: and he that humbleth himselfe, shalbee exalted.

The Lorde therefore, who had with onely touchyng healed the man that had the dropsie, was very desyrous to cure these mens disease also, with the medicine of holsome woordes and doctryne. For whatsoeuer the Pharisees did, they did it for pride and for vainglorious bosting. For they woulde goe walkyng vp and downe in their philacteries: they would stand prayyng in ỹ open stretes where soondrie waies mete, & much people passe by: thei would haue a trompet to blowe afore thẽ whan they gaue almes. Whan they fasted thei had a feate to discolour their faces that thei might loke pale: thei would goe hunting about to haue glorious salutacions and gretinges in ỹ stretes: and where they came to diner or supper, they loked and sought to sit vppermoste at mens tables. So great was their desyre of moste foolishe vainglorie, and so great was their swellyng in pryde: but withinforth there was nothing syncere & void of corruption. But the partie that was diseased with the dropsie, was easily and soone healed, because he acknowlaged his infirmitie, and desired to be made whole. The disease of ỹ soule cãnot possibly be cured if one will not acknowelage it. Jesus therefore mynded to reprone the hault myndes of the other cumpanye of Pharyseis, whom the same head Pharisey had at that tyme not for hospitalitie, but for a vain bostyng of hymselfe bidden to that diner, for that the same Phariseis, whan they were desired to take any repastes in mens houses, they looked & made meanes for to haue the vppermoste seate, thinking themselfes ioly felowes if it happened them to haue a place of preeminence at the table, & contrariwise all sad without any mirth if it had cum to their lotte to be placed at the lower end, euen much of a sorte, as we do now in these our daies see the solemne pompes for the moste parte to be of our graunde senyours, and mayster doctours, as often as at any acte or commencemente in any vniuersitie, they come with great solemnitie from the Synagogue to their feast. Within the Synagogue they haue theyr seates made on high, where they sitte (as it were) loking doune vpon the reste from aboue, more likely and ready soner with theyr elbowe to iustle and roumble theyr nerte felowe downe from his place, then to let any man haue their roumes. Whan they muste cum in, a bedle cũmeth before them, and maketh way for them, repeatyng at euery other woord their honourable title of Mayster doctour, Maister doctour. They are offended yf any man arise not to do them

And he put forth also a simylytude to the geastes, whan he marked howe they pressed to the highest roumes. &c

honour

honour as they passe by, yf one do not put of his cap, if any presume to sit down before the sayed Maister inceptour doctour is come in, and sette in his place. And with these fonde ceremonies, is the tyme consumed awaye therewhyle, so that there is no tyme to learne any thing at al. For the sayed Maister doctours come not for any suche purpose, as eyther to learne, or to teache: but to hunt for vayne glory emong the people by shewyng themselues in theyr degree. And with a great pompe come they first in, but with a greater pompe do they goe forth agayne. One that knew it not, would saye, that it were some solemne stage playes in playing, or els the corpse of some great ryche cobbe, that were goyng to buryying. And here eftsones is no small a do for places in what order and how to go. Not one of them, but he thynketh hymself to haue had a great iniurie doen vnto hym, yf he go on the left hande of an other that semeth to be his iuniour or inferiour. Againe at the sitting downe to the feast, meruaylous striuyng there is for placyng of euery manne in his degree and order. What nedeth many woordes? It is the disease of the dropsie all that euer they doe, and an huntyng for vayneglory it is, whereas all the whyle they would emong the people be reputed and vsed as God almighties felowes. Iesus therfore couetyng to minister a lesson of good doctrine to them that were sicke of suche a disease, (that is to wete, how that it is not true glory which is sued and sought for, but which thou eschewest as muche as thou mayest, euen whan thou moste deseruest to haue it:) propouned a parable as here foloweth, in suche wise after a ciuile & curteous sorte touching the conscience of euerie one, that neuertheless he vttered ne bewrayed none of them by name. Whan thou shalt be desired (saieth he) or bidden to a weddyng feast, beware ỹ thou do not in thine own persone preuent and take the chiefe place to begin the table: leste percase after thou be set, there come in sodaynly some other manne of higher degree and better reputacion than thou arte: and nowe the partie which desyred both thee and him to the feaste, come and byd thee to aryse and to let a better man haue thy roume. And than for the glory which thou soughtest to haue, thou shalt wynne shame, and shalt bee constreyned with read chekes to be content with the lowest place of all. Therfore rather, whan thou shalt be desyred to any worshyppfull table, choose and take vnto thy selfe, the neythermoste place of all to sit in, that whan the maker of the feaste shall come, he maye saye vnto thee: Frende go vp to a place of more honour. Than shall thy humilitie turne to thy glory and worshyp emong the reste of the geastes. Thy humilitie shall they perceyue well enough by that that thou choosest out the lowest roume of all to place thy selfe in: and thy dignitie shall they knowe by the maker of the feast. Euen lykewyse it is in the lyfe of man. The greater mã of dignitie that one is, somuche the more must he humble hymselfe, vntyll he come, who doeth with true and perpetuall glory eralte suche as are of lowe degree to the worldewarde, and the proude and high he casteth downe. And so lykewyse in the kyngdome of God, the inferiour people hath been receyued euen vnto the high degree of Apostolicall dignitie: and the priestes, the Pharisees, the Scribes, and the lawiers haue been reiected. The Gentiles acknowleagyng theyr baseneſſe, haue been lyfted vp to the brotherhood of eternall glory: and the Iewes, who woulde alone haue reygned at the feaste, nowe eyther haue no place at all, or els haue the laste place.

And thou than with shame begyn to take the lowest roume.

But rather whan thou art bidden, goe and syt in the lowest roume.

For whosoeuer eraltteth himself &c.

¶ Than sayed he also to hym that had desyred hym to dyner. Whan thou makest a dyner or a supper, call not thy frendes nor thy brethren, neyther thy kynsmen, nor thy ryche neyghbours,

The texte.

bours: leste they also bidde thee agayne, and a recompence to bee made thee. But whan thou makest a feast, call the poore, the feble, the lame, and the blinde, and thou shalt be happye, for they cannot recompense thee. But thou shalt bee recompensed at the resurrection of the iuste men.

And this parable forsouth aforegoyng, concerned the proude Pharisees. The Lord added therto another parable, whiche directely concerned the principall head man of the Phariseis, whiche was the maker of this dyner. For the ryche cobbes, whyle they would seme to be men of good hospitalitie, they call not to dyner & supper whom they maye refreshe: but suche persones, of whom they maye be bidden to as good a feaste agayne, or where hence they maye seke for glory to themselues ward. And in dede suche makyng of feastes is not hospitalitie, but ambicion, or auarice, or els both together in one. For that is to be called liberalitie, which with ready wyll doeth a benefite to any man without any respect, and without hope of any thanke or recompense to returne to hymselfe agayne therby. The tenour of the parable was this here folowyng. If thou be disposed well to bestowe a feast or repaste of thy makyng, or yf thou at any tyme haue a mynde to gyue a dyner or a supper, call thou not thy frendes, whiche haue no nede of thy liberalitie, or suche as haue doen thee some great good turne afore, leste thou maiest seme either to make a recompense for a benefite receyued, or els to seke to haue some benefite by them whome thou doest call, or els to call them for very shame that thou mayest not seme vnthankfull: neyther call thou thy brethren, that is to saye, menne of thyne owne bloud and kinred, or els thy neighbours whiche dwell about thee, leste thy benefite maye seme to be a thyng dooen for the onely respect of kynred, and not for any good herte and zele to dooe a good dede: ne call thou not thy riche and welthie neighbours, leste the thanke of the feast that thou hast made, maye perishe and be vtterly loste. For truly it wyll perishe and be loste in dede, if they bidde thee agayne, and a diner either as good as thyne was, or els a fyner and deintier be geuen thee again. For thy benefite beeyng so recompensed or payed for, they shall ought thee no thanke at all. But in case thou be mynded well to bestowe a diner or supper, wherby there may come backe agayne to thee, a verye large rewarde not from men, but from God: call thou the poore, the weake, and the feble, the blynde, and the lame. In refreshyng of these, doe thou refreshe God. Thou wilt peraduenture saye: In suche ones shal both my labour and my cost be lost. For they haue nothing to recompense me agayn, and they be alwaies in nede of another, whan one is paste. Euen in this veray poynte shalte thou bee blissed, that they haue nothyng to geue thee agayne. But they haue an incomparable riche patrone, who will suffre all to bee imputed as doen to hymselfe, whatsoeuer shall be bestowed on them. He wyll for these transitory thynges repaie euerlastyng. Dooe thou not ouer hastely aske recompense. It is one of perfecte true dealyng to whom thou lendest it. He will vndoubtedly make recompense, if not in this life, (albeit he will here also recompense it) yet at leaste wyse at the resurrection of the iust. And truely this parable of the Lorde dyd concerne not onely refreashing of the poore with foode of meate and drincke, but also relieuyng of all manier necessitie of the neyghbour, whether he bee to be taught, or to bee tolde of his faulte, or to bee coumforted, or by whatsoeuer other ientyll poynte of charitie to bee ferthered towardes his health of

Whan thou makest a dyner or supper call not thy frendes, &c.

But whan thou makest a feast, call the poore, &c.

But thou shalt be recompensed at the resurrection.

body

bodye or of soule. And al these thynges are to bee reputed as dooen to god, and not to the man.

The texte.

Whan one of them (that sate at meate also) heard these thinges, he said vnto him. Happye is he that eateth bread in the kingdom of god. Than said he vnto him: A certain man ordeined a great supper, and bidde many, and sent his seruaunt at supper tyme, to say to them that wer bidden: Cum. For all thynges are now ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a ferme, and I must nedes goe and see it, I praye thee haue me excused. And an other said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And an other said: I haue married a wife, and therfore I cannot come. And the seruaunt retourned, and brought his maister woord again therof. Then was the goodman of the house displeased, and said vnto his seruaunt: goe out quickely into the stretes and quarters of the citie, and bring in hither the poore, & the feble, and the halt, & the blinde. And the seruaunt said: Lord it is doen as thou hast commaunded, and yet there is roume. And the Lord said to the seruaunt: goe out vnto the high wayes and hedges, and compel the to cum in, that my house maye bee filled. For I say vnto you, that none of those men whiche wer bidden, shall taste of my supper.

When Jesus had spoken the premisses as well concerning the wedding feast, as also concerning the resurrection of the iuste, one of the geastes at the table being as it wer half in a dreame, touched with the desire of the celestiall feast whiche Jesus had made mēcion of, said: blessed is that man whiche shal haue the happe to eate bread in the kingdome of god, whiche he spake (as ye would say) geuing halfa watche woord, that fewe there should bee to whose lotte that same felicitie should cum, and as though not euery bodye without exception should be receiued to the feast, but the Jewes onely, or the head mē of the Jewes. But Jesus by meane of a parable whiche he propouned vnto them, taughte them that in dede the Jewes were called in the first place, to the ende they might not complayne or fynde faulte that they were naught set by: but for as muche as they beeyng wedded to the affayres of the worlde, refused to cum whan they were called, as menne that sette more by goodes whiche should afterward perishe, then by the lyfe euerlastyng: all nations indifferently should be called, to the ende that the noumbre of Christes church and congregacion myght be made complete: the parable was this here folowyng. A certayne oute ryche manne had appoynted to make a sumptuous greate supper. And to this supper had he bidden a righte greate coumpanye. And whan the tyme of supper was euen at the verye poynte of the houre, he sente a seruaunte of his to geue knowelage vnto all the bidden geastes, that the supper tyme was nowe verye nere towarde, and that they should therefore cum with spede. He had bydden theym long afore by the Prophetes, he eftsones geueth theim woorde thereof by John, and by the soonne of manne, cum your wayes (sayeth he) for nowe are all thynges in a readinesse. In this case whereas they myghte at their pleasure haue had full fruicion of the supper long tyme looked for, they beginne euerye one to make theyr excuses together, one by one coulour, and an other by an other. For the fyrst of theym beeyng a manne wholly bente to encreacyng of his substaunce, and setting more by the gaining of worldly possessions, then of euerlasting blisse, made this aunswere to the seruaunte beeyng earneste with hym to haue hym cum awaye. I haue boughte a piece of lande in the fielde here, and I muste nedes dilesse goe thyther, to see that I haue boughte: I praye thee lette thy maister hold me excused. Then went he to the second. And he being sicke of a like

A certayne man ordeined a great supper. &c.

lyke dysease, aunswered: I haue bought fiue yoke of oxen. I muste therfore nedes goe to proue them, whether I haue made a good mercate in byynge of them, or not. I praye thee cause thy maister to haue me excused. For I would with all my very herte come if I might. Than wente he vnto the thyrde. And he also made an excuse, saiyng: I haue maryed a wyfe, & thou knowest what a busie matter that is, how many cares it bringeth with it at his tayle: therfore though I wer neuer so wel willing, yet I maye not nowe come. Thus whan they had euery one of them made their excuses one by one coloure, and an other by an other: to the ende they myghte bee wurse pynched at the herte roote in time commyng whan they shoulde haue perfite intelligence as well howe great a thyng they had despysed, as also what maner personnes hadde now succeded them vnto the felowship of the blisseful state so refused, he saide vnto his seruaunte that was the bidder of the geastes: goe thy waies quickly into all the stretes and lanes of this citie, and whatsoeuer personnes thou shalt mete, impotent, blynde, and lame, bryng them to my feaste. I called the others first in the way of theyr honestie and preferrement, thei haue no cause to fynde any faulte. Though they lothe my feaste, yet shall it not therfore bee lost. There be that shal haue the ful pleasure therof, though they set not by ỹ honour that is offred them. I shall make that they whiche thinke themselfes great states, shall haue enuy and despite in their very hertes to see themselfes ferre wurse then the blynde, the impotente, the lame, and others the moste abiectes of all creatures. The seruaunte came againe: and all thinges accomplished whiche the good maune of the house had geuen hym in commaundement, he saied vnto him: Maister, I haue brought all that I coulde geat at auenture whatsoeuer they were, euen out of the middes of the stretes and the wayes, and yet shall some piece of thy feaste bee vacaunte, and shal lacke geastes. For thou hast purueied and dressed an excedyng plentifull feast, & place, to receiue an innumerable coumpany of geastes. Upon this the Lorde beyng very desirous, that the feaste which was prepared shoulde serue to the commoditie of very many, sayeth vnto the seruaunte: Go thy waies once againe, go thou, euen without the precinct of the citie too, into the waies and hedges and gather folkes together from whēce soeuer thou can geat them, beggars and straungiers, be they neuer so vnacquainted. Whom, yf they bee lothe to come, compell them euen by importunitie, to come vnto me, that my house may at last be furnished euen full.

And this I affirme vnto you, that not one of all those menne, who had so muche honour shewed them, as to be firste called, and nowe haue disdayned and lothed my feaste, not one of them shal taste a bitte of this supper of mine. It will one day peraduenture repent them, whan they shall see the delicates, with the goodly furniture and seruice of the feast, and they shall haue enuy at suche personnes, to whom theyr skornefull lothing of it, hath made roume to sitte in their stedes. But they shall than in vaine desire to enter, forasmuch as whan they might haue so doen, they made their excuses, and would not cum.

An other saied: I haue bought fiue yoke of oxen &c.

Go quickly into the stretes. &c.

Go out vnto the highe wayes and hedges, and compell the to cum in.

For I saye vnto you. &c

The texte. There wente a greate coumpanye with hym, and he turned, and sayd vnto theym. If a manne come to me, and hate not his father and mother, and wife, and children, and brethē, and systers, yea and his owne lyfe also, he cannot be my disciple. And whosoeuer dooeth not beare his crosse and come after me, cannot be my disciple. Whiche of you disposed to buylde a toure, sytteth not downe before, and coumpteth the coste, whether he haue sufficient to per-

fourme

fourme it: leſte after he hath layed the foundacion, and is not hable to perfourme it, all that beholde it begyn to mocke hym, ſaying: this man began to buylde, and was not hable to make an ende. Or what kyng goyng to make battayl agaynſt an other kyng, ſitteth not down firſt, and calleth in his mynde whether he be hable with teune thouſand, to mete hym that cõmeth agaynſt hym with twentie thouſande? Or els while the other is yet a great waye of, he ſendeth ambaſſadoures and deſyreth peace. So likewyſe who oeuer he be of you that forſaketh not all that he hath, he cannot be my diſciple.

After that Jeſus had heard al theſe wordes at the feaſte of the Phariſees, he went furth ſtill on his waye towarde Hieruſalem. And there folowed hym in coumpanie, a mightie great multitude of people. There folowed hym with theyr keete a great maynie whiche had not been hable to folowe hym in the exaumple of his lyfe. For he went towardes his croſſe, whereunto he muſt be readie whoſoeuer is willyng to be a diſciple of his: Turnyng hymſelfe therfore to them that folowed hym, he ſayed: Not euery one that foloweth me with the keete of his body, is my diſciple in verayе dede. Let none ioyne hymſelfe to me as my diſciple, excepte he be readye to ſuffre the lyke, that I dooe nowe make haſte vnto: he muſt vttrely renounce all worldly affeccion, whoſoeuer is diſpoſed to bee a perpetuall diſciple of myne. For yf any perſone come vnto me for ſuche a purpoſe, and dooeth not yet hate his father, his mother, his wyfe, his children, his brethren, and his ſiſters, yea and moreouer his verayе lyfe too, he cannot bee a diſciple of myne. And he that is lothe or vnwilling to deare his owne croſſe, and ſo to folow me, cannot be my diſciple. Or any maner way els, yf one come to me beyng entangled with the worldly affeccions of rychelle, of promocions, of ſenſuall pleaſures, of parentes, of kynſfolkes, of alyaunce, or clogged with deſyre to lyue ſtyll in this worlde, with feare of death: whanſoeuer any occaſion is layed afore him, he wyll be readie to ſterte backe from his purpoſe and profeſſion that he hath taken vpon hym. Therfore before thou enter the matier, prepare thou a mynde nothyng nyce, ne coye, ne delicate, to endure to the vttermoſte all thynges of hardneſſe and of aduerſitie. Otherwiſe it is more pardonable not to haue entred a matier, then afterward to fal from the thyng that thou haſt begoonne.

There is at leaſtwiſe in this caſe ſo muche prouidence and circumſpeccion to be perfourmed and made good, as men commonly ſhewe and perfourme in affayres muche more lighter then this. For who is there among you all of ſo litle forecaſt and circumſpeccion, that beyng purpoſed in his mynde to buylde a toure, he wyll euen at the fyrſte chop and vnaduiſedly without any conſyderacion ſet vpon the doyng of that he hath in his head? For he dooeth not onely thynke this in his mynde, I wyll haue a toure: but before he caſt any foundacion, he wyll with good layſure at a vacaunt tyme ſitte downe, & caſt his penyworthes in his mynde, what charges will bee requiſite for the finiſhyng of ſuche a toure. That yf he ſhall fynde his ſubſtaunce to be ſo litle, ỹ he cannot be hable to beare the neceſſarie charges thereof, he holdeth his handes, and letteth it alone, leſte that if the foundacion being once layed, he ſhould afterward leaue of, in conſideracion that he is not of habilitie to perfourme it: all folkes whiche paſſyng by the waye ſhould ſee the worke begoonne, and leaſte of in the middes ere it were all finiſhed, would beegynne to mocke hym ſaying: This felowe here hath begoonne to make buildynges, whiche he hath not been hable to bryng to a perfeccion. Therefore yf ſhame bee a thyng of

Whiche of you diſpoſed to build a toure

the plain simple people with their cloked hipocrisie. For they hūted for their owen glory among men: and therfore they enuied at ꝑ glory of god. And this was a true dropsie of the soule, growing first of a corrupt iudgemēt of the mind, as the dropsie cūmeth of the liuer being corrupted or perished. For the said pharisees setting al their glory in such thinges, wherin there was no gloriyng to be made, were swollē without forth and puffed vp in haultnes & pride, where al their entrailes within forth wer miserably corrupted and putrified.

The texte. He put forth also a similitude vnto the geastes, whan he marked how they pressed to the highest roumes, and said vnto them: whan thou art bidden of any man to a wedding, sit not down in the highest roume, leste a more honorable man than thou be bidden of him, and he (that bid him and thee) come, and say to thee: geue this man roume, and thou then begin with shame to take the lowest roume. But rather whan thou arte bidden, goe and sitte in the lowest roume, that whan he that bidde thee cummeth, he may say vnto thee: frende sitte vp higher. Then shalt thou haue worship in the presence of them that sitte at meate with thee. For whosoeuer exalteth himselfe, shalbee brought lowe: and he that humbleth himselfe, shalbee exalted.

The Lorde therefore, who had with onely touchyng healed the man that had the dropsie, was very desyrous to cure these mens disease also, with the medicine of holsome woordes and doctryne. For whatsoeuer the Pharisees did, they did it for pride and for vainglorious bosting. For they woulde goe walkyng vp and downe in their phylacteries: they would stand praiyng in ꝑ open stretes where soondrie waies mete, & much people passe by: thei would haue a trompet to blowe afore thē whan they gaue almes. Whan they fasted thei had a feate to discolour their faces that thei might loke pale: thei would goe hunting about to haue glorious salutacions and gretinges in ꝑ stretes: and where they came to diner or supper, they loked and sought to sit vppermoste at mens tables. So great was their desyre of moste foolishe vainglorie, and so great was their swellyng in pryde: but within forth there was nothing syncere & void of corrupcion. But the partie that was diseased with the dropsie, was easily and soone healed, because he acknowlaged his infirmitie, and desired to be made whole. The disease of ꝑ soule cānot possibly be cured if one will not acknowelage it. Jesus therefore mynded to reproue the hault myndes of the other cumpanye of Pharyseis, whom the same head Pharisey had at that tyme not for hospitalitie, but for a vain bostyng of hymselfe bidden to that diner, for that the same Pharisees, whan they were desired to take any repastes in mens houses, they looked & made meanes for to haue the vppermoste seate, thinking themselfes ioly felowes if it happened them to haue a place of preeminence at the table, & contrariwise all sad without any mirth if it had cum to their lotte to be placed at the lower end, euen much of a sorte, as we do now in these our dates see the solemne pompes for the moste parte to be of our greaunde seniours, and mayster doctours, as often as at any acte or commencements in any vniuersitie, they come with great solemnitie from the Synagogue to their feast. Within the Synagogue they haue their seates made on high, where they sitte (as it were) loking doune vpon the reste from aboue, more likely and ready sonet with their elbowe to iastle and toumble their nexte felowe downe from his place, then to let any man haue their roumes. Whan they muste cum in, a bedle cūmeth before them, and maketh way for them, repeatyng at euery other woord their honourable title of Mayster doctour, Maister doctour. They are offended yf any man arise not to do them

And he put forth also a simplytude to the geastes, whan he marked howe they pressed to the highest roumes. &c

honour

honour as they passe by, yf one do not put of his cap, if any presume to sit down before the sayed Maister inceptour doctour is come in, and sette in his place. And with these fonde ceremonies, is the tyme consumed awaye therewhyle, so that there is no tyme to learne any thing at al. For the sayed Maister doctours come not for any suche purpose, as eyther to learne, or to teache: but to hunt for vayne glory emong the people by shewyng themselues in theyr degree. And with a great pompe come they first in, but with a greater pompe do they goe forth agayne. One that knew it not, would saye, that it were some solemne stage playes in playing, or els the corpse of some great ryche cobbe, that were goyng to buryying. And here eftsones is no small a do for places in what order and how to go. Not one of them, but he thynketh hymself to haue had a great iniurie doen vnto hym, yf he go on the left hande of an other that semeth to be his iuniour or inferiour. Againe at the sitting downe to the feast, meruaylous striuyng there is for placyng of euery manne in his degree and order. What nedeth many woordes? It is the disease of the dropsie all that euer they doe, and an huntyng for vaynglory it is, whereas all the whyle they would emong the people be reputed and vsed as God almighties felowes. Jesus therfore couetyng to minister a lesson of good doctrine to them that were sicke of suche a disease, (that is to wete, how that it is not true glory which is sued and sought for, but which thou eschewest as muche as thou mayest, euen whan thou moste deseruest to haue it:) propouned a parable as here foloweth, in suche wise after a ciuile & curteous sorte touching the conscience of euerie one, that neuertheless he vttered ne bewrayed none of them by name. Whan thou shalt be desired (saieth he) or bidden to a weddyng feast, beware ỹ thou do not in thine own persone preuent and take the chiefe place to begin the table: leste percase after thou be set, there come in sodaynly some other manne of higher degree and better reputacion than thou arte: and nowe the partie which desyred both thee and him to the feaste, come and byd thee to aryse and to let a better man haue thy roume. And than for the glory which thou soughtest to haue, thou shalt wynne shame, and shalt bee constreyned with read chekes to be content with the lowest place of all. Therfore rather, whan thou shalt be desyred to any worshypfull table, choose and take vnto thy selfe, the neythermoste place of all to sit in, that whan the maker of the feaste shall come, he maye saye vnto thee: Frende go vp to a place of more honour. Than shall thy humilitie turne to thy glory and worship emong the reste of the geastes. Thy humilitie shall they perceyue well enough by that that thou choosest out the lowest roume of all to place thy selfe in: and thy dignitie shall they knowe by the maker of the feast. Euen lykewyse it is in the lyfe of man. The greater mã of dignitie that one is, somuche the more must he humble hymselfe, vntyll he come, who doeth with true and perpetuall glory exalte suche as are of lowe degree to the worldewarde, and the proude and high he casteth downe. And so lykewyse in the kyngdome of God, the inferiour people hath been receyued euen vnto the high degree of Apostolicall dignitie: and the priestes, the Phariſees, the Scribes, and the lawiers haue been reiected. The Gentiles acknowleagyng theyr baseneſſe, haue been lyfted vp to the brotherhood of eternall glory: and the Jewes, who woulde alone haue reygned at the feaste, nowe eyther haue no place at all, or els haue the laste place.

And than with shame begyn to take the loweste roume.

But rather whan thou art bidden, goe and syt in the lowest roume.

For whosoeuer exalteth himself &c.

¶ Than sayed he also to hym that had desyred hym to dyner. Whan thou makest a dyner or a supper, call not thy frendes nor thy brethren, neyther thy kynsmen, nor thy ryche neyghbours,

The text.

dours: leste they also bidde thee agayne, and a recompence to bee made thee. But whan thou makest a feast, call the poore, the feble, the lame, and the blinde, and thou shalt be happye, for they cannot recompense thee. But thou shalt bee recompensed at the resurreccion of the iuste men.

And this parable forsouth aforegoyng, concerned the proude Pharisees. The Lord added therto another parable, whiche directely concerned the principall head man of the Pharisels, whiche was the maker of this dyner. For the ryche cobbes, whyle they would seme to be men of good hospitalitie, they call not to dyner & supper whom they maye refreshe: but suche persones, of whom they maye be bidden to as good a feaste agayne, or where hence they maye seke for glory to themselues ward. And in dede suche makyng of feastes is not hospitalitie, but ambicion, or auarice, or els both together in one. For that is to be called liberalitie, which with ready wyll doeth a benefite to any man without any respect, and without hope of any thanke or recompense to returne to hymselfe agayne therby. The tenour of the parable was this here folowyng. If thou be disposed well to bestowe a feast or repaste of thy makyng, or yf thou at any tyme haue a mynde to gyue a dyner or a supper, call thou not thy frendes, whiche haue no nede of thy liberalitie, or suche as haue doen thee some great good turne afore, leste thou maiest seme either to make a recompense for a benefite recepued, or els to seke to haue some benefite by them whome thou doest call, or els to call them for very shame that thou mayest not seme vnthankfull: neyther call thou thy brethren, that is to saye, menne of thyne owne bloud and kinred, or els thy neighbours whiche dwell about thee, leste thy benefite maye seme to be a thyng dooen for the onely respect of kynred, and not for any good herte and zele to dooe a good dede: ne call thou not thy riche and welthie neighbours, leste the thanke of the feast that thou hast made, maye perishe and be vtterly loste. For truly it wyll perishe and be loste in dede, if they bidde thee agayne, and a diner either as good as thyne was, or els a fyner and deintier be geuen thee again. For thy benefite beeyng so recompensed or payed for, they shall ough thee no thanke at all. But in case thou be mynded well to bestowe a diner or supper, wherby there may come backe agayne to thee, a verraye large rewarde not from men, but from God: call thou the poore, the weake, and the feble, the blynde, and the lame. In refreshyng of these, doe thou refreshe God. Thou wilt peraduenture saye: In suche ones shal both my labour and my cost be lost. For they haue nothing to recompense me agayn, and they be alwaies in nede of another, whan one is paste. Euen in this verray poynte shalte thou bee blissed, that they haue nothyng to geue thee agayne. But they haue an incomparable riche patrone, who will suffre all to bee imputed as doen to hymselfe, whatsoeuer shall be bestowed on them. He wyll for these transitory thynges repaie euerlastyng. Dooe thou not ouer hastely aske recompense. It is one of perfecte true dealyng to whom thou lendest it. He will vndoubtedly make recompense, if not in this life, (albeit he will here also recompense it) yet at leastewyse at the resurreccion of the iust. And truely this parable of the Lorde dyd concerne not onely refreashyng of the poore with foode of meate and drincke, but also relieuyng of all manier necessitie of the neyghbour, whether he bee to be taught, or to bee tolde of his faulte, or to bee coumforted, or by whatsoeuer other ientyll poynte of charitie to bee ferthered towardes his health of

Whan thou makest a dyner or supper call not thy frendes. &c.

But whan thou makest a feast, call the poore. &

But thou shalt be recompensed at the resurrection.

body

bodye or of soule. And al these thynges are to bee reputed as dooen to god, and not to the man.

Whan one of them (that sate at meate also) heard these thinges, he said vnto him. Happye is he that eateth bread in the kingdom of god. Than said he vnto him: A certain man ordeined a great supper, and bidde many, and sent his seruaunt at supper tyme, to say to them that wer bidden: Cum. For all thynges are now ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a ferme, and I must nedes goe and see it, I praye thee haue me excused. And an other said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And an other said: I haue married a wife, and therfore I cannot come. And the seruaunt returned, and brought his maister woord again therof. Then was the goodman of the house displeased, and said vnto his seruaunt: goe out quickely into the stretes and quarters of the citie, and bring in hither the poore, & the feble, and the halt, & the blinde. And the seruaunt said: Lord it is doen as thou hast commaunded, and yet there is roume. And the Lord said to the seruaunt: goe out vnto the high wayes and hedges, and compel the to cum in, that my house maye bee filled. For I say vnto you, that none of those men whiche wer bidden, shall taste of my supper. The texte.

When Jesus had spoken the premisses as well concerning the wedding feast, as also concerning the resurrection of the iuste, one of the geastes at the table being as it wer half in a dreame, touched with the desire of the celestiall feast whiche Jesus had made mēcion of, said: blessed is that man whiche shal haue the happe to eate bread in the kingdome of god, whiche he spake (as ye would say) geuing halfa watche woord, that fewe there should bee to whose lotte that same felicitie should cum, and as though not euery bodye without exception should be receiued to the feast, but the Jewes onely, or the heade mē of the Jewes. But Jesus by meane of a parable whiche he propouned vnto them, taughte them that in dede the Jewes were called in the first place, to the ende they might not complayne or fynde faulte that they were naught set by: but for as muche as they beeyng wedded to the affayres of the worlde, refused to cum whan they were called, as menne that sette more by goodes whiche should afterward periche, then by the lyfe euerlastyng: all nations indifferently should be called, to the ende that the noumbre of Christes church and congregacion myght be made complete: the parable was this here folowyng. A certayne oute ryche manne had appoynted to make a sumptuous greate supper. And to this supper had he bidden a righte greate coumpanye. And whan the tyme of supper was euen at the verye poynte of the houre, he sente a seruaunte of his to geue knowelage vnto all the bidden geastes, that the supper tyme was nowe verye nere towarde, and that they should therefore cum with spede. He had bydden theym long afore by the Prophetes, he eftsones geueth theim woorde thereof by John, and by the soonne of manne, cum your wayes (sayeth he) for nowe are all thynges in a readinesse. In this case whereas they myghte at their pleasure haue had full fruicion of the supper long tyme looked for, they beginne euerye one to make theyr excuses together, one by one coulour, and an other by an other. For the fyrst of theym beeyng a manne wholye bente to encreacyng of his substaunce, and setting more by the gaining of worldly possessions, then of euerlasting blisse, made this aunswere to the seruaunte beeyng earneste with hym to haue hym cum awaye. I haue boughte a piece of lande in the fielde here, and I muste remedilesse goe thyther, to see that I haue boughte: I praye thee lette thy maister hold me excused. Then went he to the second. And he being sicke of a like

A certayne man ordeined a great supper. &c.

lyke dysease, answered: I haue bought fiue yoke of oxen. I muste therfore nedes goe to proue them, whether I haue made a good mercate in byynge of them, or not. I praye thee cause thy maister to haue me excused. For I would with all my very herte come if I might. Than wente he vnto the thyrde. And he also made an excuse, saiyng: I haue maryed a wyfe, & thou knowest what a busie matter that is, how many cares it bringeth with it at his tayle: therfore though I wer neuer so wel willing, yet I maye not nowe come. Thus whan they had euery one of them made their excuses one by one coloure, and an other by an other: to the ende they myghte bee wurse pynched at the herte roote in time commyng whan they shoulde haue perfite intelligence as well howe great a thyng they had despysed, as also what maner personnes hadde now succeded them vnto the felowship of the blisseful state so refused, he said vnto his seruaunte that was the bidder of the geastes: goe thy waies quickly into all the stretes and lanes of this citie, and whatsoeuer personnes thou shalt mete, impotent, blynde, and lame, bryng them to my feaste. I called the others first in the way of theyr honestie and preferrement, thei haue no cause to fynde any faulte. Though they lothe my feaste, yet shall it not therfore bee lost. There be that shal haue the ful pleasure therof, though they set not by ỹ honour that is offred them. I shall make that they whiche thinke themselfes great states, shall haue enuy and despite in their very hertes to see themselfes ferre wurse then the blynde, the impotente, the lame, and others the moste abiectes of all creatures. The seruaunte came againe: and all thinges accomplished whiche the good maune of the house had geuen hym in commaundement, he saied vnto him: Maister, I haue brought all that I coulde geat at auenture whatsoeuer they were, euen out of the middes of the stretes and the wayes, and yet shall some piece of thy feaste bee vacaunte, and shal lacke geastes. For thou hast purueied and dressed an excedyng plentifull feast, & place, to receiue an innumerable coumpany of geastes. Upon this the Lorde beyng very desirous, that the feaste which was prepared shoulde serue to the commoditie of very many, sayeth vnto the seruaunte: Go thy waies once againe, go thou, euen without the precinct of the citie too, into the waies and hedges and gather folkes together from whēce soeuer thou can geat them, beggars and straungiers, be they neuer so vnacquainted. Whom, yf they bee lothe to come, compell them euen by importunitie, to come vnto me, that my house may at last be furnished euen full.

And this I affirme vnto you, that not one of all those menne, who had so muche honour shewed them, as to be firste called, and nowe haue dysdayned and lothed my feaste, not one of them shal taste a bitte of this supper of mine. It will one day peraduenture repent them, whan they shall see the delicates, with the goodly furniture and seruice of the feast, and they shall haue enuy at suche persones, to whom theyr skornefull lothing of it, hath made roume to sitte in their stedes. But they shall than in vaine desire to enter, forasmuch as whan they might haue so doen, they made their excuses, and would not cum.

An other said: I haue bought fiue yoke of oxen &c.

Go quickly into the stretes. &c.

Go out vnto the highe wayes and hedges, and compell the to cum in.

For I saye vnto you. &c

The texte. There wente a greate coumpanye with hym, and he turned, and sayd vnto theym. If a manne come to me, and hate not his father and mother, and wife, and children, and brethis, and systers, yea and his owne lyke also, he cannot be my disciple. And whosoeuer dooeth not beare his crosse and come after me, cannot be my disciple. Whiche of you disposed to buylde a toure, sytteth not downe before, and coumpteth the coste, whether he haue sufficient to perfourme

fourme it: leſte after he hath layed the foundacion, and is not hable to perfourme it, all that beholde it begyn to mocke hym, ſaying: this man began to buylde, and was not hable to make an ende. Or what kyng goyng to make battayl agaynſt an other kyng, ſitteth not down firſt, and caſteth in his mynde whether he be hable with teune thouſand, to mete hym that cõmeth agaynſt hym with twentie thouſande? Or els while the other is yet a great waye of, he ſendeth ambaſſadoures and deſyreth peace. So likewyſe who ouer he bee of you that forſaketh not all that he hath, he cannot be my diſciple.

After that Jeſus had heard al theſe wordes at the feaſte of the Phariſees, he went furth ſtill on his waye towarde Hieruſalem. And there folowed hym in coumpanie, a mightie great multitude of people. There folowed hym with theyr feete a great mayne whiche had not been hable to folowe hym in the example of his lyfe. For he went towardes his croſſe, whereunto he muſt be readie whoſoeuer is willyng to be a diſciple of his: Turnyng hymſelfe therfore to them that folowed hym, he ſayed: Not euery one that foloweth me with the feete of his body, is my diſciple in verayе dede. Let none ioyne hymſelfe to me as my diſciple, excepte he be readye to ſuffre the lyke, that I dooe nowe make haſte vnto: he muſt vttrely renounce all worldly affection, whoſoeuer is diſpoſed to bee a perpetuall diſciple of myne. For yf any perſone come vnto me for ſuche a purpoſe, and dooeth not yet hate his father, his mother, his wyfe, his children, his brethren, and his ſiſters, yea and moreouer his verayе lyfe too, he cannot bee a diſciple of myne. And he that is lothe or vnwilling to beare his owne croſſe, and ſo to folow me, cannot be my diſciple. Or any manier way els, yf one come to me beyng entangled with the worldly affeccions of rycheſſe, of promocions, of ſenſuall pleaſures, of parentes, of kynſfolkes, of alyaunce, or clogged with deſyre to lyue ſtyll in this worlde, with feare of death: whanſoeuer any occaſion is layed afore him, he wyll be readie to ſterte backe from his purpoſe and profeſſion that he hath taken vpon hym. Therfore before thou enter the matter, prepare thou a mynde nothyng nyce, ne cope, ne delicate, to endure to the vttermoſte all thynges of hardneſſe and of aduerſitie. Otherwiſe it is more pardonable not to haue entred a matter, then afterward to fal from the thyng that thou haſt begoonne.

There is at leaſtwiſe in this caſe ſo muche prouidence and circumſpeccion to be perfourmed and made good, as men commonly ſhewe and perfourme in affayres muche more lighter then this. For who is there among you all of ſo litle forecaſt and circumſpeccion, that beyng purpoſed in his mynde to buylde a toure, he wyll euen at the fyrſte chop and vnaduiſedly without any conſyderacion ſet vpon the doyng of that he hath in his head? For he dooeth not onely thynke this in his mynde, I wyll haue a toure: but before he caſt any foundacion, he wyll with good layſure at a vacaunt tyme ſitte downe, & caſt his penyworthes in his mynde, what charges will bee requiſite for the finiſhyng of ſuche a toure. That yf he ſhall fynde his ſubſtaunce to be ſo litle, ỹ he cannot be hable to beare the neceſſarie charges thereof, he holdeth his handes, and letteth it alone, leſte that if the foundacion being once layed, he ſhould afterward leaue of, in conſideracion that he is not of habilitie to perfourme it: all folkes whiche paſſyng by the waye ſhould ſee the worke begoonne, and leaſte of in the middes ere it were all finiſhed, woulde begynne to mocke hym ſaying: This felowe here hath begoonne to make buildynges, whiche he hath not been hable to bryng to a perfeccion. Therefore yf ſhame bee a thyng

Whiche of you diſpoſed to build a toure

of

of so great weight among menne, that none dareth be so bolde as to begynne a building, but he will aske counsayle of his substaunce & habilitie afore hande: howe muche more is it expedient to weigh the strength of your herte before ye profesſe that ye wyll be my folowers: from whome yf ye shall once begynne to steppe backe agayne, it shoulde bee a foule shame vnto you before the Aungels of God. It is no matter of nice delicateneſſe to folowe me. Neither is it enough to sette a face or a braggue on the matter with high woordes, onles your strēgth be sufficient and hable for the same. And what kyng hath so litle remembraunce or consideracion with himselfe, that in case he entende to furnishe a voiage of warfare agaynste an other kyng, wyll not ere he make any steryng towardes warre, sitte downe leasurely, and firste weigh and ponder diligently in his minde the puissaunce of his royalme, whether it bee expedient to goe with a power of ten thousande menne, and mete his enemy cumming agaynst him with twentye thousande menne? That in case he perfectly knowe his power to be ouerweake to bicker with him, he wyll, before that the other bryng his armie any thyng nere, sende ambassadours to treacte vpō articles of peace. For truely so to do is better to bee suffered, then to trye the hasarde of battayle with powers and strengthes vnegually matched. For it is more honestie for such an one, before battayle be toyned, to make treactie of atonement, then after the receiuing of a great plague to bee glad to take peace, yea and the same vpon condicions more to his dishonour. That yf menne can skyll in suche affaires to make theyr accoumpte what they are hable to doe before they beginne: howe muche more mete is it the same to dooe in this businesse, then whiche there is none other more greater or more requiryng a stoute courage?

So likewise whosoeuer he be of you that forsaketh not all. &c.

Whosoeuer therfore of you all there bee that foloweth me, and hath not with the veray affeccīō of the herte renounced al thinges that he hath in his possession, he may not be a disciple of myne. He must bee a tentilmanly disciple of the ryght makyng, orels none at all. For there is nothyng more abiecte or vile then suche an one, as beeyng ouercummed with the desires and lustes of the fleashe, hath stepped backe and gon awaye from the profession of euangelicall perfeccion once taken in hande.

The texte.

¶ Salte is good, but yf salte hath loste his salteneſſe, what shal be seasoned therewith? It is neyther good for the lande, nor yet for the dounghill, but men caste it out of the doores. He that hath eares to heare, let hym heare.

And a disciple of myne ought to bee lyke vnto salte. Salte yf it haue quicke strength, is of good effecte for preseruyng and seasonyng of all meates. That if it ceasse any longer to bee salte, (that same natiue strength vanished away, in sorte that the salte selfe haue nede of other salte to make it sauery:) than can it by no meanes be brought to any suche passe, that it wyll be good to serue for any vse or occupacion. For neyther can it serue to poudre or season any thyng, ne yet be seasoned and made sauoury of other salte. Other thynges although they be corrupted, yet they serue for some occupacion or other. As (for exaūple) wine, after it hath loste the verdure, is turned into vyneager. But salte being a thing made in dede to a great effecte, (albeit to no moe effectes but the same one only, that is to wete, for seasonyng of meates,) yf it bee once weared vnsauery, than

It is neyther good for ꝑ lande nor yet for the dounghill.

that is it mete for no bodyes vse, insomuche that it is not good to be caste on the dounghill neither, on whiche are all suche other thynges caste, whiche are moste full of corrupcion. For yf it should so be mingled with the ranke dounge, it would cause barayneſſe: and so ferre is it from seruyng to any vse, that it also hurteth whatsoeuer it toucheth. By these woordes did the Lorde Jesus geue halfe a rebuke to the vnaduised rasheneſſe of some, whe woulde nedes appere to bee disciples of Christe, whan he syght well knewe, that euen these, whom he had specially picked out and chosen but a veray fewe out of all the whole number, would afterwarde shrynke awaye and fall from hym, at the terrible sighte of the crosse. But to the ende these sayinges might be dieply enprented in their hertes, to be better vnderstanded afterwardes, he sayed moreouer: let suche an one heare these my sayinges, as hath eares apt to receyue suche thynges. For not the eares of euery body can abyde suche maniet talke.

He that hath eares to heare, let hym heare.

The. xv. Chapter.

Than resorted vnto hym all the Publicanes and synners, for to heare hym. And the pharisees and Scribes murmoured, saying: He receiueth synners and eateth with them. But he put furth this parable vnto them, saying: What man emong you hauing an hundred shepe, if he lose one of them, dooeth he not leaue the foure score and nyneteene in the wylderneſſe, and goeth after that whiche is lost, vntyll he fynde it? And whan he hath found it, he layeth it on his shoulders with ioye. And as soone as he commeth home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me, for I haue founde my shepe, which was lost. I saye vnto you, that lykewyse ioye shall bee in heauen ouer one synner that repenteth, more then ouer foure score and nineteene iuſt persones, whiche nede no repentaunce.

The texte.

When the whole multitude of the people drewe nere vnto Christe, and came thicke aboute him on euery side, and he neyther putte any one from him, nor despised or sette at naughte any of them: certayne of the Publicanes and certayne notable synners were so boldened with it, that they feared not to approche nere vnto him, whiche kynde of people the Pharisees did much abhorre and accoumpte abhominable, because they woulde haue it to appere that theimselues were holy menne in dede, whereas the moste vndoubted token of holyneſſe is, not to contemne ne disdeyne a synner, but by all maniet meanes to labour that thesame maye amende, and to reioyce whan he dooeth amende.

Therfore whereas the Pharisees were withinfurth full of disdeyne, enuye, hatred, couettſe, and pryde, yet in theyr owne sight and iudgement they semed righteouſe: whan they sawe Jesus willyngly to suffre the Publicanes to approche his presence, as ofte as they would, and not the Publicanes onelye, but others also whiche lyued in slaundre and obloquie, for theyr transgressiõs notoriouſlye knowen to the worlde, (as for exaumple) bawdes, and harlottes, with suche others: they murmured agaynſt his mercifull dealyng, and sayed: This manne whiche dooeth profeſſe a certayne newe and vncouthe trade of holyneſſe, yet dooeth nothyng eschewe the coumpanye of naughtie persones, but receyueth euen knowen synners to talke with hym, and dooeth in so muche not flee ne abhorre to haue them come and bee with hym in coumpanye, that he euen eateth also with theim, nothyng remembryng

hows

What man among you hauyng an hundred shepe?

howe that the good men are defoiled by the coumpany and conuersacion of the euill emong them. Than Jesus to the entente he woulde vtterly wede out of hys disciples hertes this merciles disdeyne, putte foorthe three parables of soondrie tenours, but yet cumming all to one poynt and conclusion in the effect of theyr exhortacion: that is to wete, to all possible mercifulnes towardes a sinner reformyng hys naughtye lyfe. For suche an one is not onely not to bee cast of and reiected whan he returneth agayne to better grace, but also by all maner wayes to bee exhorted that he will amende. The firste parable reuneth thus: How greatly God tendreth a sinner (sayeth Jesus) and turneth not awaye his face from thesame synner turnyng agayne to grace, and amending: euery man maye conjecture by his owne herte and affeccion. Is there any man of you, whiche hath an hundred shepe of his owne (for in dede euery man derely loueth any thyng that is his owne, nor would not haue any parte therof perishe or miscarrye.) And what would he do, if it should chaunce that one of the hundred shoulde breake of and straygh from the flocke: would he not with the losse of thatsame one bee so greatly moued, that the nyntie nyne residue leafte in the wielde field, he would carefully go tennyng about to the other that were loste, and would not be in quiet vntill he had founde hym? And what yf he chaunce to fynde agayne the litle selye shepe whiche to fore was loste? Forsooth as a man muche reioycyng, he wyll laye him on his shoulder and putte hym among the residue of the flocke, a gladder man of that one shepe receyued agayne whiche he feared had been loste, then of the safetie of all the rest of his flocke, for whiche he hadde taken no feare of miscarying. And so great is his gladnesse, that it cannot straigh ne refreyne it selfe, but it must breake out in the presence of others. For so soone as he commeth home, euen as one that had gotten some notable great gaines, he calleth his frendes & neighboures together, saying vnto them: Declare and shewe your selues glad on my behalfe, reioyce ye lyke true frendes at my ioye: (for among frendes it becummeth that all thynges bee in common) because that I haue founde my shepe whiche I had loste. If this bee the affeccion of a good shepeherde towarde his flocke, of what affeccion doe ye thynke God to be towardes mankynde whom he created, who he nourisheth, whom he hath for the glorye of his owne name predestinate to euerlastyng blysse: will he (trowe ye) despise the sinner whom Satan hath seduced and led a contrary waye from the flocke? or els (as he is al mercifull and tendre louyng ouer all thynges whiche hymselfe hath made) will he not rather doe all that maye bee doen to recouer and wynne suche an one into his owne handes and possession agayne, and with great ioye receyue the synner agayne, when he repenteth, for whom he tooke great griefe and thoughte that he was loste? Be ye on my woorde right well assured, that as the sayed shepeherde for the receyuyng of thesame one litle selie shepe maketh muche reioycyng with his frendes and neyghbours: euen so there shall be greater ioye to all the aungels in heauen for one synner repenting and amendyng his naughtie lyfe, then of nyntie and nyne iust menne the which haue no nede of repentaunce.

I saie vnto you, lykewyse ioye shall bee in heauen.

This image or parable did in dede moste directly and properly signifie and represent the Lorde Jesus, who onely is that same shepeherde of goodnesse incomparable, who whan mankynde had fallen and trespaced, dyd reconcile thesame agayne to his father, paying of his owne body that whyche we had deserued, and carrying in his owne bodye all our transgressions. And albeit

he

he found neuer a nacion that was not muche burdened and endaungered with ſinne, yet the Iewes, if they were compared to the other heathen nacions, ſemed to haue a lykelyhood and a ſhewe of righteouſneſſe for that they wurſhipped one God alone, and for that they obſerued and kept a lawe geuen by god. And ſome there wer emõg the Iewes, who, becauſe they dyd after a more ſtreighter ſorte cleue to the outwarde preceptes of the lawe, thought themſelues in theyr owne opinions to nede no repẽtaunce. But the righteouſneſſe of theſe brought leſſe love vnto the tender louyng ſhepeheard, then did the heathen nacions turnyng from great and manifeſt ſynnes, as from idolatries, from adultries, frõ ſtraunge and vnnatural miſuſages of the body. And emong the Iewes Paule did more ſette foorth the mercie of god in that he chaunged from a perſecutour, and became an Apoſtle, then if he had ſecretely miengled Chriſte with ẏ lawes and ſuperſticious cuſtomes of the Iewiſhe profeſſion, whiche thyng was at that tyme doen of no ſmall noumbre. As for the parable dooeth generally concerne the apoſtles and their ſucceſſours the biſhops. For theſe ought to beare the affeccions of Chriſt theyr guyde and captayne towardes his flocke, at leaſt wyſe if they be not hyrelynges but true ſhepeheardes. For oftentimes it cõmeth in vre, that ſuche as bee once reclaymed and throughly conuerted from manyfeſt ſynnes of great enormitie vnto true godlineſſe, dooe in the enſuyng of godly conuerſacion, outrenne and paſſe thoſe, whiche neuer fell into the lyke haynous enormities. Suche perſones will not the euangelical ſhepeheard deſpiſe or diſdeyne, but rather ſeke alwayes poſſible vntill he ſhal eftſõs haue brought them home agayne, and reſtored them to the ſhepecotes of the churche. The repentaunt ſynner endeuouryng to walke a newe life, he will take to hym again with great gladneſſe, and with a common reioycyng of all the feythfull congregacion. Leat the Phariſees murmour and clatter agaynſt him, whiche truſtyng to their deceiptfull and falſe righteouſneſſe, doe not perceyue nor vnderſtande how muche more acceptable mercie is vnto the lorde, then any kynde of ſacrifice dooen vnto hym. Suche as are righteous in verey dede, ſuche as are vnfeigned frendes and fauourers of that good ſhepeheard, will ſhewe themſelues more gladder for the receiuyng again ẏ recouerynge of one loſt ſhepe, then for many ſuche as doe put their truſt and confidence in theyr owne colde and naked righteouſneſſe. For they doe not any ferther charge or burden hym with his old faultes and miſdooynges, whiche God of his mercie hath freely remitted and forgotten: but with muche reioycyng they ſhewe forth their gladneſſe whiche they conceyue for the returnyng of a ſynner vnto a newe life. He could not haue returned, except the ſhepeheard laying hym on his ſhoulders, had brought hym home againe: and therefore the whole compainye of ſayncts rendreth thankes and reioyceth at the goodneſſe of God, not enuying theſame benefite vnto another, of the whiche benefite euery one of them haue had experience and proufe in themſelues before: eſtemyng and reputyng it common to them all, whatſoeuer hath chaunced to euerie particular membre, whether it wer good or euill. And good reaſon it is, that the reioycyng and gladneſſe of ẏ churche ſhould bee cõmon to them al, ſeeing ẏ the griefe ẏ ſorowe was common to them all. And this was the firſte parable whereby our lorde checketh and reproueth the proude and arrogant righteouſneſſe of the Phariſees, whiche did nothyng but onely hate ſynners, and eſchewe theyr coumpainie: whereas it is the duetie of true holineſſe to procure and ſtudie for the health and emende-

mente of all creatures, and suche as are guiltie and faultie toward God, to call home agayne by tentilnesse to better wayes: and with all possible affeccion of loue and charitie, tenderly to receyue suche as repente and emende their liues. If Christe, who neuer knewe sinne did vse this mercifulnesse toward sinners: how muche more doeth it beseme a man beyng his owne self subiect to vice and synne, to shewe and vse the same mercie to wardes his neyghboure

The texte. ¶ Either what woman hauyng tenne grotes (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she fynde it? And whan she hath found it, she calleth her louers and neighbours together, saying. Reioyce with me, for I haue found the grote whiche I had lost. Lykewyse I saye vnto you, shall there be ioye in the presence of the aungels of God, ouer one synner that repenteth.

Either what woman hauing tenne grotes, if she lose one? The second parable tenneth thus. What woman (saith Christe) is there emong you, whiche if she had tenne grotes, and should lese one of them, would neglecte the losse of one grote, because she had the other nyne safe enough and sure in her custodie? What than will she do? truely she will light a candle, turne and tosse vp the rushes, serche euery corner of the house, she wil remoue al thing out of his place, and shorte tale to make, she will neuer make an ende of sekyng vntyll suche time as she hath found her grote that was lost? That if it chaunce her to fynde it, than is there so muche reioycyng made of the woman for that one grote receyued agayn, that she can not tempre or staygh her selfe, but euen emong her frendes and gossops she must declare and tell it out. And her sayed gossops beeyng called together, she will saye vnto them in this wyse: Reioyce ye, and shewe your selues glad for my cause, that I haue found again my grote whiche I had lost. She maketh no boste at all of the other nyne whiche were not lost: she glorieth of that one grote and no mo, whiche she hath founde and gotte agyne, and thinketh herselfe a richer woman with that same one grote, then with the other nine. If a woman be so affectionately set toward her money that she is muche grieued with the losse of any parte therof, and greatly reioyceth for the fyndyng of the same agayn, be it neuer so litle a porcion: how muche more will God bee of the mynde, that no parte shoulde bee loste of men, for the redempcyng and sauyng of whom he hath willyngly geuen hymselfe to be hanged on the crosse, because he fourmed and made manne after the paterne of his owne lyknesse

The texte. And he sayed: A certayne man had two sonnes, and the younger of them sayed vnto the father. Father geue me the porcion of the gooddes, that to me belongeth: and he deuided vnto them his substaunce. And not long after, whan the younger sonne had gathered all that he had together, he toke his iourney into a ferre countrey, and there he wasted his gooddes with riotous liuyng. And whan he had spent all, there arose a great derth in all that lande, and he began to lacke and wante, and came to a citezen of that same countreye: and he sent hym to his ferme, to kepe swyne. And he would fayne haue fylled his bealye with the coddes that the swyne dyd eate: and no man gaue it vnto hym.

Than added he ferthermore the third parable, whiche albeeit it generally appertayneth to all synners, arysyng from theyr synnes and trespaces, yet for the rate of the tyme in whiche it was spoken, it dooeth more directly touche the Gentiles called and receyued to the grace of the ghospell, and the Iewes (who semed to themselues alreadie iust) enuyeng the felicitie of the same Gentiles. The discourse and processe of the parable is this that foloweth. A certaine man (sayeth Christe) had twoo soonnes, of whiche the younger folowyng the instinct

stinct and leding of youth and folye, went vnto his father and saied vnto him: father geue me my childes part of your goodes, and I wil after myne owne fashiō assay what profite & gaines I can lerne therof. The father being tēdre ouer him, and letting him folow his owne bridle and course, deuided his substaunce betwene his two sonnes, and either of them had his owne portion deliuered him, and free libertie withall, to put it to suche vse as he would himself, but yet not without hope that thei would thrine and do good therwith. The elder planted himself not ferre from his fathers house: but the younger within fewe daies told al his substaunce that he had, and whan he had turned it into ready money, he strayed from his fathers, and went into a ferre countrey. What should he doue beeyng a young man, beeyng at his owne libertye and mayster of hymselfe, and liuing ferre from his father, in a straunge countrey? he vtterly diuorceth and disseuereth hymself from god his most tender father, who maketh himself a straungier and a pilgrime of this worlde. This disseuerynge and sundering is not of place, but of affection & herte. Euill talke doeth corrupt and marre good maners. The Jewes had receiued a lawe by the instruction and guydyng wherof, they did knowe what was to bee folowed, and what to bee eschewed: and the Gentiles also had their giftes, as quickneſſe of witte, the knowlage and vnderstanding of the thinges created, and made of goddes handy worke, by the whiche they mighte haue knowen the maker (as in very dede a knowlage of him they had.) yea and they wrote and setforth bokes very absolute and perfite, of the maner and fourme how to liue wel: but not hauing in their mind that thei ought to referre & attribute these very same ryches vnto God as the autour of them, whiche he did tenderly geue, not to any suche ende or purpose, that they should lewdely abuse them, but that with the same they should worship and honour their most beneficiall father, and by this worshippyng, prouoke him to a ferther liberalitie to geue them more. But how ferre had they strayed and gone wanderyng awaye from god, in that thei did worship wood, stones, dogges, orē, apes, serpētes, oynions and lekes, as yf these thynges had been Goddes. And how ferre were they gon frō god in that they fell into suche filthines, as the verye perceiuing and reason of nature hath euermore remoued and kepte the bruite and saluage beastes from. Unhappy is that libertie, whiche the fathers presence doeth not gouerne and stay. For what chaunce at length befell ỹ young man now set at his owne free libertie out of his fathers tuition? he spēte and wastefully consumed among straungiers all the substaunce, not of his owne, (for nothing it was that he had of his owne) but of his fathers. And he spent it out riotously at dyce, on harlottes, and in feastyng and banquettyng. For plainely tolde is, whatsoeuer is spent about the inordinate lustes of ỹ body without necessitie. Verily the saied inordinate lustes and desires do corrupt and marre euen the right precious giftes of nature. And whā he had wasted all his substaunce, folowyng in all behalfes his owne sensuall mynde & pleasure: there arose a great famine in the said countrey where the youg mā kept himself as a straūgier and pylgrime. For this worlde hath nothyng in it that may fully satisfie the soule of man, but onely that whiche is the chiefest and moste best thing of all, whiche thyng is no where els but only in the fathers house. Well what should the young man do beyng a straungier among suche as he knewe not, beyng naked without clothyng, and beeing in the daungyer

Geue me the portion of the goodes. &c.

And there he wasted his goodes. &c.

of death through great houngre: wheras before it was grieuous vnto hym to obey the commaundemente of his moste ientle father, he was now of force constreyned to bee as a bonde seruaunte to a forreyne & vncurteous citezen of a straunge toune. When men refuse to receiue the swete yoke of the Lorde, than are they compelled to beare the moste hard and heauye yoke of Satan. Wilt thou heare how miserable a kynde of bondage it is to serue the desires of the worlde: The citezen that was his maister sent hym to his mainour in ỹ coũtrey, there to kepe and fede his hogges. Frõ how great dignitie into how great reprochefulnesse was the miserable young man brought throughe hys owne folye: Of a ryche inheritour of an excedyng ryche house, he was nowe made a bonde man and a swyneheard: and yet not withstanding dyd not that same his cruell maister so muche as geue hym meate to eate. What needeth many woordes: so greate was the famine and houngre of the trueth & grace of god (whiche trueth onely and none but it is hable to fede and satisfy ỹ soul of man) that he desyred to fill his bealye he cared not wherewithal, no not yf it had been with the very huskes & coddes, wherwith the hogges wer fedde: and yet was there no man whiche would geue him the same, in so muche that he was in wurse case then the very swine, to whome he rather was a bonde seruaunte, then a rewler or a maister ouer them. The verye gyftes of nature wer now defaced in him, and had clene forsaken the young man: and the freedome of his owne will (as poore as it was) yet lost and gon it was: and yet the stomake and appetite of his soule beeyng extremely corrupt, was eagre to haue sum meate to appeace his houngre. Euery vayne & voyd pleasure of ỹ worlde which dooeth but for a short space pacifie, neither satisfyng ỹ soule, nor makyng it fatte, be as huskes and coddes that the swyne feede of: with these are the yl spirites delited: and suche as are their sworne seruantes, they doe rather tolle and traine with those baites then fill them. And yet haue they not alwaies plentie or aboundaunce of these readye at hand neyther, or in case they haue, yet is it marred and disrealised with muche galle of grieues and sorowes.

And cam to a citezen of thatsame countrey.

The texte. Than he came to himself, and said: how many hyred seruauntes at my fathers haue breade enough, and I perishe with houngre: I will arise, and goe to my father, and I will saye vnto him: father I haue sinned against heauen, and before thee, and am no more woorthy to be called thy sonne, make me as one of thy hired seruauntes.

Well than he was now come to the poynte of extreme calamitye and distresse. But happy is that distresse whiche constrayneth a man to amende his ill liuyng. For the first degree and steppe toward saluacion is this: to call to remembraunce from whence a man is fallen, and to acknowelage howe ferre he hath swerued and growen out of kynde. And this was the fathers owne drawyng vnto him. For he had gon away and leaft his father: but the father is euerywhere present. In tymes past he had been a young man past himself, and out of his right mynd, he was a mã distraughte with deceytefull snares of this worlde, fleeyng all suche thynges as were onely to bee desyred, and desiring those thinges whiche only were to bee eschewed and auoyded. But the matter is than in good state whan the symer and mysdooer thorough the secrete inspiracion of his moste ientle father, cũmeth to his herte agayn. The young man therefore beeyng at length cum well to himselfe agayne, spake to

Than he came to hym self. &c.

And he said

hymself

himſelfe in this maner: from what degree to what condicion and state am I come wretched creature that I am? Out of mine owne countrey into exile & banishement: out of a rich & welthy house, into a countrey of famine: from libertie, into seruitude: from a moste louyng father, to a moste cruell Maister: from the dignitie of beeyng a sonne in my fathers howse, to the most vilest condicion of bondage that may bee, and from the felowshyp of my brethren and of the other seruauntes, to lyuyng among swyne. How many hyred seruauntes are there in my fathers house, whiche through the bountie of my father, haue plentiful stooze of breade at will as much as they will eate? and I beyng the sonne of suche a good householder, dye here for hungre. Many of the Jewes are hirelinges whiche do after a sorte obserue the cõmaũdemẽtes of the law, not of any godly affection, but eyther of a seruile feare, orels for the reward of thynges tempozal: and yet a matter of sõwhat it is, to lyue as a couenaunt seruaunt with so ryche and so bounteous an houlholder, and not to be disseuered or put asundre from so fortunate and happy a house. For one shall of an hired seruaunt be made as his sonne, if he haue thaffeccion that a sonne ought to haue. And a godly kinde of enuie it is, which prouoketh the young manne to the hope of forgeuenesse. For after that he had with himselfe bewayled his estate of extreme myserye, wherein he than laye altogether walowyng, he begoonne somewhat to lift and set hymselfe vpright, and to take some herte vnto him, saiyng: I will arise, and I will go vnto my father. And yet alas (sayeth he to himself) how darest thou be so bold? hast thou any thyng whereby to make thine excuse or pourgacion vnto hym? thou foũdeste hym euermoze a moste tendre louyng father, to leat thee haue all thyne owne will: thou diddest eagrely require thy childes part of his goodes, he gaue it thee without once saiyng nay vnto thee: and of thyne owne mocion & dooyng it was, that thou leaftest thy father beeyng to thee bothe louyng and fauourable: thou hast shamefully wasted thy fathers substaunce, not geuen thee for any suche purpose: Thou canst impute this thy calamitie to none other persone but vnto thyne owne selfe. To stand in defense of this my dede should litle helpe or preuail, this is my only hope: forasmuch as I know my father to bee a right father in very dede, that is to saie, of his owne nature a man mercyfull and easye to be entreated: it maye so bee, that some part of his old loue & charitie remaineth still in his hert, though I haue vtterly cast of al ỹ whole nature and duetie of a true sonne. I wil not goe about to make my fault and trespace lyght, nor I will not denye it. Plain and simple confession of all the matter shall more weigh with him, and a mynde in very true dede mislykyng it selfe for his naughtinesse: then the best excuse or pourgacion ỹ may be made with studie. The more verily that I shall hate my selfe, so muche the more easily shal I stirre vp and kendle his loue toward me again: and last of all in this my extreme desperaciõ, to whom should I rather committe my self then vnto myne own father? he only & none but he is hable to restore the trespacer that hath had suche a foulle fall: yea and also if there be any in the world that will bee willyng to do suche a good dede, it is he that wil be willing. I will not tary till he shall knowe my fault, till he shalbe aduertised and enfourmed of my wretched state and woefull distresse by other men then my selfe, who peraduenture will of their instigacion rather incense and prouoke hym to punishe this my wickednesse, then to pardon me. The readiest way to appease

How many hyred seruauntes at my fathers haue bread enough. &c.

I wil aryse & goe to my father. &c.

And wyll say to hym: father I haue sinned &c.

the matter & make al thinges quiete, chalbe, if I my self first breake & shewe
And am no more worthye to bee called thy sonne. the plain case vnto him euen as it stãdeth. Leat him take suche waies & ordre therin as shall please him. For he is my father, and I am his sonne: & whatsoeuer I haue faulted, I haue faulted against him alone. And therfore I will say vnto hym: father I haue faulted greatly before thaungels of god and before thee, neither do I iudge my selfe worthy from henceforth any more to be called by the name of thy sõne. I shal thinke it enough if thou takyng pitye and cõpassion on me, shalt leat me be in like place and fauour with thee, as euery one of thy common hired seruauntes be. Leat me no more but bee as an hanger on in any one corner of thy househould: there can bee no fitter wordes framed to stirre vp and to enkiendle my moste singuler good fathers mercy & compassion towardes me. How muche the plainlyer he confesseth his fault, (whiche faulte coulde neyther be hidde, nor yet bee excused) the more that he dooeth mislike hymself, the more that he dooeth hũble and submitte himself, the more that he declareth hiself to haue no hope ne trust remainyng or leafte vnto hym, but onely in his fathers grace and mercie: so muche the more shal he drawe his fathers mynde to dooe euen as he would haue him to doe. And this tenour and fourme of speakyng vnto his father, no art of rhethorike had put in the young mannes mynde: but his owne conscience beeyng grieued and displeased with it selfe, and yet not vtterly conceyuyng an extreme yll opinio (that is to say) not despairyng of his fathers goodnesse.

The texte. And he arose, & came to his father. But whan he was yet a great way of, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him. And the sonne said vnto him: father I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne. But the father said to his seruauntes: bryng forth the best garment & put it on him, & put a ring on his hand, and shoes on his feete. And bryng hither the fatte calfe, and kyll it, and leat vs eate and be mery: for this my sonne was dead, and is aliue again: he was lost, and is founde. And they began to be merye.

This hope therefore and truste conceyued, the young man ariseth, and to arise (as I saied before) is the first step and degree towardes saluacion. Backe goeth he therefore home again al the way that he had cum, weping & sighyng all the way, wheras he had tofore departed from his father as perte & fierce and as rashe and wilful as could be. Thus hast thou a plain paterne & exaũple declared vnto thee, of a man returnyng from extreme naughtinesse: nowe beholde a paterne of the gracious mercifulnesse of god. The young man was not yet full come to his fathers house, whan his father espyed him cummyng
And hadde compassion. a ferre of (as in dede naturall fatherly loue hath al way the iyes open and can see ferre.) He that dyd more tenderly loue of the twoo, dyd first espy ỹ other. He sawe his sonne cummyng woondreous ougly and pietous to behold, who had wilfully departed from him a fierce young man, & one that woulde
And ranne & fell on his necke, and kissed hym. not take it as he had dooen. He sawe him ragged houngerstaruen, fylthye, lamentyng, sighyng & weping. This very syghte beeyng so pieteous, begonne byanby to moue the fathers herte: & wheras he had iuste cause to haue been
Father I haue sinned against hea uen. &c. angrye, this sight turned his angre into pitie and cõpassion. He rẽneth forth to mete the young man, as the same was cummyng towardes hym, and not lookyng to bee praied of his sonne, but beyng ouercũmed with natural loue, caught his sonne about the necke & kissed him. And albeit these thinges were ỹ sufficient tokens of a mynde ready of it self to forgeue: yet the yoũg mã being

angrye

angrie with himſelfe, ſayed: father I haue doen amiſſe and that greatly, bothe
before the Aungels of God and before thee, and yet haue I been ſo bolde as to
auenture to come into thy ſight, whereas I am vnworthie any more to be cal-
led thy ſonne, foraſmuche as all the bandes of naturall loue and duetie on my
behalfe haue been broken. Here in this man by the only inſtincte and motion of
nature beyng thus affected toward his ſonne, vnderſtande thou the goodneſſe
of God, who is muche more gracious and mercifull towardes a man that hath
been a ſynner, if he truely and vnfeignedly repente and miſlike himſelfe, then
any father can poſſibly bee towardes any ſonne, though he neuer ſo tenderly
loue the ſame. His ſonne had not yet ſpoken all that he had conceyued and re-
corded in his mynde before, by reaſon that weepyng and ſobbing did breake his
tale. But his teares declared and ſpake more the his wordes could haue doen.
And what doeth his father therewhyle, trowe ye? dooeth he ſpeake any thoun- But his fa-
dreyng woordes of crueltie? doeth he threaten to beate hym? dooeth he threaten ther ſayd to
to caſt hym of, and neuer to take hym any more for his ſonne? doeth he caſt hym his ſeruaun
in the teeth with his bounteous goodneſſe ſhewed vnto hym? dooeth he laye to tes. &c
hym his goyng awaye? dooeth he burden hym with his gluttonie, or other ab-
hominable poyntes of lyuyng? he remembreth none of all this geare, he doeth
ſo greatly reioyce that he hath got his ſonne agayne. The ſonne thought hym-
ſelfe vnworthie the title or name of his ſonne: yet the father reſtoreth hym to
his old ſtate and degree agayn. The ſonne doeth vttrely condemne hymſelfe: &
the father doeth abſolue and quitte hym. The ſonne did caſt himſelfe downe
to bee a ſeruaunte: the father ſetteth hym perfectly agayn in his olde ſtate and And putte a
dignitie. For the father turnyng hymſelfe to his ſeruauntes, ſayed: bryng ye ryng on his
foorth quickely his former robe and apparell that he was woont to weare, and hande. &c
put it on hym, and ſette alſo a ryng on his fynger, and put on a payre of ſhoes
on his fete. And this doen, fette ye alſo out of my paſtures that ſame beſte and
fatteſt calfe that is there, and kyll it. Let vs prepare a feaſt, and let vs reioyce,
for that this my ſonne was once dead, and is now come to lyfe: and for that he And leat vs
was once periſhed and vttrely loſt, and is now found agayne. So great a ma- eate and be
tter it is that a true penitent herte maye dooe with God. There is no puniſhe- merie.
ment miniſtred vnto hym: onely to be of a penitente and contrite herte, ſuffiſed
his moſte louyng father. He whiche by his yll demeanour had made himſelfe
vnworthy to come in his fathers ſight or preſence, the ſame did the father eſpie
and caſt a mercifull eye vpon, cummyng towardes hym a great waye of. He
that hath deſerued for euer to be thruſt out of his fathers houſe, whiche beyng
an vnthankefull perſone he had tofore wilfully and vnhoneſtly forſake: to him
returnyng and cũming home agayne, the father in his own perſone came forth
of the doores, & mette hym, for he hath none in all his whole houſe more mer-
cifull then he hymſelfe is. Hym that had caſt hymſelf into the bondeſeruice of ab-
hominable maiſters, that is to wete, the filthie pleaſures of the bodye: hym did
his father voucheſafe to embrace in his armes. To hym that had deſerued to
be ſcourged with many a ſore ſtripe, is geuen a kyſſe, for a token of perfeicte
loue and attonement. Happie is that ſynner, whom the Lord voucheſaueth to
embrace and kyſſe. Becauſe he confeſſed his offences, and refuſed the name of
a ſonne, for that in his conſcience he knewe himſelfe faultie, there was brought
foorth and reſtored vnto hym all the tokens of his old dignitie. He had loſte all
his apparell that was mete for ſuche a mannes ſonne to weare: but there was

brought vnto hym, the principall best robe and vesture of his former innocēcie whiche he had lost. He had lost all the worthinesse and dignitie of a soonne of the house, by his owne wilfull seruitude: and yet is the ryng deliuered him agayn. And because he should lacke nothyng that might serue for the deckyng and trymmyng of hym to the vttremoste, he hath shooes put on his feete. The young man hymselfe durst not hope to haue any suche thyng: and how muche the lesse he hopeth or looketh for it, so muche the sooner dooeth he obteyne and geat it. And to thentente that none in the house should the lesse esteme hym or set by hym for his lyght and homely prancke of youth, his father as soone as ỳ calfe was killed, moueth and prouoketh al his whole householde to reioyce altogether, and allegeth good causes vnto them why they should be glad. Howsoeuer he hath behaued hymselfe (sayeth he) my sonne he was, he hath been dead, and now is he called to life agayne. For synne is the death of the soule. And he renneth towarde death, which leaueth and forsaketh the autour of life. He leaueth and forsaketh the autour of lyfe, whosoeuer is in loue with the thinges of this worlde, for the worldly pleasures are ferre wyde from god almighties schoolyng. And suche an one is reuiued agayne, as dooeth repente and resourme his synnefull lyfe. He was lost without any hope euer to bee recouered agayne as concetnyng hymselfe: howebeit he was found and gotten agayn. To departe awaye frō the fathers house, is to perishe: for out of the same house there is no health. Neither is there any waye to returne, excepte his father selfe putte it into his sonnes mynde beeyng now brought to extremities. That the father putteth the remembraunce of hymselfe in the sonnes mynde, is of his owne beneficiall goodnesse towardes the sonne: but in that the sonne dooeth not neglecte it whan it is so putte vnto him, this is imputed to hym, as a thyng meritorious: and the verayе confessyng of the fault, is receyued and accoumpted for satisfaccion. He was loste through his owne folye: And was founde agayne by his fathers loue. And because he repented and emended euen from the botome of the herte, forasmuche as he did vttrely mysliyke hymselfe: his fathers mercifulnesse did not onely restore hym to his old dignitie but made also a feaste, that he might commende and settefoorth his sonne to the hertie loue of all that were belongyng vnto hym.

The texte. The elder brother was in the fielde, and whan he came and drewe nighe to the house he heard minstrelsie and dauncyng, and called one of his seruauntes, and asked what those thynges ment. And he sayed vnto hym: thy brother is come, and thy father hath killed the fatte calfe, because he hath receyued hym safe and sounde. And he was angrye, and would not goe in. Than came his father out and entreated hym. He aunswered and sayed to his father: loe these many yeares haue I doon thee seruice, neither brake at any tyme thy commaundement, and yet gauest thou me neuer a kidde to make merry with my frendes: but as soone as this thy sonne was come (which hath deuoured al thy gooddes with harlottes) thou hast for his pleasure killed the fatte calfe. And he sayed vnto hym: sonne thou arte euer with me, and all that I haue is thyne: It was mete that we should make merie and bee glad: for this thy brother was dead, and is aliue agayn, and was lost, and is found.

And suche manier an one as the father here, beeyng expressed by the similitude of a parable, shewed hymselfe towarde his sonne: euen suche ones ought curates and bishops to shewe themselues towardes the penitent synner. But the proude Pharisеis (who fauouryng theyr owne faultes, dooe nothyng but shewe moste cruell tyrannie vpon other mennes faultes) are ferre wyde frō this exaumple. And beholde whyle al the wholle house of the father, that is to saye,

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the wholle congregacion of deuout and godly persones, was altogether merie and full of all reioycyng, onely the brother beeyng well resembled to the Pharisees, doeth enuie and grutche at it. For whyle these thynges were in doyng, the elder sonne was not at home, but was busily occupied in the fielde of Moyses lawe, labouryng till he sweate agayne with carryyng the burdens of the cõmaundementes, and moste peinefullye wadyng and strougleyng to beare the heaupe woorkes of the lawe, whereas the younger brother dydde in the meane tyme, receyue and take the moste ientyll yoke of his father.

The elder sonne was in the field.

And whan the saied elder sonne drewe nere vnto his fathers house, he heard the straunge noyse of them that songe and daunced for ioye. For sticking wholy to the vnsauourye letter of the lawe, he did not knowe howe great ioye it is that the spirite of the ghospell hath. Whyle the Jewes neglecteth all the premisses dooyng nothyng but digge and beare burdens in the fielde of the lawe: in the meane tyme is the people of the Gentiles with great ioye receyued and taken into the house of the father, who nothyng els desireth but the saluacion of his. Than the folower of the olde lawe meruayleyng muche at the straungenesse of this newe matter, and woondreyng what should bee the cause of suche vnwoont mirth, would not vouchesalue to entre in where he might bee partaker of the common gladnesse emong all the rest, whiche thyng his father dyd earnestelie wishe. For the Gentiles were not so receyued in, that the Israelites should bee excluded and shutte out. But euen yet styll they stande without the doores, fumyng and freating for that the churche reioyceth for the Gentiles receiued to the saluacion of the ghospell.

The elder sonne therfore called out one of his fathers seruauntes, and demaunded of hym what newe ioye and gladnesse all thissame was. He made aũswer, your brother is come: whome, whan your father had gotten agayne, he was verye glad, and kylled thatsame principall best calfe which he had so lõg fatted, because he had him safe and sound again, whom he thought to had been vttrely loste for euer. Here beholde a Judaicall herte & stomake: which wheras it ought to haue reioyced for the receyuing of his brother, which ought to haue praysed the mercifulnesse of his father: yet had rather to enuie his brother, and to take indignacion agaynst his father. He taried still therfore without the doores, murmouryng and full of chafyng. And whan his moste louyng father had perceyued hym, who desyred the ioye to bee in common to all that were of his house: he went vnto hym and begon courteously to praye him, that casting all enuie and grutche out of his stomake, he woulde come in and make one at the feast emong all the reste, and woulde bee partaker of his fathers ioye.

And called one of the seruaũtes, and asked what these thynges meant.

Yet would not the elder sonne any thyng bough or relente with this his fathers courteous entreatyng, but proudely quereled and reasoned the mattier with his father, and vnnaturally accuseth his brother. Beholde (sayeth he) so many yeres am I as a bondeseruaunte to you within your house, nor neuer brake or transgressed any commaundement of yours, and yet this my godly obedience hath neuer been regarded. For ye neuer gaue me so muche as a young kidde wherwith I might make merte emong my frendes. But now that thissame sonne of yours, who hath wasted and spent your substaunce on whoores and harlottes, is come home again: ye haue killed for hym thatsame your principall best and fattest calfe.

Loe, these many yeres haue I doe thee seruice &c.

Doest thou not, Theophilus, thinke thy selfe to see this elder sonne to entre

in fumyng and chafyng, and thus murmouring against his father, whan thou readest of the Pharisees backebityng Christe because he did eate with Publicanes and synners: whan thou readest of the Iewes repinyng agaynste the Grekes for that thesame Grekes were admitted to the ministerie and office of Apostles: whan thou readest thesame Iewes scoldyng and raylyng without ende, that the gentyles leauyng theyr ydolatry, without the burden of the law, by fayth only should bee admitted to the grace of the ghospell, and shoulde bee baptysed, and so confyrmed with the holy ghoste: whan thou readest of them hauing enuie, that they absteynyng from the feast, the congregacion & churche of the Gentiles with an vnspeakeable ioye of the spirite, dooeth eate thatsame speciall goodly calfe, whom the father commaunded to be slayne for the redēpcion of the whole worlde: And yet this man also beyng a murmourer, as he is, the gracious goodnesse of his moste good father goeth aboute to appeace.

Sonne (saieth he) thou shalt fare neuer a whit the worse for that, though I vse tentilnesse and mercie towardes thy brother. For thou art continually with me, and all that is myne is thyne. For continuall felicitie neuer interrupted or broken of, hath not so muche pleasure or delectacion in it. But lyke as a disease or sickenesse afore goyng dooeth commende health vnto vs, and make it seme the sweter vnto vs after we bee restored to it agayne: euen so the misfortune which I haue had afore for my sonne, maketh our mirth now the more, for that he is gotten agayne.

It was meete that we shoulde make merry &c.

And thou oughtest to reioyce in thy brothers behalfe, and not to be awaye from the mirth of this feaste, forbecause thissame thy brother was once dead, & is returned to lyfe againe, he was once loste, and is now founde againe. Therefore dooe not thou thynke that he is returned home to thee thesame man that he was: but thynke hym of an vnthrifte to bee newe borne an honeste and well disposed manne. Thou must not remembre what he hath been: but bee glad that he is nowe become suche an one, as we wishe and desire to haue him.

With these three parables the Lorde dyd exhorte all his disciples to mercie and tentilnesse in receiuing of synners. For the glorie of God is neuer more shewed or better sette foorth, then whan he whiche was verye notoriously euil, is sodaynly by the grace of God made a newe manne: of an ydolatre, made the seruaunt of Iesus Christe: of a rauiner, and extorcioner, made a defendour and helper of the poore: of an vnchaste liuer, made chaste: of an ambicious persone, brought to humilitie: of a reuenger, chaunged into a bearer and long sufferer. Furthermore the younger sonne found his fathers mynde so muche the more redier to forgeue hym, for that the Gentiles whiche did not knowe God, faulted agaynst hym more through ignorannce, then of any stubberne or indurate pretensed malice. For ignorannce and lacke of thynkyng and casting afore what wil come after, is alwayes for the moste parte ioyned and coupled with youth. And therfore so muche the more willingly we dooe forgeue youth, and beare the more with this age whan it doeth offende. But the Iewe, whiche to hymselfe semeth iust, and standeth muche in his owne conceypte for fulfillyng of the lawe, dooeth tresspace more grieuously with enuying against his brother, then the other had synned by swerupng and strayghyng out of the right waye.

The. xvi. Chapter.

¶ And he layed also vnto his disciples. There was also a certayne ryche man which had a steward, and the same was accused vnto hym, that he had wasted his gooddes. And he called hym, and layed vnto hym: how is it, that I heare this of thee? Geue accoumptes of thy stewardshyp. For thou maiest bee no longer stewarde. The stewarde layed within hymselfe: what shall I dooe? For my maister taketh awaye from me the stewardshyp: I cannot digge, and to begge I am ashamed. I wote what to dooe, that whan I am put out of the stewardeshyp, thei maie receiue me into theyr houses. So whā he had called all his maysters debtours together, he saied vnto the first: how muche owest thou vnto my maister? And he sayed, an hūdreth tunnes of oyle. And he sayed vnto hym: take thy bylle, and sytte down quickely, and wryte fiftie. Then sayed he to another, how muche owest thou? And he sayed, an hundreth quarters of wheate. He sayed vnto hym, take thy bylle and wryte foure score. And the Lorde commended the vniust steward, because he had doen wysely. For the children of this worlde are in their nacion, wyser then the children of light. And I saye vnto you: make your frendes of the vnrighteous Mammon, that whan ye shal haue nede, they maye receyue you into euerlastyng habitacions. The tenth.

AND all thissame that hath hitherto been sayed, did moste specially, and moste directely touche the Phariſees, taking muche indignacion, that the Lorde Iesus, as one that remembred not his owne highe dignitie, dyd receyue Publicanes and knowen synners to the familiar cōuersacion of lyuing with him in coumpaynye. But anon after, he returning to his disciples, aduised and exhorted theim to a more larger fauourableneſſe, that they should not onely not murmour agaynst the goodneſſe of God: but also they should by all meanes and wayes possible, folowe the same goodneſſe of God on theyr owne behalfes: earneſtly applying theimselues to dooe theyr neyghbour good by euery occasion: relieuyng the same with succoure of thynges necessarie for the body: easyng theyr hertes with wordes of coumfort: exhortyng them to goodneſſe: teachyng them what they ought to dooe: admonishyng theim whan they dyd amisse: and forgeuyng theim whan they trespaced agaynst theim. And where he would teache vs that our ientle goodneſſe in thus dooyng shall not perishe to vs warde, but that contrariwyse, it is layed vp in store for vs agaynst the lyfe to come, whatsoeuer thyng is here bestowed on our neyghbour: he propouned forth this sentence by a parable of suche sorte as foloweth. A certayn great ryche man there was, who had committed the bestowyng and housebandyng of all his goodes and thynges vnto a steward of his. This steward was complayned on to his Lorde, that beeyng more prodigall then reason was, he wasted and consumed his gooddes awaye. The Lord therefore callyng for his steward, sayed vnto hym: why doe I heare this bruite & fame of thee? Come on, make thyne audyte and accoumpt of thy stewardshyp: For I am not mynded ne wyllyng, that thou shalt any longer haue the ordreyng or disposicion of any more gooddes of myne. But the stewarde as soone as he vnderstoode that it was lyke within a litell shorte tyme to come to passe, that he should be put out of his office of stewarde, did in ỹ same litell short time subtilly and craftily prouyde for hymselfe. Some men haue rychesse, some men haue learnyng, others haue experience of the worlde, and so one man hath one

qualitie

qualitie, and another man another. And what thyng euery persone hath wherby he maye be hable to do his neyghbour good, it is the substaunce of our riche Lorde and Master: whiche substaunce it is our office bountifully to bestowe on our neighbour. For no mortall man is hymselfe the lorde of suche qualities and giftes as he hath, but a stewarde and a dispensour onely. This office of dispensyng is soone taken awaye. For all the life here in this worlde is but shorte, and after this lyfe there is no longer power ne libertie to do good. And a plain waster is that manne of the lordes substaunce, whosoeuer bestoweth after his owne affeccion that that he hath, and doeth not with parte therof relieue his neyghbour. The stewarde therefore beyng sure within a litle tyme to be remoued from his stewardeship: consulteth with his owne minde, and aduiseth himselfe, saying: what shall I now best do, seeyng that my lorde and Mayster taketh awaye from me the power and office any longer to haue the dispensyng of his gooddes? And wheron to lyue I haue not. For I gathered nothyng together for myne owne behoufe whyle I might haue doen. There is nothyng lefte nowe for me to do, but either to digge in the fielde for hire wages from daye to daie, or els to go about euery where on begging. But to digge and delue I lacke strength, and to begge I am ashamed. But (as happe is) I haue euen now sodaynly deuised in my brayne, how to make a holy prouision for my selfe. I will procure and geat my selfe some frendes with my maisters gooddes. And the sayed frendes bearyng wel in mynde my beneficiall goodnesse towardes them, wil receiue me into theyr houses, whan I am put out of myne office of stewardship. Hereupon he calleth together all his maisters debtours, one by one, and saeyth vnto the fyrst: how muche arte thou behinde with my mayster endebted vnto him? the partie aunswered: An hundred bates of oyle, (and a bate as some wryters do accoumpte, was a kynde of measure emong the Hebrewes, conteynyng seuen gallons of liquour, or theraboute.) Than (q the stewarde) haue here, take thyne obligacion, and sitting down quickly, wryte thou fiftie in stede of an hundred. My mayster is ryche enoughe, I wyll haue thee saue the one moytie clere to thyne owne auauntage by my good helpe. This doen, he sayed to the secounde: and howe much oughest thou? who aunswered: an hundred quarters of wheate. Than (quod the stewarde:) take the bille of thy hande, and wryte foute score. As for twentie quarters, whan it is abated, my mayster will neuer perceyue: and to thee beyng a poore man, twentie quarters saued will do good seruice in stede. And after thesame sorte plaied he with the other debtours also. In case this fraude had been espyed or knowen to the foresayd ryche man: his steward had neuer escaped vnpunished for it: But yet the lord Iesus for an exaumple of benefictal liberalitie, praised vnto his disciples, ꝑ deuise of the said stewarde, though guylefull, yet wyse and politike: and exhorted al his to the folowyng of hym: geuing a sharpe checke to our sluggishnesse, in that, that men seruyng this world, are more prouident and forecastyng, and also more diligēt and industrious in prouydyng for theyr bodily sustenaunce and liuyng, then suche persones (who hauyng clerely renounced the worlde, do ensue thynges eternall) are in making prouision for themselues towardes the euerlasting life in heauen. And a foule shame it is for vs that they in theyr kynde are so wyse & so full of good prouision, all the businesse beyng onely for lighte trifling matiers, and thynges that shall anon after come to nothyng: whan we are slacke by doyng

What shall I dooe, for my mayster taketh frō me the stewardship. &c

Take thy bill. &c. and write fiftie.

by dooyng good turnes and pleasures to our neighbour, to purchace a geat sure stayes of the lyfe immortal: seeyng that by reason of the vncertain terme of this present life, euery of vs ought to loke for no lesse to cum, but that we must heare spoken to vs by our maister, the wordes which the said stewarde heard spoken vnto him: Thou maiest no more from this time forwarde exercise or occupy thy roume of steward.

And this tyme for as muche as it is bothe to euerye man vncertaine whan it shall come, and also otherwyse to no man any better then a thyng of veraye short continuance, we must make hast, that al our worldly goodes bestowed on the poore in the way of almes, we maye prepare and geat our selues prouisiō to serue and bring vs to the life euerlasting. For by that meanes shall it come to passe, that we also shalbe made partakers of the good deedes which other men haue doen, for as muche as we haue with our temporall goodes holpen them. For whoso dooeth with part of his substaunce help to aide and maynteyn any man beeyng busily occupied about the cause or affaires of the ghospell to bee settefoorth: thesame shall again in the kyngdome of heauen be relieued and made partaker of the well dooynges of an Euangelist, that is to say, a writer or a preacher of the ghospell. *Make you frendes of the vnrighteous Mammon.*

Therfore saied the lorde: And take ye good wayes for your selfes in season while time is, after the exaumple of the sayd worldely wyse and politike steward. Procure vnto your selfes good frendes of an euil thyng, to thend that at suche tyme whan ye shall at the commaundemente of the lord be compelled to depart out of the tabernacle of this mortal body, thei may receiue you into tabernacles euerlasting. An happy permutation it is, whan transitory thinges make chaūge with thinges eternal. And what is more vile, or ferther frō vertue, then the rychesse of this worlde? They are vneath at any tyme gotten without guile & falsehode. And other wayes or meanes, either to saue them, or els to encrease them, there is none, but thesame that they are gotten by. It is a possession of much busines and encoumbraunce, and yet is it neither out of daungier of miscarryng there whyle, ne any waye a thyng of long contynuaunce. For they folowe not their maister whan he departeth hens, yet notwithstandyng with thesame a man may bye that is euerlastyng, and whiche may do hym good stede and seruice in the life to cum. So it shall cum to passe, that the thing whiche in case it be hoorded vp and hidde, maketh a manne vnrighteous and thrall to many cares: thesame, if it bee layed out and bestowed in dooyng charitie, shalbee an instrument of euāgelicall righteousnesse, while bothe he that is a minister of the ghospell, is relieued with necessaries, and a reward cummeth to the geuer with a large encrease of entresse. *That when ye shalhaue nede, they mai receiue you into euerlastynge habitaciōs.*

He that is faithful in that whiche is leaste, is faithful also in muche. And he that is vnrighteous in the leaste, is vnrighteous also in muche. So than if ye haue not been faithful in the vnrighteous Mammon, who wil beleue you in that which is true? And if ye haue not been faithful in an other mans business, who shall geue you that whiche is your own? No seruaunt can serue two maisters: for either he shall hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye cannot serue god and Mammon. *The texte.*

Whose, as a steward, hath the disposyng and bestowyng of a mortall mannes gooddes, by suche meanes and none els is founde to be faithful and trustie, if he after a verye pynchyng sort bestow that he is put in truste withall. But contrariewyse God, who is ryche for and towardes all creatures, would

would fain haue it moste bountifully laied out, that he hath purposely deliuered out of his handes to be euerywhere distributed: and taketh him for an vntrustie seruaunte, whosoeuer kepeth to himselfe as his owne propre goodes, that the lordes will and mynde was to be made common to al people as often as the necessitie of the neighbour daeth so require.

He that is faithefull in that whiche is leaste is faithful also in much.

Therfore, whoso in disposing of a thing of the least value possible, behaueth hymself otherwise then his moste liberal master would haue him, shal be not seme a person vnworthy, to whose honestie his maister should committe the dispensacion of higher thinges. All that euer we haue, is the lordes and not ours: for proprall rychesse, and whatsoeuer this worlde produceth, is the only bounteous goodnesse of God. The doctrine of the gospel, & the other ghostly giftes, are the goodes of almightie god, not for any suche purpose geuen vnto vs, that our selfes and no mo should haue the fruicio of the same: but to bestow them lyke good stewardes to the vtilitie & profite of our neighbour. But thus muche oddes there is betwene those two sortes of goodes or treasours, that suche thinges as pertein to conseruyng or cherishyng of the bodie (because they be without vs and not in vs) they neyther be our propre owne, nor continuall vnto vs. They are the goodes of the worlde rather then ours. Moreouer because thei haue an outward likenesse of felicitie after ỹ worlde, (whereas in very dede, they are a forelette and hinderaunce to the happye or blissefull state of man,) they bee not the thyng neither, that they are named to bee. For they are named goodes, whereas in very dede they are the thynges whiche bryng a man to the state of extreme miserie and wretchednesse. The rychesse therefore of the mynd and soule are the true richesse in dede, & riches that maye bee called our owne: not as though we were not bounde to God for them, but because they leaue not their possessour in the life to come, at leastwise if a man vse them now in this present life as he ought to doo: And lyke as in a cõmon weale no mã is anaunced to the head office of gouernoure, as maiouraltie or suche others, excepte he haue firste in the roume of Counstable, and in suche other inferiour offyces shewed an ensaumple of his perfyte honestie and vprightenesse: and as in a priuate familie the dispeyburynge of precious thinges is not cõmitted, but to such an one as hath euidẽtly shewed himself faithful to fore in matters of lesse weight: so doeth the lord teach vs, that the dispensacion & bestowing of the rychesse euangelicall (whiche onelye and none els are true rychesse in dede, and our propre owne) is not to bee put to the credite and truste of suche an one, as hath nothyng faithfully distributed money, beyng a thyng, as moste vilest of all, euen so beyng an other mãs and none of his owne. For whoso cannot sette worldly rychesse at naught, will not synceresly distribute the richesse of the soule. And the lord stil beating suche thynges into the myndes of his disciples, saied: whoso is faithful in a thing of leaste value, it is a very great likelihode, that the same will be faythful in a great matter too. And again he that is vniust in a litle thyng, wyll bee vniust in a great matter also. For that man, whose herte the care of a thyng nothyng worth in the worlde may bee hable to moue to dooe amysse: wyll muche sooner with a greatter occasion bee drawen to dooe amysse. That if in the wicked Mammon, that is to saye, in false riches and goodes gotten with falsehood (as commonly in very true dede it is) ye shal not shewe yourselfes faithfull to the Lorde who hath deliuered you the same to be disbursed and

And he that is vnrighteous in that least. &c.

distributed

distributed abrode: what manne wyll committe vnto you the bestowyng of the true rychesse of the mynde? And if in a thyng of an other mannes, whiche canne not perpetually continue with any man, ye haue been nothyng trustie, who will putte in your handes suche a thyng as might perpetually in tyme to come bee your owne? And a lighter offence and trespace dooeth he, whiche vnfeythfully handleth the rychesse of this worlde, then he whiche vnfeythfully dispēseth the treasoures of the gospell. The kyngdome of god requireth to haue all the whole mā. And the mynde it requireth to haue free from the loue of all worldely thynges. Neyther is it for any man to attempte or goe about to make a medley of the worlde and the gholpell together, whiche gholpell is the kyngdome of heauen. For if noman can bee a seruaunte common and indifferente vnto twoo maisters at once, (because that scarcely any twoo men dooe so well agree within themselues, that one seruaunt is hable with his due attendaunce to satisfye them bothe at once, but that, the one or the other sette at naught, he muste of force be compelled to sticke to the one of them alone:) howe muche lesse can ye be hable to serue God and Mammon bothe at once, beeyng maysters so ferre discordyng together, that there is not so muche as any one poynct wherin they agree? And seruaunt vnto Mammon is that man, what euer he be, that setteth a great piece of his heauen in rychesse, and for that cause laboureth with al earnest applying of his mynde to geat veray great aboundaunce, and thesame to vpholde, maynteine, and encreace, whan it is gotten. And suche an one leapeth for ioy, whan his substaunce multiplieth, and is sore vexed in his herte, if it be taken awaye from hym by any misfortune. And seruaunte to God is he, who either shakyng of from hym the goodes of this worlde, or els possessyng them, as though he possessed them not, dooeth with all earnest applying of hymself, go about the prouision of the thynges, whiche make to euerlastyng saluacion.

No seruaūt can serue two maysters. &c.

And these thynges heard the Pharisees also, whiche were couetous, and they mocked hym. And he sayed vnto them. Ye are they whiche iustifie your selues before men: but God knoweth your hertes. For that whiche is highly esteemed emong men, is abhominable in the sighte of God.

The texte.

All the woordes and talke afore goyng, (though it wer specially and purposely spoken to suche, as beleued themselues possible enough to bee Christes disciples, though they wer charged and loden with the carefulnesse of richesse) the Pharisees also did heare, whose hertes beyng as it were olde bottels, could not hold ne receyue this newe muste of the doctrine euangelicall. For they wer couetous and gredie not onely of money, but also of glorie. They wer haulte mynded, fierce, and men that would be auenged of euery matter. Therfore they skorned the doctryne of Jesus, who moued mē to charitable liberalitie, to not caryng for to be auenged, to the not passyng on glorie, ne on theyr lyke neyther. And certes this worlde also hath and euermore shall haue, his Pharisees, who trustyng to theyr owne force, will haue in derision the doctrine of humilitie, of fauour in pardonyng offences, of tractableneſſe, and of liberalitie. A mouth enured and accustomed to ꝑ soure turned wyne of worldly wysedome & policie, abhorreth frō this heauēly muste. Wate it also please God to vouchesaue one daye, to dampe the tauntyng mockes of suche persones, lykewyse as he dyd at this present sharpely reproue these Pharisees beeyng scorners, whan he sayed:

he sayed: Ye swell in pryde with the vayn countrefaictes of goodnesse, settyng foorth your peynted sheathe in the face of men, who esteme a man of his ryches, of his gaye apparell, of the obseruacion of ceremonies: and of those thynges do ye purchase vnto your selues also a laude and prayse of holynesse, where in veray dede ye are neither ryche, nor holy, nor in happie or blissefull state, nor yet great men. For god, who onely seeth and beholdeth your hertes, estemeth a man by the veray goodes of the soule. And suche a man and none other is ryche, who is ryche before God: he is iust, that is iust in the sight of God: that man is great, who beeyng litle in his owne estimacion, is great by the iudgement of God. For moste commonly it chaunceth, that suche a thyng as to men semeth some high matier, and to bee had in high veneracion, is with God reputed a thyng abominable.

Ye are they which iustifie your selues afore men.

But God knoweth your hertes

The texte. The lawe and prophetes reygned vntyll Iohn, and sence that tyme, the kyngdome of God is preached, and euerie man striueth to goe in. Easier is it for heauen and yearth to perishe, then one title of the lawe to fayle. Whosoeuer forsaketh his wife, and maryeth an other committeth aduouttrie. And he whiche marieth her that is diuorced from her housebande, committeth aduouttrie also.

Ye dooe yet still hold the rynde of the lawe fast in your teeth, and ye glorye in the shadowes of thynges: wheras now the kernell within is to bee opened, that the lighte of euangelicall trueth arisyng, maye on euery syde dryue awaye all shadowes. Ye must now disacquainte & estraunge your selues from ỹ soure old wyne of Moses lawe, & drynke in the newe muste of more soũder doctryne. The figures of the lawe had their time: what the holy sayinges of the prophetes did promise, was looked for. But figures ceasse nowe that the trueth hath appered foorth: neither is prophesticall promisyng any longer looked for, nowe that the thyng whiche they had promised, is in veray facte perfourmed and geuen. From shadowes ye must goe forward and growe to the veritie. And from the feith of the promyses, ye must grow vp to the loue of the thyng beyng now sent and geuen in dede. Iohn was (as ye would saye) a marchyng bordre or a partition diuidyng and seueryng the lawe with his figures, and the prophetes with their promises, from the ghospell: which ghospell doeth in veray facte & dede geue, aswell that the lawe had with his figures signified and appoynted, as also that the prophetes beyng enspired with God had promised shoulde come. Iohn preached that the kyngdome of God was already come. And that veray thyng forsouthe it is which the lawe had in shadowes marked out: and that veray thyng it is, that the prophetes solemnely spoke of afore. And ye see the thyng self to be agreable to Iohns preachyng. For euer sence his tyme the kyngdome of God is continually preached vnto al people, and many dooe with glad hertes gredely take the blissefull and heauenly newes. They drynke newe muste, they take the doctrine of God: they contemne yearthly thinges, and growe ryche with goodes and treasoures heauenly. They cast money awaye from them, but they worke miracles: they haue no armour ne weapõ, but they cast out deuils. They are not men of wealth, or rychesse, of power, of glorie and renoume in worldely estimacion. But in humilitie, in tractablenesse, in pacient sufferaunce, in charitable geuyng, and in the other goodes of the mynde, they are in verayе true dede, bothe ryche, & men of power, and also full of glory in the sight of God. And ỹ high pathwaye vnto this felicitie is shutte vp to no man. That if ye Pharisees will not vouchesalue to entre, others will

And euerye mã striueth to goe in.

preuent you, and take vp your roumes: the Gentiles will entre in, and all the nations of the worlde will entre in. They cannot bee kept out nowe that the dooze is sette open: they breake in by plain foꝛce and violence, if thei be not receiued in. Ye see publicanes, souldiers, sinners, & harlotes how thei come rennyng thither. These soꝛtes of people despisyng all that euer they are oweners of, contemnyng all voluptuous pleasures of this woꝛlde, trustyng to the pꝛomisses of the ghospell, dooe with all their herte applye theimselfes to the true gooddes of the mynde: and whereas ye stande without dooꝛes (whose partes it had been firste of all others to enter, yea and also to bring in others whiche would enter:) they whome I haue reherſed, dooe throughe the feruentenesse of feith, throughe their pꝛomptenesse of mynde, breake in whether we wyll oꝛ will not. And suche kinde of violence dooeth the kingdome of heauen loue. Neither is there any cause why foꝛ the affectionate louers of the law, to make suche a great cryng out, that the lawe is nowe abꝛogate, that the pꝛophetes are nowe abolished. Nay thissame is not an abolishyng of the lawe, but an accõplishing and perfectyng therof. Foꝛ mothers dooe not vse to make weping and wailing that their soonne is loste, whan he is of a boye weaxed and growen vp to bee a man. Now a veray great poynte of folye it were, foꝛ one to enbꝛace in his armes the counterfaicte pozterature of a man, whan he may enbꝛace the verai mannes selfe who was so poztured out: and no lesse poynete of folp to speake to ỹ maker of a pꝛomisse, whan one maie be sure (yf he will) to haue pꝛesentely in his handes, the veray thyngselfe that was pꝛomised. The thyng than must be compared with the image, and in case thei doe agree the one with the other, than acknowlage thou the thing that hath beene set out in shadowes, and enbꝛace thou, that is perfourmed and geuen, in facte. If the pꝛoufe of ỹ thinges dooe agree with the pꝛomisses of the pꝛophetes, discharge theim as true men of theyr pꝛomisse, and enbꝛace thou that is truely perfourmed and bꝛought to effect. And ferthermoꝛe, if thou se with thine yes right many thinges to haue come to passe, whiche were marked oute by the shadowes of the lawe, (foꝛ the law is spiritual and ghostly:) if in a great maignte causes, the end and pꝛoufe of the matter be aunswerable to the olde and auncient foꝛesaiynges of the pꝛophetes: than beleue thou that all the other thynges also shall with semblable assuraunce bee perfourmed in time to come, whatsoeuer the lawe and the pꝛophetes haue saied shall hereafter come to passe. What in the lawe was carnal and grosse, thesame geuethe place to thynges of moꝛe perfection: but what in thesame is spirituall, thatsame not onely is not abꝛogate oꝛ foꝛdoen: but also is bꝛought to his iust and full perfection. Foꝛ the law permitteth to ỹ wedded housebande vpon geuyng his wyfe a testimoniall of her diuoꝛcemente, that he maie putte his wyfe awaye from hym, and bring an other newe wyfe home in her stede: but by the lawe of the ghospell, whosoeuer refusyng his true wedded wyfe, maryeth an other, dooeth committe aduoutrie. And he that maryeth the woman diuoꝛced committeth aduoutrie. Foꝛ neither of the men hath his own wyfe, noꝛ neither of the women her owne housebande. And alwell the comon reason of nature, as also euangelicall sincerity dooeth in all earnest wyse require perpetual amitie without anye breache, and an vnion not possible to be dissolued oꝛ plucked in sondꝛe, not only in matrimonie, but also in al frendship. Neither is there any occasion oꝛ grounde why any should finde cauillations that the doctrine of the gospel is repugnaũt to the thinges pꝛescribed by Mo-

Whosoeuer foꝛsakethe hys wyfe & maryeth an other committeth aduoutrye.

ses. For Moses in consideracion of your hardenes of hert, durst not precisely require of you the thyng that he rather wished, then conceiued anye hope of, and sore against his mynde did he leat you haue diuorcemente at your willes, lest if it had been denied, your hatred against your wiues would haue brast out into some more furious and cruel dedes of mischief towardes thē. He therfore whiche requireth that is of more perfection, dooeth make vp the lawe, and not abrogate ỹ law: as a father is not contrary to himself, if the same hauing a great whyle afore been somewhat with the tendrest ouer his sonne to leat him haue his own bridle while he was of tender age, do require more of hym when he is come to ful age, thē he did require of him before. And as for this I assure you of, (and sate I told it you:) that both ỹ skie and the pearth (and yet is there nothing that shal longer endure then those two,) shal yet both of them sooner passe, then any one litle tote or title of the lawe shal perishe, but that al be performed whatsoeuer hath beene foresaied or prophecied: so verye true it is, that I am not come to bee an abolisher of the lawe.

Easier it is for heauen & pearth to pe thro. &c.

The texte. There was a certaine riche man, whiche was clothed in purple and fine white, and fared deliciously euerie day. And there was a certain begger named Lazarus, which laie at his gate full of sores, desiring to be refreashed with the crummes whiche fell frō the riche mannes bourd, and no man gaue vnto him. The dogges came also & licked his sores. And it fortuned that the begger died, and was carried by the Aungels into Abrahams bosome. The riche man also died, and was buried. And beeing in hell in tormentes, he lifte vp his yes, and sawe Abraham a ferre of, & Lazarus in his bosome, and he cried and said: father Abraham haue mercie on me, & sende Lazarus, that he maie dippe the nieppe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abrahā saied: sonne remembre that ỹ in thy life time, receiuedst thy pleasure, and contrarie wise, Lazarus receiued peine. But now is he conforted, and thou art punished. Beyond al this, betwen vs and you there is a great space sette, so that they which would goe from hence to you, cannot, neither come from thens to vs. Then he saied: I praie thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them leste they come also into this place of torment. Abraham saied vnto him: they haue Moses and the prophetes, leat them heare them. And he said: Nay father Abraham, but if one come vnto them, from the dead, they will repent. He saide vnto him: If they heare not Moses and the prophetes, neither will they beleue though one arose from death againe:

Nowe because the Lorde Iesus vnder a parable of a wilye stewardes lytell afore by him propouned, had exhorted menne to exercise charitable liberalitie towardes the nedye, to the ende the same parties might after this life receiue vs into euerlasting habitacions, at what time thei by a cōtrarie chaūg and course of thinges shalbee pleteously endewed with all good thynges: and the riche, who had their heauen afore here in this world, shal lye in peines and bee tormented with all extremities of woe and distresse: he here (as it were in a plain picture) setteth out an exaumple of the thyng, to the entēt it should cleue and sticke the faster in mēnes mindes. There was once (saieth he) a great riche man, who semed to lacke no manier thyng to the highest degree of fortunates happie state of this worlde, a manne of great name & muche spoken of emong men, but of no name at al ne acquaintaunce with God. This man wente apparelled in his purple and his veluettes, no lesse nicely then gorgeously. And because he would lacke nothing for the delectacion of his body, he would day by day haue his delicate fare, and his banquettinges, and would be serued after a portely sorte & princely, as a man which al in one was a bondeseruaunt aswell to ambicion, as also to gluttonous excesse, & to volupteousnes. There was also at the same tyme, a certain begger much vnlyke vnto this man, that

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is to say, a felow of low birth, a felow destitute of any acquaintaunce emong men, but famous and noble afore God. For he had his name euē of the state & case ẏ he was in, called Lazarus, because he was a man destitute of al worldly staigh or maintenaunce, and rested onely on the helpe of God alone. This Lazarus had neither house nor apparell, ne meate, no nor yet prosperous health of his bodye. For he was al full of sores and botches in his bodie, euen suche an other in maner, as it is read in scripture, ẏ Job was. This Lazarus was lyng at the saied riche mannes gate, loking that some relefe should haue bē sent him of the crummes and scrappes, which fel from the riche mannes table, wherwith to swage the greedinesse of his stomake, nowe fretting & gnawyng, and as ye might saye, euen barkyng for hungre. The Lazare man beyng ful of botches and blaines, might not bee suffred to come in, leste with the syghte of hym beyng deadly to beholde, he myght haue bene an yefore to all the cōpaignie, and myghte turne the merye chere of al the whole feaste into sadnesse, whereas in all other behalfes it was all neate and fienely appoynted. Thou heareste nowe the pompous pride of welthinesse: but emong all this excessiue fare, and wastefull prodigalitie otherwyse, yet was there so much pinchyng & niggardship toward the neighbour being at the verye poynct to dye for hongre: that there might not so muche as the crummes & scrappes be geuen hym, whan he made earneste petition for them, whereas the dogges wer fed there euē panchefull, with greate lumpes and whole loaues of good bread. Yea and the dogges do euen in the verye teeth laye inhumanitie and vncurtesie to the ryche man, swymmyng aboue the eares in his delicyousnesse. For the dogges came and licked the sores of Lazarus. Who would not haue iudged that lame ryche man to haue been a perfecte exaumple and paterne of most welthie and happy state: and this poore Lazare man to be a paterne of vtter miserie? But felicitie is in nowyse to be measured by such thinges as fortune geueth to men in this lyfe. But in the matter that we nowe speake of, altogether was sodainly turned in and out clene arsie versy. For death hanging ouer the head of euery creature, lyke as it is vnto riche folkes an end of al sensual pleasures, so vnto them whiche liue in care & woe it is an ende of all sorowes. For so it fortuned, that the begger dyed: and where he was nothing passed on ne regarded emong men duryng his life tyme: as soone as he was deade, he was of the Aungelles carved into the lappe of Abraham. God bouchsalued to shew him thus much honour, whom the riche manne would not bouchesalue to leate be within hys house. And euen at the verye selfe same time dyed the same ryche man too. For death alone beeyng equally indifferente vnto al folkes, teacheth the riche sort this lesson, that they are men too, alwel as others. And as for the Lazare man had not so muche as the honestee of burial, to be laied in a graue: but the riche man was carved to hys burial with as great solemnitie as myght be about a triple. But whan they were bothe departed oute of this worlde, and the riche man in hel, lyyng there in greuous tormentes, and was no lesse hardely hādled as well with the lacke of thynges delectable, as also with the aboundaunce of all kyndes of euyls, then he had duryng his life time cherished hymselfe nicely and delitilye: at laste liftyng vp his yes, he sawe Abraham a great waye of: he also espied Lazarus and knewe hym of olde whom he had suffred afore to lye as an abiect at his gate, and sawe him in Abrahams lappe takyng the ful fruicion of moste perfecte quiete and consolacion, in the most swete and tendre

And there was a certaine begger named Lazarus. &c.

The dogges came and licked his sores.

Sf.ii. embracing

enbracyng of thesame his moste holy father. For Abrahã acknowlaged hym for hys sonne, whome the ryche man would not vouchesalue to acknowelage for a man. The sight of an other mannes blisse in heauen, was to hym an encrease of his tormentes. And here in this case the riche man beyng in vain become a faire mouthed crauer & a begger, cried with a pyteous noise: O good father Abrahã, haue thou pitie and compassion vpon me, and send Lazarus to diepe but euen the tippe of his finger in the water, that he maye but cuen so much as ons coole my toungue with one litel droppe and no more, so sore am I tormented in this burnyng fyer. To whom Abraham aunswered. Sonne the coolyng and refreashyng whiche thou doeste now ouerlate make petition for, thou shouldeste with refreashyng of thy poore neighbour haue purchased for thy selfe whan thou were liuyng. But at that time thou thinkyng thy selfe wel, with the present thinges of the world which thou haddest thã, wouldeste not vouchsalue so much as with the crummes of thy table to relieue Lazarus beyng ready to dye for hounger. Knowe thou nowe the course of thynges to bee rightefully chaunged. This muste thou know, (if thou bee disposed to cal it to thy remembraunce,) that in thy lyfe time thou hast receiued thy goodes: & Lazarus contrarywise passed ouer al his euils, and misshappes in his life time. Now altogether turned vpsyde down, he here, after manyfolde afflictiõs patiently suffred, is refreashed: and thou after al delicious sensualitye wherewith thou hast naughtily taken thyne own pleasure, art worthyly tormented. Thou turnedst thy face from the Lazare beyng ful of sores, & biddedst away with hym out of thy syght, whereas for thyne owne parte thou were all in thy swete sauoures and perfumes: and now is he in mine armes, smooth and clere skynned from top to toe. Thou wouldeste not vouchsalue to leate hym come within thy house: and I am content to haue hym sytte in my lappe. Thou diddest neither with meate ne drinke refreash hym beyng in extreme penury, and nowe is he refreashed with eternall rest, whiche knoweth no veration of hongrene thirste. And with what face doorst thou at his hande aske refreashement of cooling thy mouth: seyng that he not verye long sens, could obteine no refreashyng at all of thee? In case thou haddest cladde him whan he was naked, if thou haddest fedde hym whan he was houngrie, if thou haddest geuen him drynke in his thirst, if, whan he laye without thy gates, thou haddest gathered hym into thy house, if thou haddest doen some cure on hym beeyng all full of sores: he would nowe again obtein some coumforte for thee, and some releace of thy tormentes, and would receiue the again on his partie, into his brotherhoode and coumpaignie. Thou wreatched miser, where is nowe thy fine silkes and thy purple? where bee thy perfumes? where be thy feastinges and bãquetynges? where is thy pipyng and dauncyng? where bee so many thy pleasures mixt with ambicion and vain glory? Whyle thou wer aliue, no kynde of wyne could please thee for beeyng cloyed with theim, so great was the deliciousnesse of thy mouth, neither wouldeste thou all the whyle so muche as geue a lyttill water to Lazarus beyng thirstie: and nowe thou canst not obteine, no not for muche as a poore droppe of water to refreashe the scaldyng heate of thy tõg. In stede of thy galaunte manours whiche thou haddeste than, thou hast nowe the derke doungeon of hell: for thy delicate pastimes, euerlasting peine, for thy testynges and songes, continuall weppyng and owlyng. And so much? more past remedye is your extreme distresse, that an huige great gapyng hole

And he cried. Father Abraham haue mercie vpõme.

Betwene vs and you there is a great space sette:

Doeth

dooeth kepe vs and you in soondze, in sozte, that if any would gooe from hens thither where ye are, and helpe you, thei cannot: noz if any of you would assay to come vp from thens hither he cannot, nowe that by the iudgemente of God (which cannot be chaunged,) there is vnto al soztes their due place limited foz theim to remayne in. In the life season, there was a tyme to refreasshe ỹ neighbour by dooing good turnes and pleasures one man to an other, and to be relieued the one of the other agayn: now is it ouer late here to wyl oz desire, that cannot possibly bee doen. In thy delicate pleasaunt pastimes thou wouldeste nedes bee alone with suche as thou wer thy selfe: but Lazarus, and such other as Lazarus was, thou wouldest not suffre to come ons in thy coumpaignie. And nowe art thou again serued of the same sauce foz thy labour. Whā Abzaham had this spoken, the riche man beeyng put of from all hope that himselfe should obteine any reliefe, is desirous at least wise to pzouide some good waies foz certain bzethzen of his, whiche he had yet aliue, lest that if they ledyng their liues after the same faction, should come into the same place, the kelyng of his peine and woe, should by suche coumpaignie being ioyned vnto hym, increace vnto hym, whereas he was in myserie and extremitie enough al ready. But he dooeth nowe in vain become an humble suiter, whiche tofoze vsed to putte of from hym the lazare man, when the same made muche crouchyng and kneelyng vnto him foz succour. If the great derke doungeon (saieth he) bee a let, ỹ there can no helpe be ministred oz dooen to my selfe, yet thus much I praie thee, that thou wilt send Lazarus to my fathers house: (Foz I haue fiue bzethzen aliue) that he may geue warnyng and aduertisemente vnto theim, leste that, in case they folowe my steppes, they shall come hither to bee felowes and partakers here with me of these wofull fozowes and peines that I am in. But rather leat theim relieue the necessitie of the pooze with suche gooddes as they haue, and leate them not vse their rychesse to the sensualitie of the fleash, but to the godly deuocion of the mynde, ne leate theim not sette their fansye and loue on suche thinges as foz a season are swete and delectable in the wozldly life: but on such thynges as maye purchase rest foz euer to endure. Thus saied the riche man, whom the extreme tozmentes whiche he nowe hadde experience of, made bothe an humble suppliaunte, and also a teacher of other, though it were nowe ouer late. But after death there is no prayers that wil serue: ne yet maie a man haue lycence to geue any warnynge oz counsaill. Foz nothyng haue the deade to dooe with the liuyng. Abzaham therefoze made him this aunswere. It is nothyng requisite that Lazarus bee foz anye suche cause as this called awaye fro his quiete reste. Thy bzethzen, (if they bee disposed to bee honeste men and to do wel,) haue Moses and the prophetes, leat them herken to them. Foz they in theyz bookes speake vnto al creatures. Than the riche man beyng an hard suiter, and a peticioner that would not be satisfied, (yet neuertheless ouerlate) saied to Abzaham: O father Abzaham, as foz Moses they will not heare no noz the prophetes neither: but yf one of the dead might come to theym, to bzing theim sure and perfecte woozde, howe soze and grieuous tozmentes tho persones doe here suffre, whiche dooe there passe their liues after myne example, whiche all ryche folkes foz the moste parte doe, they will amend and frame theimselfes to better rewle and gouernaunce: Hereunto Abzaham said: yea, that thou speakeste, is the colourable saiyng of excuses of suche persones as are disposed neuer to leaue, ne forsake that they doe naughtily and viciously

Than he sayed: I praye thee send him to my fathers house. &c.

But yf one come to them from the deade they wil repente. &c.

lye lyue. The autoritie of Moses and of the prophetes is greater with theym, then the autoritie of Lazarus a poore begger shoulde bee. That yf they geue no eare ne regarde to them: truely if one should arise again from death to life, they would not heare him neither. Than would they fynde stoppes and cauillacions, that it were the walkyng of some ghoste, or to bee some ciuill spirite. By these wordes dyd the Lord Jesus couertely geue a nippe to the vnbeliefe of the Jewishe nacion, who because thei did not in verai true dede beleue Moses and the prophetes, doe euen yet still at this present crie out agaynst Christ also beeyng restored aliue oute of his sepulchre, and nowe sitting on the righte hande of his father, whereas in verayne dede they wouldе beleue that hath bee doen, yf they had truely beleued Moses and the prophetes tellyng & shewyng long afore, that it should so bee. By this parable dyd Christe counfoote hys disciples, who shoulde afterwarde for the loue of the kyngdome of heauen, endure and abyde many afflictions in this worlde: and by the selfesame parable dooeth he feare the phariseis, the Scribes, the experte lawyers, the priestes, the headmen, the ryche folkes, the proude sorte, the fierce perillous men, and such as liue to the behoufe & commoditie of themselfes and no more to the ende they myght at leastwyse for feare of punishemente (if they would none otherwyse) reformme their vngodly lyfe. For otherwyse it shoulde come to passe, that they should there an other daye bee mocked again, whiche here in this worlde were mockers and skorners of Christe, whan he called them to better waies.

The xvii. Chapter.

The texte. He sated vnto his disciples: It cannot bee, but offences will come. Neuertheleſſe woe vnto him through whom thei come. It were better for him that a milstone were hanged about his necke: and he cast into the sea, then that he should offende one of these litell ones. Take hede to your selfes. If thy brother trespace againſt thee, rebuke him, & if he repent, forgeue him. And though he sinne againſt thee seuē times in a daye, and seuen tymes in a daie turne again to the, saiyng: it repenteth me, thou shalte forgeue him.

NOw, so was it decreed by the heauenlye father, & so was it expedient for ỹ saluacion of mankynde, ỹ the proud Phariseis should bee offēded with the weakenesse of ỹ humain bodye & nature, whiche the Lorde had taken: and that the same Phariseis shoulde punishe hym with affliccion, yea and also should putte hym to deathe beeyng in fourme of pouerty & of low degree, & brought in fourme of meekenes & humilitie: & ỹ thei should also be in mind to shew neuer a whit more of mercy or fauour to his disciples neither, if they folowed the steppes of their maister. But as the vnbeliefe of the ciuil disposed & vngracious sort, doeth wrappe the godly in afflictions: so is ỹ pacient suffreing which the good mē haue in them, an occasion of the greater dānacion to ỹ ciuil. But yet neuertheles, God vseth the malice of suche, fette otherwyse thē thei meane it, to ỹ benefite of ỹ whole worlde. Jesus therfore saieth vnto his disciples, emong whō was Judas, who was afterwarde to bee the cauſer & kyndle beginner of offence (that is to say of slaundre & grutche of conſcience) & an occasioner to betray Jesus vnto death, being a man after the worldly estimacion selie & of lowe degree. Albeit ỹ wickednesse of the saied Judas made ỹ redēpcion of the worlde the sooner to come

and

¶ his dānable ende was an holsome ensaumple to all creatures. It cannot bee auoided ne chosen (saieth Jesus) but ꝑ offences must ¶ shall happen: but yet is ꝑ none excuse to him through whose default such offence of conscience shal arise. For it were a great dele more expedient for such an one, to be cast headlōg into the sea with a great lodger millstone tied about his necke, then to be an occasion of suche slaundre or offence to one of these that are such litle tendre ones to the worldeward. For they haue God to be an auenger of their cause: who thinketh hymselfe to bee hurted in the same litell ones, whan they are hurted. And a lesse mysauenture it is for a man to endure punishement herein this world, (bee it neuer so sharp,) then by offending the consciēces of litle ones, whō God loueth, wilfully to leke ¶ procure euerlasting torementes in helle. Beware ye therefore. It lieth not in you to auoide, but ꝑ such slaundres of conscience shal arise: but it is your partes to beware that none suche arise through your faulte or occasion. And the best way or meane howe for you to auoide that no such offence of conscience maye bee imputed to you, is, if not onelye ye shall not geue anye occasion of slaundre or offence of conscience to any body through your fault, but also ꝑ anye suche thyng bee ministred vnto you by others, ye either wype it clene awaye through your mildenesse, or elles suffre it with your good ensaumple of patience, and in no wyse doo the like to any of them again. For ye shall haue veracion and vprores arise against you, not at the handes of the wicked sorte onely, but also beeing, as ye are, mortal menne made of frail metall, there shall euen emong youre selfes manye times arise offences and trespaces, whiche ye muste remedye with brotherlye and charitable admonicion, whose proprety and condicion is, neyther to bewraye or disclose the offendour, if there may be anye reformacion in him: and yet to haue pardone readye for hym, in case he repente and bee willing to emende. If therefore it shall by any chaunce happen, that thy brother haue committed any trespasse agaynst thee, doe not winke at the fault as though thou knewest it not, leste ꝑ leattyng it to escape unspoken of, maye bee to the other an occasion of more boldenes ofttsons to do the lyke: but playe thou the faithfull phisician, that is to saye, shewe thou him his disease with a lighte chydyng in secrete, to the ende he maye bee reformed with beeyng ashamed of that he hath doone. He wil sooner heare a frendely man that shall tell hym of hys faulte, then a troubleous or brablyng accuser whome he must repute and take for an open enemie. For suche is the nature of manne, for the moste parte, that he will with a better will sette himselfe in a staigh and quiette by good aduise and counsaile, then he will yelde to be ouer troden with wrong. It cannot but appere to bee a great poynete of gentilnesse, whan one secretely telleth a bodye of his faulte. But he that openlie detecteth a manne, and requireth to haue hym punished, semethe not to bee of any suche minde, or will, to cure his brothers sore, but rather to notifie and publishe the same to his dishonestee and open confusion.

That in case thy brother beeyng tolde of his faulte by the, shall emende and acknowelage his offence: leat forgeueneesse bee ready, whiche maye familiarly and louingly receiue him again, as soone as he is reformed: and so ferre bee thou frō ons thinkyng howe to redresse it by auengemente, that thou saue the parties honestee also, as muche as in thy power lyeth. That if the same partye through humain frailtie shal ofttsones be fallē in relapse of the same or an other suche lyke offence: yea although he trespace against the seuen tymes in a date,

It cānot bē but offences will come.

If thy brother trespace against thee rebuke hym,

And if he repente forgiue hym.

and thall doe seuen tymes in a daye repente agayne, and earnestlye applyng himselfe to pacifye thee, shall saye: I haue doone amysse, I am sorye for it, forgeue me: forgeue thou him the faulte from the botome of thy herte. This tenderlinesse of forgeuyng and releasyng one an others offences and trespaces, shal after a muche better sorte maintaine peace and concorde emong you, then mutual requiting of one shrewde turne or displeasure for an other.

The texte. ¶ And the Apostles sayed vnto the Lorde: increace our faith. And the Lord saied: if ye had faith like a grain of mustard sede, ye shoulde saie vnto this Sicamine tree: pluche thy selfe vp by the rootes, and plant thy selfe in the sea, and it shoulde obeie you.

The Apostles, because they well perceyued by theis sayinges of Jesus, that faithe is the fountaine of all euangelicall vertues, whiche sayth the Lord did so diligentely require in them as a thyng necessarye yf they should bee hable to worke miracles, whiche faith he dyd so many times allow and cõmend, yea euen in many aliens too that wer not borne in Jewry, which faithe could obteine any manier thyng what euer it were, and throughe whiche sayth euen theyr owne selfes also had putte awaye soondry diseases from men, and hadde cast out deuils: and because they knewe and remembred well, ỹ onely through defaulte and wante of faithe in theim, it hadde happened, that they coulde not deliuer a certaine persone afore, beeyng possessed with a dumme deuill. Albeit one shall not be a fitte man for the other necessarie preceptes of the ghospell neither, onelesse he haue conceiued an vndoubted faith and truste in hys herte. For whan will he despise the sensuall pleasures of this worlde, whan will he poure oute his gooddes to bestowe theim on the poore, whan will he releasse and clerelye forgeue a displeasure or a wrong dooen vnto hym by his brother, whan will he dooe suche persones good, as haue dooen hym the contrarye, whan will he meekely and pacientelye take enprisonmente, scourgeyng with roddes, and the peines of death: which is not fully and throughly perswaded, that he hathe an inestimable large rewarde prepared for hym in heauen.

Lorde encrease our faith. Thys thyng (I saye) because the Apostles well vnderstoode, they saye vnto the lorde: Maister, forasmuche as we haue no goodnesse at all but of thee, we praye thee that thou wilte encreace our faythe in vs. The Lorde hereupon, as one that well knewe the Apostles to bee as yet grosse and vnperfeicte, and to make requeste to haue their sayth encreace chiefly for such a purpose, that they myghte haue the more power to shewe myracles: dooethe in dede allowe and ratifye the strength and power of sayth, yf it bee syncere and pure in a body as it ought to bee: but he opened vnto theim, that thesame oughte to bee coupled with humilitie and sobrenesse of the moste perfeicte degree, and that it ought not to bee shewed foorth for vainglorious bostyng, but at suche times alwaies as either the preseruation of the neighbour, orels the glorye of God dooeth at the poynte of some extremitie necessarily require it. And hereupon sayeth he by a similitude or comparison: If ye haue sayth as a graine or corne of mustarde sede, whiche is litell in quantye, and lowe by the grounde, ne putteth not foorth his vertue of bityng the toungue excepte it be bruised in some thing or broken betwene the teeth, ye shall saye to this Sycamine tree, whiche by reason that the rootes are taken of a great wyde coumpace within ỹ grounde, semeth vnpossible by any strength or power to be plucked vp out of his place, bee thou plucked vp by the roote, and bee thou remoued into the sea, there to stande as fast rooted as thou standest here nowe, & it shal obey your bidding.

If ye had fayth lyke a graine of mustardesede.

Certes

Tertes by the graine of mustardsede, ꝑ Lorde signifyed himselfe, who wheras he shewed and vsed hymselfe the moste lowest and meaneste of al creatures, yet dyd he hyde within hym a secrete power of the nature of the godhed, which thā ꝛ neuer afore vttred it selfe, whan the graine of his bodye was bruised on the crosse: ꝛ was in deathe (as it were) buried within the grounde. The effectuall strengthe of this graine wrought in the disciples, whereof they oughte not to haue vsurped any porcion to theyr owne selfes, as the which were not the principall autours ne heade dooers of the thynges that they wroughte, but onelye ministers and seruauntes, allured to be punished if they had lingred or slacked to goe throughe with executyng that was geuen theim in charge ꝛ commission to dooe: and bounde to paie ouer all the laude ꝛ prayse vnto god, if any thing had or shoulde by meane of theim bee tolyly or royally wel doen.

The texte.

¶ Who is it of you, if he had a seruaunte ploughing or feding cattalle, that wil say vnto him whan he cometh from the fielde: Goe quickely and sitte downe to meate, ꝛ saieth not rather vnto him: dresse wherewith I maie sup, and girde vp thy self and serue me, til I haue eaten and dronken, ꝛ afterward eate thou and drinke thou: dooeth he thanke the seruaunte because he did the thinges, that were commaunded vnto him? I trowe not. So likewise ye, whan ye haue dooen all those thinges whiche are commaunded you, saye: we are vnprofitable seruaunes, we haue dooen that, whiche was our duetie to dooe.

This good lesson afore goyng the lorde dyd by addyng thereunto an other parable, engraue in the hertes of his disciples. Whiche of you (sayed he) is a maister so muche for a seruauntes ease or commoditie to dwelle withall, that in case he haue a seruaunt that is a tiller of hys grounde, or his hearde to kepe hys cattall, will saye to hym byandby as soone as he is come home from hys worke out of the fielde: Geat thee ponder, ꝛ goe sitte the downe to meate: and will not rather thus speake: come on, make readye somewhat for me to haue to my supper: and girde thy clothes to thee, and come ꝛ awaite vpon me vntill I shall haue taken my repaste of meate and drinke, and than shalte thou take thee some meate and drinke afterwarde. And yet this notwithstandyng that the saied seruaunte dyd vprightly and faythfully that his duetye was to do in the fielde, dooeth his maister vse to geue hym thankes because he hath dooen all that was geuen hym in commaundemente to bee dooen? I thynke not: but he would haue punished hym well and truelye in case he had not dooen it. And why so? verily for none other respecte or consideracion, but because they are seruauntes, and euen of duetye ought all theyr seruyce to theyr mayster, to whom theimselfes and all are due as to the true owener. And as for the thanke and praise of all that euer is dooen, the maister taketh to hymselfe, who is accounpted for the dooer of ꝑ thynges, whatsoeuer he dooeth by meane of theim, who without hym can vtterly dooe no manier good thyng at all. And in lyke manier euen ye too, take not vnto youre selfes the glorie of youre well dooynges: but onely do ye your faithfull labour as your duette is. And whan ye shall haue dooen all thynges, whiche been enioyned or commaunded you, yet saye ye: Vnprofitable seruauntes we are, what our duetye was to dooe, we haue dooen, and no more. For this humilitie shal conserue and kepe the Jewel of feyth perfecte in you. Al the rest of thynges leaue ye vnto youre Lord. Leat none of you take into his owne handes as due vnto hym, any honour, ne preuent he not the iudgement of the Lorde. He best knoweth hys owne tyme: and he wil defraude no man of his reward. Ye in the meane whyle remembre youre

Whiche of you if he haade a seruaunte ploughinge &c.

Dooeth he thanke ꝑ seruaunte because he did the thinges? &c.

We are vnprofitable seruauntes

poure selfes to bee none other but seruauntes, oughyng all your woorke and labour of a bounden dutie.

The texte And it chaunced, as he wente to Hierusalem, that he passed through Samaria and Galile. And as he entred into a certaine toune, there mette him tenne men that were lepres, Which stood a ferre of, and putte forth their voices, and sayed: Jesu maister haue mercye on vs. Whan he sawe them, he sayed vnto them: Goe, shewe your selfes vnto the priestes. And it came to passe, that as they went, they were clensed. And one of the, whā he sawe that he was clensed, turned backe againe, and with a loude voice praised God and fell downe on his face at his fete and gaue him thankes. And the same was a Samaritane. And Jesus answered, and sayed: Are there not tenne clensed? but where are those nine? There are not found that returned again to geue God praise, saue only this straungier. And he sayed vnto him: arise, goe thy waie, thy faithe hath made the whole.

And so it befell that as the Lorde was goyng towardes Hierusalem, he made his waye lye throughe the countreyes of Samaria and Galilee. For he had oftentimes a fansy, whā he myght haue anye occasion, to take Samaria and Galile in his waye, ỹ he myght enbraide the inhabitauntes of Hierusalem with their hardenesse of beleuyng, whereas they abhorred the Samaritanes worse then the heathen, and reputed ỹ Galileans for more then half Pagans & miscreatūtes. And as he was entring into a litle village, there met him tēne men beyng lepres euerye one of them. Ye maie wel thinke ỹ by these lepres are signified heretical persones, beeyng within foorth altogether defourmed and corrupted with euil affections, the skinne without foorth spotted & speckled, (as by this resēblaunce to vnderstand,) that in heretical persones vnpure doctrine altogether entremedleth false thynges with the true. An infective kynde of people and sore to bee abhorred: and therefore be they streighely kepte from coumpaignyng emong men: yet no kinde of sore there is, which Jesus dooeth not heale, so that the diseased come in his sight, and so that the disease be vttred vnto hym, and perfecte affiaunce reste in the parties.

Goe, shewe your selfes vnto the priestes, &c.

These lepres agnised and knowlaged their disease, and therefore they approche not nere to the persone of Jesus, but standyng a ferre of, they lifte vp theyr voice on high, and crie aloud vnto the Lorde. O Jesus our maister haue thou mercie and pitie vpon vs. Jesus hearde their crye (whiche was a good witnesse of their affiaunce in hym) and turned his yes towarde them. Blissed is suche a crieyng, as maketh the Lorde earneste to geue eare: and blissed is that castyng of the ye on them, whiche moueth hym to shewe mercie. But none other aunswere made Jesus vnto them, sayeng that they shoulde goe their waies, and shewe themselfes to the priestes. For in the priestes rested the authoritie to discerne the lepre from a clene manne. They dooe as he bideth them, and departe their waies replenished with faythe and assured truste in god for their health. And euen in their goyng they were made all clene. They hadde euerye one of them eguall fayth and affiaunce, but they hadde not euerye one eguall thankefulnesse of herte for the benefite receyued. The Samaritane onelye and no mo of theym, whan he perceyued and felte hymselfe plainly in verye dede deliuered from his disease, he made no counsail of the beneficial goodnesse of God towardes him, but returned immediately vnto Jesus, glorifiyng god with a loude voyce: and fallyng downe prostrate on his face, he layed hymselfe at the fete of Jesus, worshippyng hym, & geuyng hym thankes. But Jesus knowing well enough, that the benefite of health hadde come vnto all the reste, but myndyng to checke the vnthankefulnesse of them, who did as

And one of theim, &c. turned backe.

much

much as they could in theyr mynde by priuye stealth to enioye so great a benefite, saied: were there not tenne lepres made whole, and nine of them where are they become? For the Lorde knoweth none vnthankefull people, and sheweth suche ones to bee vnworthye a benefite receyued, as doe not geue thankes to hym that hath dooen theim good. For god cannot abyde to haue his benefites kepte secrete in hugger mugger. Whan the Samaritane kept silence being a man not onely thankefull, but also full of humilitie & sobrenesse, as one ỳ was come thyther to dooe his owne dueye, and not to accuse anye others: Jesus turnyng to the coumpaignie whiche stood round about, saied: of all the tenne hath there not one beene founde, that would returne backe again, and glorify God, but this one straungier beeyng a forener borne in an other countreye. But it had more become the others thus to dooe, who because thei be Jewes, vaunte themselfes to bee true seruers and worshippers of God. And yet in the veray thyng selfe this Samaritane passeth their deuoute holinesse. And whā the Lorde had thus muche sayed, he spake to the Samaritane lyeng prostrate on the ground. Arise vp (saied he) and goe thy wayes, assured that thys my benefite shall continue with thee for euer, whiche benefite thy faithfull affiaunce in me hath purchased and obteined vnto thee.

There are not founde that returned.

Thy fayethe hathe made the whole.

¶ Whan he was demaunded of the pharisees, whan the kingdome of God should come, he aunswered them, and saied: The kingdome of God shall not come wyth waiting for, neither shal thei saie: loe here, or loe there. For beholde the kingdome of God is within you.

The texte.

Nowe forbecause Jesus hadde the kyngdome of god oftentimes in hys mouth, the Pharisees, (who dyd not yet vnderstande the kingdome euangelicall to bee a ghostelye kyngdome, but dreamed that it was some other kyngdome, wherein the nacion of the Jewes should haue dominion ouer other nacions,) came vnto hym, & demaunded whā the kyngdome of god should come. But Jesus, who at all times whan anye mencion was made of the laste daye, vsed euen of a custome to aunswer doubtefully, saied: The kyngdome of God will not come after the manier of a worldlye kyngdome, in sorte that either the tyme therof, or the place maie bee watched for and espied. For it is not a kyngdome of the bodies but of the soules, neither dooeth it stande by visible maynteinaunce, but inuisible. Therefore it shal not bee saied vnto you: loe here, or loe there. For what nedeth it to awaite for any place, seyng the kyngdome of God is within you? why dooe ye looke without foorth, for the thyng whiche ye haue within you, and is carried aboute with you whersoeuer ye goe, yf ye bee so disposed youre selfes? Why dooe ye looke for the thyng, as thoughe it were yet hereafter to come, whiche is already present? Where soeuer is a mynde or hert beeing maister ouer riches, sensual pleasures, dignitie and promocions of this world, yea and finally a contemner of death: wheresoeuer is a mind strong and stout in feith, burnyng in charitie, enspired with the holye ghoste: in that same place is ỳ kingdom of God. There is nowe, no more to do, but that ye embrace the thing which is present, lest whan that same day shal sodainly come, whiche shal make perfect and shall shewe this kyngdome, it fynde you vnreadye.

The kyngdome of god shall not cõe with wayting.

The texte.

¶ And he saied vnto his disciples: the daies will come, whan ye shall desire to see one daie of the soonne of man, and ye shall not see it. And they shal saie to you: see here,

see

see there. Goe not after them nor folowe them. For as the lightening that appereth out of the one parte that is vnder heauen, and shineth vnto the other parte, which is vnder heauen: so shall the sonne of man bee in his daies: but first muste he suffre manye thinges and be refused of this nacion.

And where the disciples neyther, dyd not well vnderstande this, who on their partes also dreamed that the yearthlye kyngdome of Israell shoulde bee greatly enlarged: Jesus turnyng vnto them, did so tempre his woordes, as he myght make them to be alwaies ready against the last day of iudgement, and yet take awaye from them, the carefull searchyng of the tyme whan it shoulde bee, and myght rather arme thē to the tempeste of the crosse euen than already veray nere approchyng. The tyme (saieth he) vndoubtedly shall come, whan ye shall desire to haue the fruicion of the syght of the sonne of manne but euen so muche as for one dayes space, (whereas now that he is presente, manye an one dooe set naughte by hym:) and yet ye shall not haue your wishe ne desyre. And yet shall there not want some persones, who flatreyng the earnest fainesse of men, shall attempte and make somewhat a dooe to shewe hym as thoughe he wer present, satyng: loe, here, loe, there: but geue ye no credit to suche maner prophetes. If they shal say: Here he is amongest vs, go not ye: if they shal say: loe ponder he is a ferre hens, gooe ye not thyther to folowe theym. Leate your beliefe be to credit suche thynges, as ye see to haue been told and spoken afore by the holy prophetes, and to be now at this present fulfilled. This onely one thyng it was not goddes pleasure, that it should bee made open to the world, and therefore it pleased hym not, that the tyme thereof shoulde bee knowen afore hand, because it is so moste expediente for the health and saluacion of all men, whom his will and mynde is, that they bee in a readinesse against all tymes and houres. Therefore lyke as lightenyng soodainlye flashyng foorthe, dooeth shewe his fierie brightnesse from one syde of the aier as ferre as the other syde against it, before ye haue any perceiueraunce that any suche thing is to come: so shall the cummyng of the soonne of man bee, (certes with no small glorye, but yet vnlooked for) at suche a daye as hymself and no mo knoweth, & will in any wyse haue thesame to you vnknowen. But his maiestie he shal not shewe foorth, before that he shall haue throughly fulfylled the dispensacion of his lowenesse and humilitee. For the waye to the brightenesse of the kyngdome of God, must first bee shewed: and the doore of the kyngdome of heauen muste first be opened, that men maie entre in. Otherwise to a veray smal benefite or commoditie should the kyngdome of God come, for suche persones partes, as haue not prepared themselfes to thesame. Than ere the maiestee shall shewe it selfe, whiche ye dooe affectionately desire before the due tyme, the soonne of man must suffre manye thynges, and muste bee condemned of this nacion: to the ende that as in a fyer fyrst mounteth ꝑ smoke, and than afterward shooteth vp the flame: so maye the glorie of god more clerely shewe forth it selfe, after the open shame and reproche of this worlde.

And they shall saye to you se here.

But fyrste must he suffre manye thynges.

The texte

And as it happened in the daies of Noe: so shall it bee also in the daies of the sonne of man. They did eate and drinke: they maried wiues and wer maried, euen vnto that same daie that Noe went vnto the arke: & the floud came and destroied them al. Likewise also as it chaunced in the daies of Lot. They did eate, they dranke, they bought, they solde, they planted, they builded. But euen thesame daie that Lot went out of Sodome, it rained with fier and brimstone from heauen, and destroied them al. Euen thus shal it bee in the daie whan the sonne of man shal appere. At that daie, he that is on the house toppe & his stuffe in the house, leat him not come downe to take it out. And leate not him that is in the field turne backe again to the thinges that he leatt behinde. Remembre Lottes wyfe.

But

But that the saied day may not take a man tardie, the remedie and prouision is easie, if euery one so prepaire hymselfe to be in a readinesse, as though thesame day wer euen nowe euerie moment cumming at hande. But men beyng wedded vnto the worlde, will promysse and warraunt themselfes of a longer daye ere it come, yea or that suche a day will neuer come at all, and beyng careless by reason of suche hope, they will idlely geue themselfes to their own lustes and appetites. Therefore thesame chaunce shal come in the daies of the sonne of man, whiche happened in the dayes of Noe. They toke wyues and they gaue out their daughters to mariage, as though the floudde, which was differred for a time, would not haue come at al. But the euil misaduenture came soodainlye vpon theim & tooke them tardy. Onely Noe with a fewe mo was saued by meane of the Arke. The residue perished euery one of them. And euē a muche like sighte also there was to bee seene in the time of Lot: for because there was some delay made of goddes vengeaunce, thei conceiued an opinion, that it should be vnpunyshed, what soeuer synne they committed. And therupō beyng voide of al care, they eate and dranke, they bought and sold, thei plāted & set trees, thei made buildinges. But the stroke & vengeaunce of god lighted soodainly vpon theim also, whan they wer al voide of care, & thought nothing vpon it. For the selfe same daye, whan Lot forsooke the citie of Sodome, and departed his waie thens, it rained down fier and brimstone from heauen, and soodainly destroied them al. And euen the verey same thing to see to, shal there bee in the worlde, whan the sonne of man shal soodainly shewe forth his maiestee. Whansoeuer that daye shal growe & come fast vpon the worlde, leat al care of worldly thynges be shaken of. Leat euery man in the present perill, no more but looke for sauing himselfe to escape as he may. Therfore whōsoeuer thatsame day shall find in ỳ house toppe, al his gooddes leaft beneath in his house, leate him not go down to take away with him such gooddes as he hath there: but leat him onely thynke vpō sauyng of himselfe. Semblably if ỳ saied daye shal by chaunce sodainly finde any man abrode in the field, leat him not flee home to escape it: for ỳ peril shal come ouer fast vpō him, to leat him haue any time of laisure at all. Euery bodye as he shall ber found, euen so leate him with renning away as faste as he can, saue his life. Call ye to remembraunce what chaūced vnto Lottes wife. She did no more but turne her to loke backe, and perished immediatly, so yll dooeth the swift stroke of the saied ciuil suffre any more delay or tariaunce at all. Suche an one what euer he bee, shalbe the more safe from the peril, as shalbee lighter burdened then an other to flee.

And it happened in the dayes of Noe. Gene. viii. b. Mat. xxiiii.

Like wise also as it chaūced in the dayes of Lot. Gene. xix. f.

At that daye he that is on the house toppe. &c.

Remembre Lottes wife.

The texte.

Whosoeuer will goe aboute to saue his life, shall lose it: and whosoeuer shal lose his life, shal saue it. I tell you in that nighte there shalbee twoo in one bedde, the one shall ber receiued, & the other shalbee forsaken. Two shal bee a grinding together, the one shall ber receiued, and the other forsaken. Two in the fielde the one shalbe receiued, and the other forsaken. And they answered, and saied to him: where lorde? He saied vnto them, wherseuer the bodie shall be, thither will also the eagles bee gathered together.

And at that houre or day, to goe seke or prouide suche thynges, wherewith we commonly vse to fetre a sure staigh for our life to come, as (for example,) apparel, money, dwelling places or suche other thynges, shalbe none other, but casting awaie & leting of the life. But suche an one as casting away from hym al pestreaunce and heauy carriage, shal not regard the helpes & staighes of this present life, but shall leat thē goe: such an one shalbe sure to winne life.

For

For at that day there shalbe no laisure ne space to thynke of the lyfe of ỹ body, whan the lyfe of the soule shall turne in the whele of beeyng in hallarde and leoperdy. Neyther goodes, ne place, ne thys or that kynde of liuyng, shall in that peril saue any man: but a mynd that is ready to departe awaie hens. For of twoo persones beyng as nere together as is possible, sodainely shal the one bee taken to life, and the other shalbe leaft behind to damnacio. Thus much I tell you to abide vpon. That night in which the sonne of man shal come, there shall bee two persones lyeng in one bedde, and them two shall the diuerlitie of te warde soodainly parte in sondre. For the one shalbe taken vp to euerlasting blisse, and the other shalbee leafte behynd to endlesse damnacion. There shall bee twoo persones grynding in one mille: of whiche the one shall bee taken, and the other leafte behynd. Twoo persones shalbe at their housebandrie labouring in the fieldes: one of theim shalbee taken vp, the other shalbe leaft. Whan ỹ disciples heard al this as it had been halfe in a dreme, not vnderstandyng what it mente, they saie vnto Jesus: where maister? They were still in a dreame of the fleashe, and seke to knowe the place of this kyngdome. Than Jesus myndyng vnder a derke couert to signify vnto them, ỹ the holy people, whereseuer they shall bee found, shall not bee disseuered from the Lord, aunswered: wheresoeuer there shalbee caryan, thyther will the Eagles also drawe and gather together. It forteth not in what place ye be, so that ye be with me, whiche am the feder of your soules, and doe fede theim with myne owne selfe, who am the foode of endlesse felicitie.

In ỹ nyght there shal be two in one bedde &c

The .xviii. Chapter.

The texte

¶ And he putte foorth a parable vnto them, signifiyng that men oughte alwaie to praie and not to be werie, saiyng: There was in a certaine citee a iudge, whiche feared not god, neithir regarded man. And ther was a certain widowe in the same citee, & she came vnto him, saiyng: auenge me of myne aduersarie. And he would not for a while. But afterwarde he saied within hymselfe: Though I feare not God, nor care for mã, yet because this widowe is importune vpon me, I will auenge hir, leste she come at the last & raill on me. And the Lord saied, heare what the vnrighteous iudge saieth. And shal not god auenge his elect whiche crie day & night vnto hym, yea though he differre theim? I tell you that he will auenge theim, and that quickely. Neuertheleste, whan the sonne of man cometh shal he fynde feith on the yearth?

That men ought alwaie to praie. &c

And forasmuche as the last ende of the worlde, beeyng at hande, there shall arise most grieuous persecucios against the godlye, in somuche that if it were possible they were wrought, euen the verey elect and chosen persones shalbe seduced, (albeit in verey dede the insaciable peruersnes of the ciuil doeth neuer at any time surceasse to be cruell & full of tirany against the good:) the Lord Jesus teacheth his disciples & seruauntes, that in al their aduersitees they shal from none other place aske helpe or succour, but at the handes of God: neither goyng about any auengemente in the meane whyle, nor defendyng one displeasure receiued, with dooyng an other for it. That if God doe not at the first houre deliuer theim from affliction: yet must they not therfore surceasse from praiyng. For he will vndoubtedly heare the prayers of his seruauntes, when opportunites of tyme

shal be

shal bee, and the delayng therof shall turne to the benefite of the Godly: yea, and so muche the more grieuously shal the vngodly bee oppressed, as they had perswaded theimselfes, that whatsoeuer they dyd therin, they shoulde dooe it, and no man to say blacke theyr eye. This lesson did the Lord Jesus with such a parable as here ensueth enprinte in the hertes of his disciples & seruauntes. There was (saieth he) in a certayne citee, a certain iudge or gouernour, beyng bothe a wicked man, and also void of al shame & honestee, as one that neither stood in any feare of God, ne had any reuerence towardes any mortal man. His wickednesse made hym in case that he feared not God: & his great power brought hym to the poynte that he woulde shewe no reuerence to manne. And so it was, that in the same citie there was a certaine wedowe, who beyng sore oppressed of her aduersarie, went vnto the sayd high iudge, in whose handes rested the highest power, and she prayed him of his helpe and ayd against the violent oppression of her aduersarye. Syr (sayeth she) my matter is veray good and true, and yet am I ouertroden throughe the rychesse and frendshyp that myne aduersarie hathe in your courte. I am a poore wedowe and alone woman destitute of frēdes. I praye you see a redresse in the cause of my right against ỹ violence of mine aduersary. Where he was oftentimes thus spoken to by the wedowe, yet neuertheless a longe tyme he woulde not bee acknowen of the matter, nor woulde not helpe the wedowe, whereas suche greate power is geuen to certaine men euen for such a purpose onely, that thei should be helpers and succourers of orphanes, of wardes beeyng in nonage, of wedowes, & of poore folkes, againste the riche men & mainteners of brableyng matters. At the last whan she woulde make none ende of cryng vpon hym, the iudge begoonne thus to thinke within himself. Although I neither stand in feare of God, ne beare any reuerence to any man aliue, yet because this wedowe is importune vpon me with her vnsatiablenesse in that she will not bee aunswered, I wyll help to rid her from the oppression of her aduersarie, not for any good mynde that I beare her, but leste she wil els at length come againe, and beeing so many times shaken of, will with her raillyng sette a greate blurre on myne honestee and good name, in that I occupyng the roume of the chiefe iustice & iudge in this citee, haue yet neuertheless wilfullye and stiffely leate a wedowe bee without helpe or redresse, whan she was wrongfullye ouertroden. Whan Jesus had thus tolde out all this parable, he sayed by and by after it: Dooe ye heare what this iudge saieth, being both an vngodly man, and an il disposed: Beeyng ouercomed with the importunitie of prayng and entreatyng, he holpe the wedowe: and God who is moste iuste, and mercifull towardes hys elected beeyng called vpon with nightly and also daily prayers and crynges, wyll he weare deafter and deafter, and not deliuer his seruauntes from the violence of such as oppresse them, but wyll with a slowe and a patient mynde suffre theim to bee oppressed with afflictions and neuer see anye auengemente ne redresse therof? Nay, this I saie vnto you to bee bold on: he wil not suffre it to bee so: but eyther he wyll conuerte theyr hertes, in sort that their wyll being chaunged, they shall ceasse to dooe you any more affliction, or els he wil take awaie from theim habylitie and power to dooe harme, or els suche as bee hys elected, he wyl for altogether quickely deliuer from all euil, and remoue them to a place of rest euerlastyng. I wys whan that same laste daye of iudgemente shall bee ons come, nowe shal neither Satan, nor his worcking tooles the yll

There was in a certaine citie a iudge which feared not God. &c.

And shal not God auenge his elect?

men,

men, bee of power any thyng to doe against those, whome God hath specially chosen aforde to be partakers of hys kyngdome. For whan the wickednesse of the erthe is come to the highest, than shal the sonne of manne, sodainly come: and in verai dede sooner shal he come, than the erthe menne thynketh for. But at the tyme whan the sonne of manne shall come, shall he (trowe ye) fynd feith vpon the yearthe? For aswell the multitude as also the perverseneſſe of erthe persones shall bee so greate, that feith shal remaine perfect and whole but with a fewe. Yet not withstanding with whomesoever thatsame constaunt feyth and trust in God shal be found, thesame persones shall be deliuered, God beyng the auenger of their cause.

Neuerthelesse whan the sonne of mā cometh.

The texte. And he tolde this parable vnto certaine whiche trusted in themselues that they were perfect, and despised other. Twoo men went vp into the temple to praie: the one a pharisee, and the other a publicane. The pharisee stoode and praied thus with hymself: God I thanke thee, that I am not as other men are, extorcioners, vniust, aduouterers, or as this publicane. I fast twise in the weeke. I geue tithe of al that I possesse. And the publicane standing a ferre of, would not lift vp his yes to heauen, but smote vpon his brest, saying: God be thou mercifull to me a sinner. I tel you: this man departed home to his house iustified more then the other. For euerye one that exalteth hymselfe, shall be brought lowe: And he that humbleth hymselfe, shal bee exalted.

So with the parable afore goyng he putte suche people in a feare, as beeyng openly wicked, were daily scourges vnto the godlye. But there was a pharisaicall sorte of vyghteous men, puttyng their trust in their owne woorkes, and presumpteously taking vnto themselues the laude and title of righteousnesse by the same woorkes, wheras no creature is iust afore God: and such dyd not onely stande in their owne conceiptes like fooles, but also in comparison of theim selues despised others, as sinners, whereas the humilitie of the others is more acceptable before God, then the woorkes of anye suche. The Lorde Jesus aswell against persones of suche pharisaicall righteousnesse, as also to the coumforte of synners from the botome of theyr hertes misliking themselues, putte foorth suche a parable as here ensueth.

So it befel that twoo certaine persones went vp into the temple for to praie, of whiche persones the one was a Pharisee, and the other a Publicane. The Pharisee stādyng nigh to the propiciatorie or mercieseate, as it ye should saie in Englishe, the high aulter, like one that was woorthye to talke with God eué at his verai elbowe, praied in this sorte within himselfe. I thanke the o God, for that I am not lyke vnto other menne, whiche liue by robbyng and stealyng, whiche encrease their substaunce by fraude and guyle, whiche pollute other marryed mennes beddes with aduoutrye, or finallye, whyche bearyng offices of inkampe and slaundre, dooe piele the people of God for their princes pleasure, of whiche sorte thys publicane here is one. I doos not geue my selfe to excessiue eating and drinking, as the most parte of people dooe, but I fast twyse in the Sabboth, that is to saie, twyse euery weke, and so farre am I from defrauding of any bodye, that I geue cōtinually the tenth part of al my goodes in almes to the poore. This was the maner of praiyng of this the swellyng proude pharisee, who although he recited thynges that wer true, and gaue thankes to God: yet euen in this verai pointe he displeased the yes of god, that he liked hymselfe well, playng the flaterer towarde hymself, and full of despitefull woordes againste the neighbour. The Publicane contrarie wise altogether misliking hymself, because hys conscience yelded

Twoo men went vp into the temple to praie.

hym

hym gyltie of many sinnes, stode a farre of from the holy thynges, so muche ashamed and repentaunt in hymselfe, that he durst not so much as lyft vp his eyes to heauen: but he knocked his brest, saiyng: O God be thou mercifull vnto me a synner. The pharisey did no moze but geue thankes, as one ỹ thought hymselfe to want nothyng vnto perfite godlynesse: neither dooeth he confesse any offences, wheras euē in this very praiyng he did most grieuously synne, makyng bauntes of his owne doynges, and despising one that was penitent, a proud presumptuous prayser of hymselfe, and a rashe accuser of the neighbour. The Publicane on the other parte maketh no rehersall ne mencyon at all of his well dooynges. He onely acknowelagyng his euils, knocketh his brest, that knewe what state it stode in, and lamentably calleth foz the lozdes mercie. Wyll ye knowe the ende of these contrarye maners of praiyng? The said Publicane who had cum a synner into the temple, wente his waye home moze eightеous in the sighte of God, then that same Pharisee who thoughte hymselfe a man of moste perfite iustice. Foz whosoeuer magnifyeth hymselfe in his owne mynde, shalbe cast downe in the syghte of god. And whoso casteth hymselfe doune in his owne herte, shalbe exalted on high in the sight of God.

I saie vnto you: this man departed iustifyed more then the other.

They brought vnto him also young children, that he should touche thē. When his disciples sawe it, they rebuked them. But Jesus (whan he had called them vnto him) said. Suffer children to cum vnto me, and forbid them not. Foi of suche is the kingdom of god. Verilye I saye vnto you: Whosoeuer receiueth not the kingdom of god as a child, shall not enter therein.

The texte.

And beholde, an other occasion, whereby foz the Lozde to commende vnto vs humilitie and softenes, coupled with simplicitie and plainesse. Mothers brought their young babes vnto Jesus, to the entente he should touche them and blesse them: thinkyng that it shoulde come to passe that thesame chyldren should by that meanes be in the moze safetie frō suche chaunces and diseases as that age is commonly wont to bee in daungier of. The disciples, whan they sawe the thyng, rebuked the women, because thei did with suche trysting matters trouble the lozde, hauyng otherwyse (as they thoughte) his handes full enough of busynesse already. But Jesus, although he knewe al thissame to bee dooen by his said disciples of a certayn good diligence, declaring their readinesse, to dooe their duetie toward hym, yet to expresse vnto vs an exaumple of simplicitie, of humilitie, and of innocencie, and al vnder one togeue a lesso vnto pastours, that they ought not to despise any body, be he neuer so meane oz so weake, he called his disciples together vnto him, & saied: Suffre ye the children to cum vnto me, noz be not againste it, that thei may be brought vnto me, foz vnto suche belongeth the kyngdom of god. Leat an exaumple be shewed foozth vnto all creatures, that they may vnderstande to what degree of perfection they ought to grow. These litle ones knowe no fashions of clothyng ne counterfaityng, they are not acquaynted with pryde ne haultnesse of loke, they knowe not the way to strike a gayn whan they are striken, they can no skill to geue reuiling wozdes again, thei knowe not what auarice meaneth, they can no skill of ambicio, it is mere innocency that is in them, it is mere simplicitie without any fraude oz guile. This wozde I saye vnto you to truste vnto: the kyngdome of God receyueth none, but suche as bee reformed and chaunged accozdyng to this patterne. Therfoze onlesse a man cum to the doc-

But Jesus saied: Suffer the children to cum vnto me.

Whosoeuer receiueth not the. &c.

trine of the gospell with the lyke simplicitie that these children are of, he shal not enter into the kingdome of God.

The texte. And a certain rewler asked him, saying: Good maister, what ought I to do to obtein eternall life? Jesus said vnto him, why callest thou me good? None is good saue god onely. Thou knowest the cõmaundementes: Thou shalt not cõmitte aduoutry: thou shalt not kill: thou shalt not steale: thou shalt not beare false witnesse: honour thy father and thy mother. And he said: all these haue I kept frõ my youth vp. Whan Jesus heard that, he said vnto him: yet lackest thou one thyng. Sell al that thou hast, and distribute vnto the poore, & thou shalte haue treasure in heauen, and cum folowe me. Whan he heard this, he was sorye, for he was very ryche. Whan Jesus sawe that he was sorye, he said: With what difficultie shal they that haue money, entre into the kingdom of god? It is easier for a camel to go through a nedles eye, then for a riche man to enter into the kingdome of god. And they that heard it, said: And who than can bee saued? And he said. The thynges whiche are vnpossible with men, are possible with God.

Good mayster what ought I to doe?

Than agayne came there vnto Jesus one of the great states and the heademen, as one that shoulde bee euen in verye facte a plain declaracion, what it ment that Jesus had saied concernyng the state of chyldren: And thus sayed the great man: Good maister what maye I dooe to atteyne euerlastyng lyfe? Than Jesus willyng to notifie that this surname, good, serueth to none, but to god onely, who of his very proper nature is good, aunswered hym thus:

Why callest thou me good? &c.

Why dooest thou cal me good? None is good, sauyng god only: not for that the lorde dooeth not acknowlage the surname of good, as due vnto hym, as touchyng that he was God: but because the sayed ryche man attributed the woorde good vntõ Jesus, as beeyng a man, yea and woulde peraduenture haue taken it to himself too, if any such occasion had cum in place: Wherfore did not after a right sorte call Jesus good, whom he did not yet beleue to bee god. And for this cause did the lord at that time refuse the honour of this title, because he wel vnderstode the demaunder of the question not to be vtterly voyde of swellyng pryde, as one that thought himself to abounde in many good woorkes. And Jesus because he would shewe foorth the mannes sore, saied: Thou knowest the preceptes of Moses lawe, that is to wete: Thou shalt not kyll: thou shalt not committe aduoutrye: Thou shalt not doe theefte: Thou shalt not beare false witnesse: Honour thy father and thy mother. To these woordes sayed the other, as one mynding to beare away a prayse and commendacion of perfite righteousnesse: All these poyntes euery one of them, haue I duely kept euen from the beginnyng of my youth.

Thou knowest the cõmaundemẽts.

This saiyng was not feare from that saiyng of the Pharisee aboue specified: but it was a great dele short of the symplicitie of the young chyldren last afore declared. One faulte therfore there was opened hereby, but there was an other priuie faulte hidden besides also, whiche made him vnapte for the kyngdome of God. Jesus therefore because he woulde discouer ỹ other fault too, said. Thou lackest one pointe yet. That if thou wylt enter the kingdome of the gospell, goe thy waies, sell all that euer thou hast in thy possession, and by distributyng it abroode in almes to the poore, laye vp a treasure for thy selfe in heauen. That dooen, beeyng free, and rydde from all lette and encumbraunce, come than, and folowe me. The sayed demaunder whan he had heard these woordes, was striken with great sorow, for he was exceding ryche. He was not yet reduced nor broughte to the paterne of a young child, forasmuche as the loue of ryches he had possessed his herte. Than Jesus seing hym to depart an heauy man, who did in suche sort sue for to come to ỹ blisse of

Sel al that thou hast.

He was sorye, for he was verie ryche.

of the kyngdome of heauen, that neuertheleſſe he coulde not contemne the ryche ſſe of this woꝛld: turned to his diſciples, and as one beyng in a great meruail, he ſaied: How hardely ſhall thoſe whiche are heauy laden with the burden of ryche ſſe, enter into the kyngdome of God thꝛough the naꝛowe gate? For an eaſier thing it is foꝛ a camell to perce thꝛough the eye of a nedle, then foꝛ a riche man to entre the kingdō of god. The diſciples beeyng with theſe wooꝛdes ſoꝛe troubled in their myndes, ſaied: If no ryche mā do entre thyther, who than can be ſaued? foꝛ one ſhall fynd but a fewe perſons, but either they haue ryches oꝛ couet to haue. But he recomfoꝛted the diſmaiyng of his diſciples again, ſaiyng: The thing whiche with men is vnpoſſible, is poſſible enough with god. It is not of mannes powꝛer to deſpyſe ryche ſſe, and ſuche other commodities as folowe at the taile of richeſſe. But this ſtrength and ſtouteneſſe of hert dooeth god geue vnto ſuche as thꝛough ſimple and vnfeyned beleuyng, dooe ſhewe themſelfes apte foꝛ to receyue his gyftes. And he is with god no longer taken foꝛ woꝛldely ryche, whoſoeuer hath laied away from hym the loue of money, and in ſuche wyſe poſſeſſeth his money, that he wil with all his herte leaue theſame, as oftenas reſpecte of health and ſalua-cion euerlaſtyng ſhall requiꝛe it.

It is eaſier foꝛ a camell to goe thorough a nedles eye. &c.

The thynges whiche are vnpoſſible. &c.

Than Peter ſaid: Loe we haue foꝛſaken all and folowed thee. He ſaid vnto them. Uerilye I ſay vnto you, there is no man that hath foꝛſaken houſe, either father oꝛ mother, either bꝛethꝛen, oꝛ wife, oꝛ childꝛen (foꝛ the kingdome of gods ſake) whiche ſhall not receiue much moꝛe in this woꝛlde, and in the woꝛld to cum, life euerlaſtyng.

The texte.

Of theſe wooꝛdes the Apoſtles conceyue a good hope, the moꝛe parte of whom had left altogether whatſoeuer it was that thei were owners of foꝛe. Therfoꝛe in the behalf of thē al ſpeaketh Peter, ſaiyng: loe we haue left al, and haue folowed thee, we haue perfourmed euē ꝑſame point alſo, which thou diddeſt earneſtly requiꝛe of the ryche man. Than although it was but a bery ſmall poꝛcion that Peter and Andꝛewe had left (albeeit if they had had moꝛe, moꝛe would they haue foꝛſaken:) The Loꝛde commeth them thanke foꝛ their readineſſe in that they had doen, and becauſe they ſhould not nede to repente them of that they had dooen, ſheweth that great gain it is, to haue loſt woꝛldely ryche ſſe foꝛ the kyngdome of God. Foꝛ in lieu and place of tranſitoꝛy and vyle thynges by thē conteīned, bothe here in this woꝛlde the mynd and ſoule is enryched with goodes heauenly, and alſo in the woꝛlde to come endleſſe felicitie is repaied foꝛ them. Than furthermoꝛe hereupon thus ſayd the Loꝛde. This I auouche vnto you foꝛ a matter not to be doubted of: not to you onely ſhall it turne to great gaines in the ende, to haue left foꝛ my ſake the litle ſlender poſſeſſions that ye had: but alſo, whatſoeuer perſon ſhall foꝛ the reſpect of the kingdom of god foꝛſake either houſe, oꝛ father, oꝛ mother, oꝛ bꝛethꝛen, oꝛ wife, oꝛ childꝛen: he ſhall bothe in this preſēt life receiue much mo thynges and alſo better then he lefte: and moꝛeouer in the woꝛld to cum, he ſhall receiue life euerlaſtyng.

Jeſus toke vnto him the twelue, and ſaid vnto them: Behold we goe vp to Jeruſalem, and al thalbe fulfilled, that are written by the pꝛophetes, of the ſoune of man. Foꝛ he ſhalbe deliuered vnto the Gentiles, and ſhalbe mocked, and deſpitefully entreated & ſpetted on: & whan they haue ſcoꝛged him, they will put him to death. And the third day he ſhal aꝛiſe again. And they vnderſtode none of theſe thinges. And this ſaiyng was hid from them, ſoo that they perceyued not the thynges whiche are ſpoken.

The texte.

After that he had with these sayinges somewhat lifted vp and chered the hertes of his disciples agayn: he tooke with him the twelue apostles, whō it was not behoueable to be ignorant of any thyng which were wrought and doen for the redēpcion of mākind. And now begynneth he euen sūwhat openly and plainly to beate the matter into their heades concerning ꝑ death which he should at Jerusalem wittingly & willingly dye, accordīg to the foresayinges of the prophetes. For he knew very wel that thei should be very sore dismaied and discūforted with the death of their maister, and for that consideraciō he doeth often beate this tale into their heades, to the ende that at the laste it may be engrauen in their hertes, and that by a litle and a litle, they myght bee enured to abide the matter, which as yet their eares abhorred to heare mēcioned or spoken of. And verily this was none vnbelefe in theym, but a certain earnest loue strōgly working in thē towardes their maister. Seuerally therfore from the cumpany, he begoonne to open vnto them, that the tyme of hys death did now approch. Behold (saieth he) we are now goyng vp towardes Jerusalem, and there shal all thinges be accomplished that haue been writtē by the prophetes concernyng the sonne of man. For he must be deliuered into the handes of the Gentiles, and of them shall he be scorned and scourged, and spetted on. And after that they shall haue scourged him, and shall haue mynistred vnto hym all kyndes of reproche and vilanie in wordes, thei shal in fine put hym to death: but he shal aryse agayne the third day from death to lyfe. But this talke, because it was nothyng swete ne pleasaunt, could in no wise sink in to the Apostles stomakes: (as commōly we are harde of belefe in such matters as we would not with our good willes haue to bee true.) And they coulde in no wyse perceiue the mysterie of the crosse, wherhence redēpciō and saluacion should by a newe found conueighaunce of god, cum forth and issue vnto the worlde. They had no luste ne fansy to beleue that a man whom they loued so entierly should dye of suche a violent kynde of death: neyther coulde they possibly beleue it likely, that suche an one should be put to deathe by the handes of the wicked, as was hable to do such wonderfull actes, and which had so many tymes escaped oute of the handes of suche as had attempted to assail him & fasten vpon him: and finally they doubted not, but that it myghte be afterwarde an easier thyng for hym to bryng to passe, not to dye at al, thā to reuiue again from death, as he said he would, yea and they thought it better not to dye at all, then after death to bee restored to life again.

And althoughe they coulde not doubte of their maisters trueth in hys wordes: yet did they in this maner flatter their owne affeccions: & they enterpreted that in these wordes of Jesus there lay priuily hidden some figurate & mistical maner of speakyng, suche as the lord did of a special property that was in him very muche and often vse to bryng in, begilyng by meanes of that same colourable speakig, not only the people, but also the very apostles selues: as (for exaūple) whā he willed thē to beware frō ꝑ leauē of ꝑ pharisеis: whā he aūswered that he had an other kind of meate whiche he houūgred for: whā he taught thē for a lessō, that a camel might soner passe through a nedles eye, then a riche man entre into the kingdome of heauen: whan (signifiyng that his doctrine must be receiued and conueyed throughly into the very bowels of the soule,) he saied that no man shoulde haue lyfe in tyme to come, onlesse thesame shoulde first eate his flesshe, and drynke his bloude: And finally whā

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he p;omysed that hymselfe would within thzee dayes space reedifie the temple, after it were destroyed by the Jewes: with suche suspicions and conjectures as these, did the Apostles flattre their affection, and in dede heard the woo;des of Jesus, but they heard them as it had been halfe in their slepe, but as fo; the pith and effectuall meanyng of the wo;des, they did vttrely not vnderstande. And this was doen as the state of the tyme than required, by the Lo;des permission and sufferaunce, to thend, partely that they might by a litle at once better and better bee enured to the thyng, whiche shoulde afterwarde bee incomparably bitter vnto them, and partely because they shoulde not befo;e the tyme scattre themselues ab;ode by fleyng from their mayster, by whose communication they were yet in many matiers to be schooled. They could not yet th;oughlye see ne perceyue the p;iuities of Goddes wo;kyng and conueighaunce, because they had the yes of they; mynde in manier sterke blinde with muche foggie derkenesse.

The texte. And it came to passe, that as he was come nigh vnto Hierico, a certayne blynde man sate by the wayes syde beggyng. And whan he heard the people passe by, he asked what it mente: And they sayed vnto hym, that Jesus of Nazareth passed by. And he cryed, saying: Jesu thou sonne of Dauid, haue mercie on me. And they which went befo;e, rebuked hym, that he should holde his peace. But he cryed so muche the mo;e, thou sonne of Dauid, haue mercie on me. And Jesus stoode styll, and commaunded hym to be b;ought vnto hym. And whan he was come nere, he asked hym, saying: what wilt thou that I doe vnto thee? And he sayed: Lo;de, that I maye receyue my sight. And Jesus sayed vnto hym, receyue thy sighte, thy fayth hath saued thee. And immediately he receyued his syght, and folowed hym p;aysyng God. And all the people, whan they sawe it, gaue p;ayse vnto God.

But yet muche mo;e wer the others dymme of sight, which were of lesse familiaritie with the Lo;de. Fo; the fountayne of healthy is the knowyng of Jesus. Fo; to know him, is to haue perfect sight. Feith is b;ight light, the earthly desires and lustes of this wo;ld are darknesse. And beholde a casuall chaunce, which maie laye playn befo;e your yes, how we maye see Jesus: for in one blind man is set fo;th an example, how the blindnesse of the soule maye bee taken awaye from many. There sate one in his waye, a man dep;iued of the sighte of his bodily yes. But (Lo;de) how many were here folowyng the trayne of Jesus, which sawe a great deale wurse in they; soules, whan euen the verai twelue Apostles had they; yes yet styll ouergon with the derke slyme of ignoraunce, that they coulde not vnderstande the Lo;des manifest sayinges. Than so it befell, that when Jesus beeyng on his waye towardes Hierusalem, was nowe not farre from Hierico, there sate a certayne blynde manne by the highe wayes syde beggyng. This blynde creature, whan aswell by the noyse of heatyng folkes speake, as also by trampleyng of feete, he percepued verayе well that a great multitude of people passed by, demaunded what the mattier was (as in dede suche kynde of people are so muche the mo;e curious and inquisitiue of suche thynges, because they lacke they; yes.) Aunswere was made vnto him, that Jesus of Nazareth was passyng by thatsame waye.

The partie immediately hauyng concepued in his herte a feythful trust by reason of suche thynges as he had heard of Jesus: cryed out aloude, saying: Thou Jesus the sonne of Dauid, haue pitie and compassion vpon me. Unto his impo;tunitie he added also swete woo;des of flatterye, and that was euen metely well acco;dyng to the facion and guyse of beggers. But the companye that went afo;e Jesus, rebuked him, and bidde him to holde his peace, suspectyng that he would haue craued an almes of the common rate, and also fea-

He cryeth saying: Jesus thou sõne of Dauid, haue mercie vpõ me.

tyng leste beyng a slouenly felowe and vnslightly in his geare, and a common begger by the high wayes syde, he should haue been somewhat noyfull or troublesome vnto the Lorde.

But the blynde manne the more that the people clattered agaynst hym, so muche the more earnestly dyd he crye, repeatyng styll the same wordes whiche he had spoken afore: Thou Jesus, sonne of Dauid, haue mercie vpon me. Because he could not see Jesus, he did so muche the more streygne his voyce, as a man beyng ignorannt how ferre Jesus whom he called vnto, was from him. Than Jesus who had made as though he heard hym not, though he had cried but with a loude voyce once or twyse or thryse afore, of purpose to make the faithfull truste of the partie the more euident to all the cumpanye, at the laste stayghed on his waye, and commaunded the blynde man to be broughte vnto hym, of purpose to occasion the eyes of all the whole cumpanye to the diligente beholdyng of the myracle.

What wilt thou that I do vnto thee?

And whan he was come to Jesus, the lord asked this question of him: what is thy wyll that I should dooe vnto thee? It was not ignorannte to him what thyng the blynde man wished to haue: but he woulde haue the confession of the euill vttered in wordes, to thende the myracle might bee the more euident. For some are wont to feigne a blyndnesse in themselues, that they maye thereby receyue the larger almes: yea, and some there were peraduenture in the company, which if they had been in the blynde mannes case, would not haue been bolde to hope for any ferther thyng, then some almes or rewarde in money. For the Lorde also, though after the estimacion of the worlde, he was but poore, yet did he vse to geue vnto the poore, some portion of suche thynges as were geuen hym by his frendes for his sustentacion. But the blynde man with a great affiaunce and faith, sayed: lorde make thou, that I maye haue my sight agayne.

In these wordes did he craue the thyng, whiche by any that was no more but a mere man, could not bee assured vnto hym, castyng no doubtes but that Jesus foorth with, bothe could do it, as one moste mightiest, and also woulde, as one moste mercifull. Jesus therfore makyng a lyke quicke aunswere to this quicke and ready fayth, restored hym his eyes with a worde agayn, saying: receiue thou thy sight agayn. Thy faith hath saued thee. He had seen Christ with his faith ere he sawe hym with the eyes of his body. This fayth verily is that thyng whiche obteyneth all without exception of the moste merciful lorde: this fayth it is whiche in the thickest derkenesse of synne, yet calleth a ferre of to Jesus, that he maye shewe mercie. The conscience and priuie knowelage of his naughty synnefull actes paste, doeth tangle agaynst him whan he cryeth: but feruentnesse of fayth doeth so muche the more eagrely streygne the voyce.

Thy fayth hath saued thee.

Suche maner beggers doeth the Lord Jesus loue: and for none other consideracion doeth he many tymes make delaye of that that is asked, sauing that the partie whiche is the begger maye be worthie to haue the more benefite. And in moste diepe derkenesse do suche people lye, which worshyp stockes and stones in stede of God: to whome they? moneye, to whome their bealye is their god: who are bondeseruauntes to ambicion, to leacherie, and suche as set the worlde in an vproare through furious rageyng warres. Suche persones if they cannot yet come, to approche nere vnto Jesus, because they cannot see: yet at leste wise at the noyse of suche as doe throughoute the whole worlde preache the glorie of Jesus, leat them aske: what matter is this? And whan they shall

knowe

knowe that Jesus is passyng by, leat them not suffre the presente occasion to slippe away, but leat them with pieteous cryng wery his eares: And in case the priuie conscience of their naughty and euill dedes afore past, counsail thē to kepe silence: leat the clamoure of the faythfull beleuyng herte so muche the more instauntly knocke at the dores of his eares. Jesus is not deafe ne harde of hearyng to any body that asketh with faithful trust in hi: & he is of power hable to geue that is asked. He cryes passeth by, but he wil not go very ferre paste, if one straine his voyce. And happy is ỳ begger that euer he was born, at whose voice Jesus stayeth on his way. And what meruaill, if he stayed at the voice of one speakyng vnto him, sence he vouchsalued to cū so ferre a iourney, vnto a shepe that was lost? But more happy is the blind man, after he is brought vnto Jesus. For now is he very nere to his health. Neither cā he lōg be blind, whoso hath approched to ỳ fountain of al light. That same lord beyng the fountain of all glory doeth not put away the begger from him, & man being a sinner disdaineth the neighbour. After that thou art cum in presēce afore Jesus, after that thou art gon away frō thy selfe, there is no nede of any long prayyng: no more but speake the woord what thou wouldest haue, (but speake it with a perfite faith and affiaūce cōceiued not on thine own merites, but on his great power, and no lesse goodnes.) And immediatly shal thy sight cum again and saluaciō both together. For at once, assone as Jesus had said: Loke thou vp, he had his sight, and of a beggar, became a folower of Jesus traine, and an open declarer of gods goodnesse. yea, and moreouer the people also whan thei had seen so notable a miracle, gaue laude and praise vnto god.

The. xix. Chapter.

And he entred in, and went through Hiericho: and behold, there was a mā named Zacheus, whiche was a rewler among the publicanes, and was riche also. And he sought meanes to see Jesus, what he should be, and could not for the presse, because he was litle of stature. And he ranne before, and clymed vp into a wild figgetree, to see him: for he was to cum that way. And whē Jesus came to the place, he loked vp, and saw him, and said vnto him: Zachee, cum doune at once, for to day I must abide at thy house. And he came doune hastily, and receiued him ioyfully. And whan they sawe it, they all grutched, saying: he is gon to tarry with a man that is a sinner. And Zacheus stode forth, and said vnto the Lord: behold Lord, the half of my goodes I geue to the poore. And if I haue doen any man wrong, I restore him fower folde. Jesus sayed vnto him, this day is health happened vnto this house, because that he also is becum the chylde of Abraham. For the sonne of man is cum to seke, and to saue that whiche was lost. The texte.

AND this same blynde man to whome the Lord restored the vse of the light, doeth in a figure not vnaptly signyfie the people of the Gentiles. For as for the Jewes, ỳ lawe gaue sum piece of lyghte vnto them. But the Gentiles laye in moste diepe derknesse of ignorance, in so muche, that among the same a greate manye there were whiche verily beleued, that there was no God at all, and some others beleued that there were Goddes innumerable, but the same more full of mischiefe and abomination, then the very men selfe. Againe sum thought, that God tooke no care for the gouernaunce of worldly thinges. yea and sum also there were, which

reputed and vsed the sõne, the moone, oxen, dogges, apes, yea and lekes and oynõs for Gods. Among the Gentiles there were, that knewe no lawefulne determinate bandes of matrimony, but fulfilled the lust of the body in going together one with another after the maner of bruit beastes. Sum there were also with whom it was accounted a naturall thyng to haue killed theyr parentes whã they were aged. Others again there were, among whom it was a thyng lawful and vsuall to eate mans flesshe. Sum there were with whom it was an highe poynte of deuocion and of seruyng God, to kyll their mooste derely beloued children for a sacrifice to this or that deuil. What cã there be more lamentable then this blyndnesse? And yet this blynd man beeyng poore and destitute of all vertues, perceiued Jesus whan he passed by (whõ the nacion of the Jewes put away whan he came to them) he streyned his voyce of fayth, cryng aloude. Thou sonne of Dauid haue mercy vpon me. He cõstrained Jesus to stay in his goyng: he deserued to be asked what he would haue doen to hym: he confessed his blindnesse: he shewed the desire of his hert: lord that I may haue my syght: he receiued that he plainely in fewe woordes craued. Of a worshipper of monstreous thynges he was made a worshipper of Jesus: of a bondseruaunt to deuils and to all maner vices, he was made a disciple and a folower of Jesus: of a common beggar and crauer of a miserable almes, he was made a publisher of the power of god. And many a tyme more then once or twise are exaũples of this kinde laied in the lappes of the Jewes, to the end that either thei should amẽd frõ their vnbeleefe, or els they should make it open & manifest for the time to cum, that they were worthilye cast of, as mẽ that would not be made whol. And this figure certes was shewed at the enteraũce of the citie of Hierichо: but an other more euident exaũple sheweth it self anon after within the citie selfe. For as the lord beig entred into Hierichо, was goyng along through the middes of the citie encoũpaced on euerye side with an exceadyng thicke preesse of the multitude of all sortes: there was a certain man zacheus, hauyng his name of the thing and propertie that was in him (that is to wete, a man feruent in the earnest loue and desyre of righteousnesse) whereas in dede he was an head man among the publicans, yea and riche withall, and whereas neither the kynde or trade of his liuyng, ne the pãpering of fortune, did very well agree with suche an hert. And holdẽ he was with a great desire to see Jesus, to the entent he might know hym by sight also, of whõ the bruite and fame had spred abrode thinges so worthye to be marualled at. He beleued and also loued that he had heard, and for that cause muche accordyng to the exaumple of the inward desire of Simeõ, and of the Patriarkes, he did with an holy desirefulnes couet to satisfie his eyes too, with the blissefull and happye sighte of hym, as one that would haue attempted greatter thynges then that too, sauyng that softenesse and humilitie was a let therof, and euen for that very pointe the worthier to haue the more fruicion of the presẽce and cumpany of Jesus. A desire to haue a sight of Jesus had a long tyme holdẽ Herode too, he saw him at last, and bid away with him in despite, for in vain doth he see Jesus, who is not seen again of Jesus. But Jesus had seen zacheus, before that zacheus euer sette eye on hym. Herode would fain haue seen him that he might haue delyted his curyous eyes beyng a kyng as he was, by shewyng of sum myracle afore hym. But zacheus beyng desirous to see him what he should bee, because he woulde knowe

There was a man named Zacheus.

what

what man he was, and as he was, that is to wete, that same onelye soonne of God the authour and wozker of all saluacion vnto all creatures, beelevyng and trustyng in hym. It is no greate matter to see Jesus after the flesh with suche lyke yes as the Phariseis sawe him withall euery day, & yet had hym in derision. But the yes of the disciples are earnestly repozted to be blissed, who had deserued to see, that was to many princes of the earth denied. Simō the sōne of Jonas is by ỳ mouth of Jesus pronounced blessed, in that he sawe who Jesus was, whan he gaue this testimony of him: Thou arte that same Christe, the sōne of ỳ liuing God: but the Jewes sawe not who he was in that they sayed: Is not this Joseph the Carpentars sonne? but vnto the godly desire of zacheus shamefastnesse was a lette, that he did not breake into Jesus perforce through the cumpany, and the great multitude of people stādyng so thicke round about Jesus on euery side, was an other let. The short stature of his bodye was also the third lette. For he was a verye lowe man of stature. And lowe menne spiritually are suche, as are incumbente and dooe rest on filthy or vile and transitory thynges. For lowe and basse it is, whatsoeuer this worlde hath, if it be compared with the maiestie of the gospel. And of such persons cannot Jesus be seen, except they conueigh theymselfes into some high place: Jesus beyng aboue of a great heigth will not bee seen but of the lowe. Jesus beeyng in the middes among the lowe and vulgar presse of the people, is not seen, but of suche as haue troden the higheste toppe of al worldly thynges vnder their feete. And therfore to the ende that he might bee seen of all the litle lowe persones on euery side throughout all nations of the world, hymself afterward climed vp to the wood of the crosse standing aloft of a great heigth. Zacheus than beyng litle and lowe, not onely of stature of his bodye, but also in humblenesse of hert: to the entent he would stand aloft and see Jesus beyng alowe on the grounde, ranne afore, and toke vp an high place in ỳ way there as Jesus was to passe by. And an high stāding as good as it had been in a pulpit, he got ready for hym in a wylde figtree, whiche is there called a Sycomore (because it bringeth forth figges of the owne right kynde that other figtrees be of, and by reason therof is also called a figge of Egypt, and yet in leafe it resembleth the mulbery tree.) A great presse of the Jewes enuironed Jesus round about on euery side. The law had gon afore, the prophetes also had gon afore, & that present age did both on the one side and the other close him in round about. yea & yet at this day the nacīō of the Jewes dooe come behind after him: they learne what thynges Jesus dyd, & what thynges he taught: and yet can they not see who that same is of whom & by whom thei ought to hope for saluacion. Zacheus renning afore, prefigureth this felicitie, bearing verily a figure of ỳ gentiles. What is the cause therof? forsoth because the Jewe remaineth yet still alowe on the grounde, & cleueth to the carnalitie of the lawe. And Jesus is not seen, but onely of suche as frō the lowe and basse lettre of the lawe do auaūce vp thēselfes to ỳ loftier sence of the spirite. Doune out of this high standyng one may well see Jesus, who he is, and where he is. Otherwise in case a man remain still beneath amongest ỳ throng, that is to say, if thou haue no smatche at all ne sauouring of any excellent good thyng aboue the cōmon sorte: thou shalt oftentimes heare ỳ same deceitfull saying: loe here is Christ, and loe yonder he is. The phariseis they crie: loe here is Jesꝰ. The sadducees, they cry, behold, here he is. The Ebeonites

Math. xiii. Luke. x.

Math. xvi. Luke. ix. Johu. vi.

Marke. vi. Math. xiii. Luke. iiii.

And he ranne before, and clymed into a wilde figtree.

nites, they crye: behold, he is here. An other poynteth to sum one of the Pharisaical sorte, clad in a blacke frocke or cope, and saieth: loke this way, here is Christ. An other again, sheweth towardes an other of the Pharisaicall sorte goyng in a whyte wede, and sayeth: beholde, here is Christ: an other felowe shewyng many sondry colours and shapes of vestures, crieth here is Christe, here, here, here. An other sheweth to one that eateth nothig but fishe, & saieth: here is Christ. An other sheweth the gelded sort that are forbidden to mary, and saieth: here is Christe. O Jewishe and vnbeleuyng nacio. Art thou mynded or willing to se Christ? Climme vp to the tree on high, and take vnto thee the yes of Zacheus. He is not fain to see the robe of Jesv, but he coueteth to see and know his face. And the face of Jesus is couered in ỹ holy scriptures. Draw aside the vaile, lift vp thine vnderstandyng to tho thinges whiche are within it: & thou shalt see Jesus, thou shalt see from whence true healthe and redēpcio issueth forth vnto vs. The pharisee, he goeth iettyng bolt vpryghte, beyng in an high conceipte of hymself, and takyng vnto himselfe as his owne due right, the praise of righteousnes, and takyng vnto hymself the knowlage of the lawe: and while he thinketh hymselfe as great a man as nedeth to bee euen with the largest, and nigh enough vnto Christ euen harde at his elbow: he wil not vouchesafe but thinketh skorne to vse the sure helpe of the tree: but Zacheus beyng lowe in his owne yes, both climmed vp to the tree, and seeth that he wisheth to see. Yea & peraduēture this figtree too was like vnto that same other figtree, whiche the lord accursed, because that by the freashe greenesse of the leaues, it made one that were hungrie beleue that he should fynd fruite vpon it, where as in dede it had none: yet it was nowe tyme that after the figures of the law, and after the holy sayynges of the prophetes, it should bring forth the fruite of euangelical godlines. This was that same figtree, which the Lord commaunded to be cutte vp by the roote, onlesse, whā doūg wer laied about the rote therof, it would leaue to be still barain, and it was nigh barain in dede, had not zacheus climmed vp & stand vpon it. That same stemme of the Judaical figtree, brought forth grosse, vnsauery, and vnrype people: but after that zacheus had climed vp the tree, that is to saye, assoone as the people of the Gentiles was graffed in: now begonne it to bring forth fruite, such as the Lord Jesus loueth. Of the Jewes he was many hundred yeres loked for: at last he came vnto thē, he walked to and fro dayly in coumpany with them, and yet was not knowen among theym. The people of the Gentiles had no more but heard of the fame and report of Jesus: and beyng enkiendled with loue to know the same Jesus, whō the Jewes hanged vpon the tree, they came before the Jewes in feruentnes of faith: and acknowelagyng their own vnrighteousnes, lowe as they wer, contemned the lettre of ỹ lawe, contēned the ceremonies and figures (which the Jewes euē yet at this day enbrace for the very true substaūce of the thynges selfes,) and thorough euangelicall faith they see Jesus passing by in his Apostles, and acknowlage hym, and therby deserue to haue Jesus cum to them to be their geaste, and of his owne offre to soiourne in their house, forasmuche as the vnbelefe of the Jewes had expulsed and banished hym away frō them. All this while dooeth litle zacheus sitte still in the tree with ready yes lokyng for Jesus that was yet cummyng a good preatie way of, and was not yet throughly taughte by what marke he mighte knowe Jesus, sauyng onely that he was in a perfite

Mathe. xxi. Marke. xi. Luke. xiii.

hope

hope and trust of the thyng whiche he earnestly wished and desired. But whan the people came to the sycomore tree, zacheus peradventure was a matter of laughter, and a good sporte to a great many, forasmuche as beeyng a welthie ryche man, and in the office of customer, he stoode aloft in a tree to bee a gazer vpon one man and no mo. For he coueted not to knowe any other man sauyng onely Jesus. Than Jesus beyng delited with the notable fainnesse of the man, whiche fainnesse he shewed by his veray facte, by his countenaunce, and by his earnest lookyng with his yes: albeit Jesus had espyed hym afore too, yet to shewe vnto the Jewes an ersaumple of prompt beleuyng, he cast vp his yes on high, and sawe zacheus. And looke for no lesse at all tymes then some notable benefite of saluacion, as often as Jesus doeth vouchesafe to looke vpon anye persone. For his yes haue a medicinable kinde of charming. The other sought no more but onely to see hym: but in vayne doeth suche a partie see Jesus, who Jesus doeth not agayne vouchesalue to behold with his yes. Auaunce thyself vp from lowe and vile thynges: and Jesus will loke vp vnto thee. The loking of Jesus vpon any man hath a portion of good lykelyhood to come: but a matter and token of greater blysse it is to heare Jesus voyce. For where zacheus did nomore ne none other but beholde Jesus, the Lorde of his owne mere motion, sayed vnto hym, callyng hym euen by his name too, as a manne knowen vnto hym: zacheus come thou down quickely, for this daye muste I sotourne in thy house. We haue heard how the Lorde hath oftentymes goen to dyners to mēnes houses whā he hath been desyred: but we haue not at any tyme heard that euer he dyd of his owne mynde come in and make hymselfe a geaste with any man whan he was not bydden. Yea and so to do is of all men for the moste parte, taken for a poynte of homely curtesie, but the Lorde had beholden the affeccion and herte of the man within, who sette so muche by hauyng a sighte of hym, as he passed by. He would haue assayed somewhat ferther hadde not his owne priuate knowelage of his vnwoorthinesse been a lette therof. Thus dyd he thinke in his owne minde: Blissed are these that haue had the happe to cleue vnto suche an one, and whose happe it is to beholde his face daylye in presence with hym, and whose chaunce it is to heare his voyce standyng harde by hym. The Jewes and none others haue so muche good happe. I am a Publicane. It is euen with the latgest for suche an one as I am, to haue hadde a syghte of hym as he passed by. There had come no woorde oute of his mouthe to bydde Jesus to his house, but suche an herte was an excedyng courteous bidder of a geaste: and the Lord Jesus loueth well to be bidden after suche a sorte. Suche an one, as vpon acknowelageyng of his owne weakenesse in his conscience, dareth not bee so bolde as to craue the thyng which he wisheth, and in his herte would fayn haue, suche an one doeth obteyne more, then another that biddeth Jesus to his house, as though he would bynde Jesus vnto hym, for dooyng hym suche a pleasure. Peter neuer came neter vnto Christ, then whan he sayed: Goe out awaye from me mayster, for I am a felowe that am a synner. That other man also was a pithythie and an earnest bidder of Jesus, which sayed vnto hym: Maister, I am not a mame worthie that thou shouldeste entre vnder the rouke of my house: For Jesus was now alreadie in the sayed patties house (whiche was a certayn Centurion) whan his young felowe was made whole, though Jesus bodye came not there. For there is Jesus, whereseoeuer is health and recouerie. And here Jesus thirsted the redempcion of mankinde, and therefore

whan Iesus came to the place: he loked vp.

zacheus come down at once.

Luke. v.
Luke. vii.
Math. viii.

fore he biddeth Zacheus to come down quickely. For nowe was it time that redemption whiche was to passe awaye from the Iewes, shoulde bee transposed and putte ouer to the congregacion of the Gentiles: for there muste Iesus sojourne and abyde vntil the consummacion and verey last ende or closing vp of all tymes to come, because he might not be suffred to abyde emong the Iewes. From an high he had stand watchyng for Iesus through feith: he came downe to the office and duetie of godly deuocion: for it is not enough to vieu Iesus & to gaze vpō hym, as often as he nedeth a place of sojournyng: and therof hath Iesus nede, as oftē as ỹ neighbour hath nede. And what doeth Zacheus hereupon? not a woorde doeth he geue to aunswere (for earnest affection of the herte doeth often vse to take awaye a mannes speakyng) but he doeth as he is bidden without making any tariaunce, down cōmeth he quickely. For it is not cōuenient to tarrie, whansoeuer Iesus calleth vs. The Iewes were called, and they make theyr excuses: but Zacheus beyng verey forward and full of reioycyng, entreteyned Iesus in his house. O miserable synagogue that it was, whiche loste a geaste of Iesus: and O happie house of the churche that it is, which through hir good promptnesse did prouoke Iesus the authour and geuer of all heauenly blisse to come vnto it. Well thus nowe thou seest the original begynnyng of the churche beeyng gathered together of the gentiles. Nowe consider well a saumple and paterne of the Iewishe enuie. The people, whan they sawe Iesus so muche enclined towardes the fauour of the Publicane, that of his owne voluntarie mocion he had bid hymselfe as a geaste into his house: made a murmouryng because he had gon to sojourne with a felowe that was a synner. O righteousnesse foule stayned and odious before god, whiche coulde rather mynde to disdeigne, then to bee healed: & could rather mynde to grutche at the neighbour, then to leat thesame haue any parte with it. To a felowe (q they) that is a synner: and as though it wer not the principal sinne of al other, to haue enuie at the neyghbour, and as though suche an one maye bee an honest man, which grutcheth that his brother should bee in the state of grace.

And he cam downe hastely.

He is goen to tarrye w a man that is a sinner.

Why stādest thou without the doores of the congregatiō, thou enuious Iewe? It is open for the to entre in also, if thou wilt. That in case thou refuse so to do, yet hath Iesus determined to abide in Zacheus house. The Gentiles are not a litle proude of suche a geaste, whom they had neuer looked for. And so muche the better welcome it is, because it hath so happened, not onelye without any theyr deseruyng, but also contrary to their expectacion. And euen as murmouryng was made nowe at this presente agaynste Iesus: so was there a great murmouryng made afterwarde agaynst Peter, for Cornelius the Centurion, whan it was sayed vnto hym: wherfore haste thou gon in vnto men vncircumcised? but what is here doen all this while? Zacheus contemnyng the murmouryng of the people Iudaicall, standeth before Iesus, maketh suit also to bee taken into the noumbre of his disciples, shewyng thereby how ferre he had growen and proceded forwarde. For he sayeth vnto Iesus: behold O Lorde, I geue away halfe of my gooddes emong the poore, and in case I haue defrauded any man of a ferthyng, I here promise to geue hym fowre tymes as muche agayn for it. Heerest thou this thou Pharisee? Zacheus maketh no rehearsall of his oblacions or sleaghyng of beastes in sacrifice, not choyse of meates, not fastynges, not holydayes, not solemnysyng of sabbothes, not washynges: he maketh no bauntes ne braggues of his vesture, or of his secte of religion: but

Actes. x.

behold lord halfe of my gooddes I geue to the poore.

Luke. xviii

he

he bryngeth with hym the workes of charitie. In these poyntes, the synner is better then the iust persons, and the Publicane passeth suche as glorye of their owne holynesse. For the sayde Pharisee beeyng a setter fooyth of his owne manyfold good dedes, he gaue but only the tēth parte of his gooddes to the poore: this man gaue the one halfe, and gaue it not of his pollyng gaynes: but if any peny hath been gotten with falsehood, he restored thesame with thencreace of fower tymes double so muche again. And moreouer of his gooddes that he had iustely and truely come by, he gaue the one moite in charitie vnto the nedie. O the course of thinges meruailously turned in and out. What was withinforth in the Pharisees, thesame was replete with rauine and guyle: and of Zacheus we haue an vpright true dealyng man and a liberall, whereas he is a man not onely ryche but also a Publicane, yea and an head manne of this trade, wherby he was so muche the more abhorred emong the Iewes. But the Lorde passeth not of mennes titles or styles: he beholdeth the mynde of the manne and estemeth hym by his dedes, yea of suche dedes (I saye) as dooe procede foorth of feith and charitie. Neither did Zacheus speake the premisses on hymselfe in the wape of makyng any vaunt or boste, in sorte as the foresayde Pharisee did, beyng as a trumpe of his owne righteousnesse, and a scorner of the Publicane. Zacheus doeth not sette his own righteousnesse before another parties righteousnesse: but as a man bothe a synner and a Publicane he openeth in playne woordes without dissimulacion, that he had an earnest mynde and desire to the exercise of righteousnesse, yea euen before he had any sight of Iesus, of whome he is desyrous to bee enstructed whether he did well, or no: and what was ferther to bee dooen for the geattyng of euerlastyng lyfe. For so was it expediente that these woordes of Zacheus shoulde bee hearde of the enuious Iewes, and should bee allowed of Christ in the hearyng of thesame Iewes. For it was not possible for hym more pithithily and effectuallye to laye vnto the Iewes theyr pollyng factions, theyr auarice, and theyr catchyng of other mennes gooddes: who did not only geue out nothyng of theyr owne vnto the neyghboure beyng in nede, but also vnder the colour of godlynesse defrauded the parentes of the succour due vnto them at theyr childrens handes. Iesus therfore turnyng to the murmouryng Iewes, sayed: This I playnly affirme vnto you, that health is come to this house this present daye, forasmuche as thesame also perteyneth to Abraham, as beeyng father vnto it, in whome is all your glorying that he is the fyrst founder of your generacion. For whatsoeuer persone doeth in feith, in sinceritie of lyfe, and in godly deuocion resemble Abraham, thesame is the sōne of Abraham and free partaker of the blissing in old tyme promised vnto Abraham. The stocke of this man beeyng of an other bloud from the stocke of Abraham, is no lette vnto hym, nor his sorte and trade of lyfe haupng heretofore been passed ouer in sinfulnesse, but whatsoeuer persone conuertyng and emending from his former lyfe doeth enbrace the doctryne of the gospell, whosoeuer folowyng the steppes of Abraham, doeth ensue true righteousnesse, thesame is the chylde and true heyre vnto Abraham. For of suche wyll not the soonne of manne thynke disdeigne, who came into the worlde for the verap purpose, to seke that was goen a straygh, and to saue that was lost. Suche synners as this, are more acceptable vnto God, then these that swell in a false persuasion of righteousnesse.

Luke. xi. Mat. xxiii.

Luke. xviii

This daye is healthy happened vnto this house.

As they heard these thynges, he added therto a parable, because he was nigh to Hierusalem

The texte.

salem, and because they thought that the kyngdome of God should shortelye appeare. He sayed therfore: A certayne noble man went into a ferre countrey to receyue hym a kyngdom and to come agayne. And he called his tenne seruauntes and deliuered them tenne pounde saying vnto them: Occuppye ye tyll I come. But his citezens hated hym, and sente a message after hym saying: We will not haue this man to reygne ouer vs. And it came to passe, that whan he had receyued his kyngdome, he returned, and commaunded these seruauntes to be called vnto hym (to whome he had geuen the money) to wete how muche euery manne had dooen. Than came ye first, saying: Lord, thy pounde hath gayned tenne pounde. And he sayed vnto hym: well, thou good seruaunte, because thou hast been feithfull in a verye lytle thyng, haue thou autoritie ouer tenne cities. And another came saying: Lord, thy pound hath made fyue pound. And to thesame he sayed: be thou rewler also ouer fiue cyties. And another came, saying: Lorde, beholde here is thy pounde, which I haue kept in a napkyn, for I feared thee, because thou arte a streight man, thou takest vp, that thou laydest not down, and reapest that thou diddest not sowe. He sayeth vnto hym: Of thyne owne mouthe wyll I iudge thee, thou euell seruaunte. Knowest thou that I am a streight man, taking vp that I layed not downe, and reapyng that I dyd not sowe? And wherfore gauest not thou my money into the banke, and at my cummyng I might haue requyred myne owne with vauntage? And he sayed vnto them that stoode by: take from hym that pounde, and geue it to hym that hath tenne pounde. And they sayed vnto hym: Lorde he hath tenne pounde. For I saye vnto you, that vnto euery one whiche hath, shalbe geuen, and he shall haue aboundaunce: and from hym that hath not, shalbe taken awaye euen that whiche he hath. Moreouer those myne enemies, (which would not that I shoulde reigne ouer them) bryng hither, and sleagh them before me.

By this talke Jesus did declare that from henseforth none ought to glorye in the obseruyng of the lawe, but whatsoeuer good qualitie or gyfte of grace had happened vnto any man by the bounteous liberalitie of god, ỹ same should bee wholy employed to suche ende, ỹ we maye drawe verye many men to grace and saluacion thereby. For with suche kinde of gaynes is God moste specially delited, who had sent his owne sonne for this purpose, that freely forgeuyng theyr synnes he might ioyne all the nacions of the world vnto him. And in dede some there were emong the disciples which thought, that as soone as he were once come to Jerusalem, whiche he begoonne nowe to drawe somewhat nere vnto, the kyngdome of heauen wold immediately appere, of whiche he had so many tymes made mencion: wherin their imagination ranne vpon some kingdome lyke to a worldely reygne, whereas Christ ment of a reigne of the spirite euangelicall, by meane wherof, the tyrannie of synnes is oppressed and troden vnder foote. And that kyngdome certes consisteth not in puissaunce of armed souldiers, in weapon, or in force of handes, but in feith and truste in god, but in beneficiall goodnesse towardes the neighbour, but in mercifulnesse towardes offendours, but in sincere and liberall dispensyng of the worde of God. But as for the maiestie of this kyngdome, whiche shall honourablye rewarde the godly with immortall glorye, and shall adiudge the wiekedde vnto endlesse tormentes, he declared that it should not streightwayes bee shewed foorth, but shoulde bee made open and manifest at the due tyme beeyng to vs vnknowen. And ferther that we shoulde in the meane season by all meanes and wayes employe our earnest diligence, that the good gyfte or qualitie that euerye bodye hath, he should first remembre to bee the lordes moneye, to whome we are debtours for al that we haue: & that the money whiche we haue so receyued, oughte vprightly and feythfully to bee destributed abrode to the gaynes and profite of thesame Lorde: not that he hath nede of any manier thyng, but because that of his charitie and loue towardes mankynde, he thirsteth the redempyng & saluacion of all creatures, and thynketh himselfe encreaced with a great auauntage and gayne, yf one man emende by another from viciousnesse, and bee conuerted from vice to the earnest exercise of godly deuocion, whereby he maye haue what

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to rewarde in both parties, aswel the one that helpeth with doyng benefite, as also the other which hath been holpen. For there is nothyng that we maye in this behalfe take into our own possession eyther of prayse or ells of thanke. We are seruauntes euery one of vs, and of bounden dutie owe our beste labour and seruice.

All the stocke of the money is his euery whyt of it, yea and owner he is of vs ourselfes too: we must no more but labour euery man to the best of his power, to encreace the Lordes substaunce. As touchyng the reward, leat vs leaue the arbitrement thereof to the Lorde, who will at his conuenient tyme moste largely rewarde our prompte will, and our faithful endeuouring. The discourse of the parable is this hereensuing.

A certain man of nobilitie and great power, toke a voyage into a ferre countrey to recouer the possessiō of a realme into his hādes again, which an other had through tirānye vsurped and preuēted the possessiō of afore, and that doē to returne home again. But this great man before he entred his iourney, called together certain of his seruauntes which he had, to the numbre of tenne, and deliuered tēne pounds vnto them, in sort, that there was an equal diuisiō of this stocke of money indifferently among them al: and therwithal gaue them in commission. This money (saieth he) I deliuer vnto you, not to cōsume it wastfully or to kepe it idle in your hāds, but that it may ēcreace by ꝑ trade of occupying, and to the ende that beyng returned home againe, I may fynde my substaunce well encreased at home. And all thinges thus sette in ordre at home, he went forth on his voyage.

A certaine noble man went into a far countrey.

And so it was that the inhabitauntes of the citie whiche he was rewler and gouernour of, hated hym. Whereupon as soone as he was gon forth on his iourneye, they begoone to treacte of a chaunge, attemptyng suche a matter, that while he wer in recouerying his other kyngdome, he should be expulsed out of that that he had then already in possession. Upon this they sent ambassadours vnto hym beyng nowe a good waye onwarde on his iourney, to make relacion vnto hym, that his subiectes were of suche mynde, that from henceforth they would no longer haue hym to their kyng, and that therfore he should not make the labour any more to returne home again to them from whence he had taken that preſent voiage. But so it befell that whā he had recouered into his possession the other kyngdome, for whiche he had taken the saied voiage, he returned home agayne to his owne realme, and commaūded his seruauntes to bee called before him, to whom he had before deliuered the stocke of tenne pounds, that the audite and accoūptes duely made, he myght know how muche euerye of them had gotten of clere gaynes. The first came forth, who beyng demaunded of his accoumpt, saied: My lord, thy pounde is employed to the summe of tenne pounds.

we will not haue thys manne too reigne ouer vs.

Lorde, thy pounde hath gayned ten pounde.

Whose industry and fidelitie his lord muche prayseyng, answered: well saied my good seruaunte, forasmuche as whan my substaunce was suche as might haue lien in a narow rowme, thou hast in a litle summe of money declared thy selfe faythfull, trustie and louyng toward thy maister; nowe that my substaunce is enlarged, it is reason and conscience, that thou bee partaker of my welthyer state.

Take thou vnto thee the rule of tenne cities. After this seruaunt, cōmeth the seconde, who beyng required his accoumpte, sayed: My Lorde, thy pounde

whiche thou deliuerdst me for a stocke to occupy, hath encreased fiue poundes to thy behoufe. This mannes industrie also, though inferiour to the other, yet his lord did very well commende: and accordyng to the rate of thine industrye (sayeth he) bee thou also a rewler ouer fiue cities. Whā the reste due also vpon their accoumpte and rekenyng made and geuen vp, had bene rewarded with some dignitie euery one according to their rate more or lesse: at last came a seruaunt euen one alone the moste slouthfull lucke of all that euer were, and of the wurste honestie to bee put in truste or credite. Who, whan his mayster required his streight accoumpte, made him this answere. My lord, behold here I bryng you againe the pounde whiche ye put me in truste withall. I haue kepte it euer sence that tyme hitherto safely layed vp in a cloute, because ye should haue it again safe and sound as it was. I haue so well auoided to be a wastfull spender of it, that I haue not so muche as once touched it with my handes. And so thought I better to doe, then to come in hasarde or perill, leste if mine occupiyng had ill framed, I should haue had buisines with you. For I was afrayed of you, as one not ignorant what a rigorous cruell mā ye are, and couetous of lucre, in so muche that ye will not onely geue nothing of your owne: but also will take away from thence where ye layed nothing at all, and will gather in harnest, frō suche places, where ye neuer sowed grain. Than the lorde not onely offended with the slouthfulnesse of his seruaut, but also for that he laied his owne faulte on the condicions of his mayster: beyng throughly out of patience, he sayed: Thou slouthfull seruaunt, and vntrustie felowe, yea and moreouer a false accuser of thy maister, thou hast geuen sentence against thine owne head. Thou knowest (thou sayest,) that I am a rygorous cruel man, and couetous of lucre, takyng vp money frō thence where I layed downe none, and reaping there where I sowed nothyng at all. And yet that same very poynte ought to haue quickened the to some actiuitie in beyng thee to haue deliuered foorth my money to the kepers of the banke. For I would doubtelesse haue comen, and would haue streightly required it together with the encrease of enterest, because I had for suche a purpose put it into thy handes, that it should encrease through thee. At these wordes of ỹ lord, whan the vnprofitable seruaunte helde his peace and had not a worde to speake, the lord said to the others that stode by. Take ye away the pound from hym, and geue it vnto hym that hath the tenne poundes. The other seruauntes meruailyng therat, sayed: my lorde, what nedeth to geue hym here any more, he is ryche and welthy enough. For he hath tenne pounde. Than sayed the Lord: It forceth not to you what he hath: So haue I thoughte it good: and so doeth it stande with reason and equitie in this rekenyng, that whoso hath wisely his faithful industrie encreased his maisters substaunce, my bounteous goodnesse muste vnto suche an one geue some ferther surplusage, to the ende he maie styll haue more and more aboundaunce. Contrariewise, whoso hath by reason of his slouthfulnesse gotten hymselfe no gaynes at all, suche an ones nede shal my liberalitie so litle helpe, that euen the very same that he hath too, shalbe taken away from him. The stocke was mine, and the gaines and encreate therof due to me: your partes it was, to perfourme your due labour. Now I bountifully geue vnto you bothe the stocke, and also the encreake of the same. Thus farre the Lord Jesus did by a derke and mystical fourme of speakyng teache his disciples: that in ỹ busy trade of preachyng

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Of thyne owne mouth I iudge the thou euyll seruaut. &c.

Vnto euery one whiche hathe shalbe geuē.

the ghoſpell, euery man ought to ſhewe hymſelfe faythfull and induſtrious euen to the vttermoſte, and as for theyr rewarde to looke for, at the ſecounde coming of the lorde, at what time he ſhal nowe appere mightie. And high after that the kingdome of the churth ſhal be recouered into his handes and deliuered vp to his father. For at the firſt, Jeſus was knowen but in Jewry onely, he ſeemed to be but a litle king or duke of one citie and no more, whan the deuyll reygned without redreſſe throughout all the vniuerſall nacyons of the worlde, as in a royalme that was an other mannes and none of hys. And the ſame Jeſus couetyng to recouer into hys owne poſſeſſyon agayne throughe preachyng the ghoſpell, that Satan had by tyrannye entred vpon, leafte the lande of the Jewes, and tooke a voyage into heauen: but not till he had firſte diligentlye enſtructed hys diſcyples to the trade of occupying in the affayres of the ghoſpell, whiche hys diſcyples he put in truſte with the dyſpenſacyon of the woorde of God conteyned in the ghoſpell, as a certayne ſtocke to playe the occupiers withall, wherof great gaynes might growe vnto the lorde beyng righte couetous of ſuche mannier encreaſe: and he put them in truſte that they ſhould draw vnto the kingdome of the goſpel whomeſoeuer they might, Publicanes, harlottes, ſouldiers, Grekes, Romaynes, Scithians, Frenchemen, Gothians, Sarmatians, and all others. And that thys they ſhoulde doe vntill the lordes returne, who will come againe in the ende of this worlde, to diſtribute vnto euery one euerlaſtyng rewardes for theyr dedes. And come agayne will he not, onleſſe he ſhall firſte haue ſubdued the worlde to the domynyon and empire of the ghoſpell, and all the nacyons of the whole worlde to ioyne together into one churche and congregacion. But whyle he earneſtely goeth about thys by meane of hys diſciples: the Jewes, (emong whome alone and no moe, God hitherto ſeemed for to reigne, by reaſon of theyr knowlage of the lawe and of the autoritie of beeing in the right trade of religyon:) beeing his ſubiectes, of whome and emong whome he was borne, whereas they oughte ſpecially aboue all others to haue loued him, and by all mannier meanes to ſticke to hym in recouerying hys kingdome: dyd not onely doe hym no helpe at all, but alſo were a lette agaynſte hym, crying beefore the chyefe Juſtice and iudge: We haue no kyng but Ceaſar. And the ſelfe ſame thyng dydde they agayne afterwarde, playnelye denouncyng vnto the Apoſtles and commaundyng them to make no more mencion from that tyme furthewarde of the name of Jeſus. Moyſes they were willyng to haue to theyr kyng: Chriſte woulde they none of. For they hated him, becauſe he contraryed theyr naughtie luſtes and appetites. We ſee euen yet ſtill at this day too, after what ſorte the nacyon of the Jewes haue withdrawen themſelues from the kyngdome of the goſpell, and with howe ſtiffe and ſtubberne hatefulnes they haue conſpired agaynſt hym, vnto whome is geuen by his father all power in heauen and in earth. We will not haue thys manne (ſay they) to reygne ouer vs: and while they will in no wiſe ſerue Chriſte, they are as bonde ſlaues vnto all the tirannes of thys worlde: they are bonde ſeruauntes to Satan a moſte mercileſſe tirranne: and where they ſe here a there in euery place throughout the whole worlde, the Chriſtians to reioyce in the freedome of the ſpiryte: they dooe yet ſtyll holde faſte with theyr teeth the vnſauerye lettre, to whome they are bounde, lyke vnto men aſſigned and appoynted to the glebe or turfe.

But (the ſayde Jewes in vayne crying agaynſte hym,) the kyngdome of the

churche is recouered and established: in gratting and establishyng wherof, as many as shall haue doen theyr feythfull trauayle, shall bee crouned with glory and honour in the kyngdome of heauen, accordyng to the quantitee or rate of the fruicte, whiche they haue broughte in the lordes vineyarde. But nowe the Iewes beeyng obstinately vnbeleuyng, what rewarde shall they haue. Euen that thyng also dyd the Lorde declare in the residue of thesame parable at the latter ende. For after that he had punished the vntrustie seruaunte, he sayde moreouer: yea and those subiectes of myne, in nacion my countreymen, but in hearte enemies, whiche by a seditious ambassade sente vnto me, prated me that I shoulde no more come to bee theyr kynge, ne to reygne ouer them, bryng ye them hyther that they may bee put to deathe euen here in my syghte, and bee punyshed of me for theyr rebellyon. Thys punyshmente is deathe euerlastyng, whiche abydethe all suche as obey not the ghospell and gladtydynges of the sonne of God. For at that tyme shall they worthylye fynde hym vnpossible to bee appeased, forasmuche as they nowe obstinately contemned hym beeyng mylde and full of mercie.

The texte. ¶ And whan he had thus spoken, he proceded furth taking his iourney, to goe vp to Hierusalem. And it fortuned whan he was come nigh to Bethphage and Bethanie, beside the mounte whiche is called Oliuete, he sent two of his disciples, saying: goe ye into the towne whiche is ouer agaynste you: into the whiche as soone as ye are come, ye shall finde an Asses colte tyed, wheron yet neuer man sate, looce him, and bring him hither. And yf any man aske you, why doe ye looce hym? Thus shall ye saye vnto him: the Lorde hath nede thereof. They that were sent, went their waye, and founde euen as he had sayed vnto them: And as they were a loocing the colte, the owners therof sayde vnto them: Why looce ye the colte? And they sayde: for the lorde hath nede of him: and they brought hym to Iesus, and cast theyr rayment on the colte, and set Iesus theron. And as he went, they spred theyr clothes on the way. And whan he was nowe come nigh to the going downe of the mounte Oliuete, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voice, for al the miracles that they had sene, saying: blessed be the king that cometh in the name of the Lorde, peace in heauen, and glory in the highest.

The lorde whan he had spoken the premisses, went forth on towardes Hierusalem, where he shoulde afterwarde accomplyshe thatsame excellent sacrifice for the redempcyon of mankynde, and oute of the beakon place of the crosse, he should (like a couetous & an ambicious kyng) plucke al thinges vnto hymselfe. For although there haue euery where bene many in tymes paste, and manye hereafter shall bee, whiche will crye by theyr beray dedes, we will not haue thys man to bee kyng ouer vs: yet is there no nacion so ferre distaũt or out of the waye from the Iewes, from whence he shall not plucke a beray great noumber vnto hym. Wherfore he doth eftsones beate into their heades in facte, that he had afore represented in Zacheus: whiche thyng he dydde anon after in a longer parable expresse more at large. For the lorde dooeth in the meane while procure the same thyng, whiche he procured many tymes afore also: whiche was, that it might bee clere and euidente vnto all creatures, that whatsoeuer he shoulde afterwarde suffer, he did of hys owne accorde willingly & wetingly suffer it, & otherwise that he was of power to doe whatsoeuer his will was to doe. And now forasmuch as he had determined by the meane of the moste extreme worldely shame & fall that might bee, to recouer into his possession the highest glorye possible emong men, and the disciples beeing not yet fullye apte ne hable to receiue the vnderstandyng of thys mystery, didde looke for some matier (whatsoeuer it was) of greate royaltie, and a thyng

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of some high enterprise to the estymacion of the worlde at the lordes handes: It pleased hym afore hys death for a litle season, to flatter or rather to mocke theyr affections, and also to mocke the glorye of thys worlde, shewyng howe vayne it is and howe slippie to truste to, seeyng that after so greate tokens of ioyfull receyuyng of hym, after so manye cryinges and shoutes made in hys honour, after so muche earneste fauour of the people, deathe on the crosse dyd immediatelye followe in the necke therof. Whan Jesus therfore was come to the mounte whiche is called Oliuete, nere vnto twoo lytle townes situate in the syde of the same mounte, from whence Hierusalem was nowe afore them within sighte: he sente out two of hys disciples on an erand. Goe your wayes (sayeth he) to the litle towne that ye see yonder foreryght agaynste you, at the entreyng whereof ye shall see a young colte of an Asse standyng tyed without the doores, vnbroken as yet for any manne to ryde on, on whome hathe neuer any man sitten: vntie hym and bryng hym to me. That if anye bodye shall bee agaynst it, and demaunde: wherefore doe ye vntie the colte? Ye shall thus aunswere hym: the lorde hath nede of hym. The dysceples departed, they founde the colte tyed, they addresse to looce hym. And in the whyle were there certayn persones presente who asked, as ye woulde saye, beyng against their dooyng, why doe ye looce the colte? They (as they had tofore bene commaunded) made aunswere: The Lord hath nede of him. The name of the lord being ons heard, they suffered the colte to be led awaye. Than broughte they hym vnto Jesus. And whan they sawe that the lorde was mynded to mounte vpon hym, (the lyke whereof for all that he had neuer tofore that tyme vsed to dooe:) the dysceples beecause he shoulde not vpon the bare rydge of the colte sitte to muche vneasily, cast their robes abrode vpon the beastes backe. And nowe Jesus sitting on the coltes backe, & goyng on ward, some spred abrode their garmentes euen on the veray way, partly for to doe him honour, and partly lest the colte being vnbroken, and also vnshod, should hurt his hookes with stũblyng at the stones. And whan they were nowe come to the foote of the hyll, & were goyng directly towardes the citie of Hierusalem, a certayn woonderfull affection sodaynly toke the hertes of al the people, of whome some had come in the traine of Jesus, and some had come foorthe of Hierusalem to mete hym. For euerye body who coulde dooe best strawed the way that the lorde went on, with the braunches of trees euery where broken of, & both with great ioye & also with loude voyces they begoon to laude god for al his benefites & miracles which they had seene & heard wrought by Jesus. There souned on euery side the voices of people reioycing at his cummyng, as it had bene to God cummyng in triumph, and of men crying in honour of hym: Osanna in the hyghest: Blessed bee he that cummeth in the name of the Lorde, peace in heauen, and glorye in the highest. This was the voyce of the multytude of al sortes, and especially of young folkes, who as it had bene by a certayne inspiracion of God, the enuie and grutchyng of the Phariseis contemned, dyd in the open face of the worlde geue testimonie vnto the lorde Jesus.

And as he went, they spred theyr clothes on the waye.

Blessed bee the king þ cometh in the name of the lorde.

¶ And some of the Phariseis of the coumpanye sayed vnto him: Maister, rebuke thy disciples. He sayed vnto them: I tell you, that if these holde theyr peace, than shall the stones crye.

The texte.

But there were in the same multytude certayne Phariseis, whome thyssame crying out to Christe in welcummynge hym, dyd muche agrieue: beecause the same did outwardelye shewe as thoughe they woulde haue all the worlde to

knowe, that some thyng there was in Jesus (whatsoeuer it was,) aboue the rate of a man. And emonge these Phariseis some there were that warned Jesus, that himselfe with his owne mouth by his autozitie, should restreigne these same vngodlye shoutes of the multytude, procedynge of a certayne vnmeasurable fauour of the people towardes theyr maister, and therefore vnpleasaunte euen to the lorde selfe, who did not vse to acknowlage suche hyghe prayses. Maister (saye the Phariseis) rebuke thy dysciples. But Jesus neuer went about to styll the deuout profession of the playne meanyng people, but by a bywozd checked the blindenes of the Phariseis, who were not ashamed to attribute vnto Beelzebub the prince of deuylles suche thynges as Jesus hyghlye well dyd and wzoughte. But he made aunswere agayne. With what face shoulde I suppresse them that woorthily syng glozye vnto god, and with deuout voyces nowe synging thesame which was many a long day sens spoken by the prophetes? Thus muche I saye vnto you foz a certayntie: God so muche willeth thys hys laude not to be vndeclared, that in case men woulde altogether holde theyr peace, the verave stones here woulde crye it oute. And truely harder then the stones be those, whiche being with so many benefytes, with so manye miracles prouoked, can not yet bee moued in theyr hearetes to speake in the aduauncemente of Goddes glozye. Than with suche pompe as this, triumphaunt lyke, and with suche a trayne about hym, dyd the lorde Jesus goe vnto Hierusalem. Foz suche a litle tast of thys wozldes glozy it lyked hym to take, befoze he woulde take the crosse vpon hym: and this profesling of his godhed did he parfozce wring out of the same nacion, by which he should anon after bee moste cruelly dooen to death, to thende the Jewes might bee condemned by their owne sentence: foz that they had crucifyed theyr Messias and saluegour. But nowe in thys stozy of these gestes, there is hidden and compzised no small poynte of mistery. The she Asse that was the dame, was standing, & the colte also was standyng whiche was the Asses sole. The dame had already bene wonnte to bee ryden on, as beyng of long continuaunce enured to weare the yoke of the lawe, signifying doubtlesse the nacion of the Jewes. The colte beeyng the sole of thys she Asse, (foz redempcion toke the fyrste beginning of the Jewes,) the colte (I saye) betokenyng the people of the Gentiles, was yet vnbzoken, neyther at anye tyme charged with the yoke of the lawe, noz yet throughe euangelicall obedyence carrying Jesus as a sitter on his backe. Both beastes were tyed: foz on the one syde the Synagogue lyued in bondage vnder the carnalitie of the lawe, not atteygnynge to the freedome of the spiryte: and the Gentiles on the other syde were entangled with the decrees of the philosophiers, & subiecte to the wurshippyng of Idolles and deuilles. They had at that season owners indifferente aswell of the one as of the other: yea & suche maisters not a fewe. Foz in the peoples aswell of the Jewes as also of the Gentiles, a great mayny were bounde to couetise, to Leachery, to ambicion, to enuie, and to manye other both filthie and also mercilesse maysters. Than twoo Apostles dooe at the lozdes commaundement vntye them, that is to wete, Peter the teacher of circumcision, that is to say, of the Jewes, and Paule the teacher of the Gentiles, whan throughe euangelicall fayth, and baptisme they forgeue both the one and the other all the transgressions of their formier life, so that being nowe looced they may from henseforth be woorthy to haue Jesus a sitter on them. Foz thys power gaue he vnto hys dysciples, not onely emong the Jewes but also emong the Gentiles, that whatsoeuer they

If theie holde theyr peace, than shall the stones cry.

looced

looced in yearthe, the ſame ſhoulde bee looced in heauen too. And what meruayl if the other former owners can not lette the vntying of them: ſeeyng that they whiche doe vntie them, doe vntye them by the commaundemente of that ſame newer maiſter, whoſe will no creature can reſiſte? Thys newe maiſter hath nede of ſuche manier beaſtes, and on the backe of ſuche ones dooeth he reioyce to ſitte as dooe ſimplye obey without anye fraude, or drawing backe: ſuche as with good hearte and mynde dooe take vpon them the ſweete yoke of euangelicall doctryne: ſuche as will not bee ſkittiſhe ne praunceynge agayuſte the ſytter on them: ſuche as with a quiete and iemie ſofte pace dooe beare and glorifye the Lorde Jeſus in theyr bodyes, vntyll they come euen full into the holy citie & temple of the lorde: I meane not that ſame citie the common murderer of propheres: but that other heauenlye citie, whiche knoweth not what rebellion doeth meane. Worldely prynces loue fyerce ſtieryng courſers, ſoled euen purpoſely for warres, and well broken and taughte thereafter: the lorde Jeſus loueth ſuche manier Aſſes, as will mekelye and ſtilly carry theyr meke maiſter, and will not caſte hym whan he ſitteth on them. Thys kaeyon of carying, doe the haulte prynces of this worlde laughe at: the Philoſophiers with theyr diſdaynfull lookes dooe laugh at: the Phariſeis ſwellyng in pryde dooe laughe at: and thynke themſelues fortunate that they carry the deuill on theyr backes, the roughеſte ſytter poſſyble and the moſte vnfauourable: that they lyue in bondage of ſo many moſte mercileſſe maiſters, whereas to ſerue thys one maiſter Chriſte is an heauen. There is nothynge in more happie and bleſſed caſe then theſe litle and ſimple ones, after they be once looced from bondage, and after they haue once receiued Jeſus vpon theyr backe. After worldely eſtimacion, the ignorauntes, the ſymple ſorte, and ſuche as can no ſkyll of fraude or falſehoode, appeare to bee of the Aſſiſhe kinde: but they haue the lorde to theyr directour, who will not leat them straygh out of the way: who not onelye bouchеſaueth to ſytte on theyr backes, but alſo to haue hys habytacion in theyr heartes, whiche he gouerneth with hys owne ſpirite. And the beaſtes were bare vntil than: but the Apoſtles dde couer the al ouer with their robes, that is, with theyr doctrine, and with exaumples of holy conuerſacion preparing them for Jeſus to geatte vp vpon, whiche Jeſus what he once dyd after the fleaſhe, the ſame he neuer ceaſſethe to dooe after the ſpirytuall ſence. The way was rough: but the ſame way dooe the diſciples make ſure enough to goe vpon by ſpreadyng theyr garmentes abrode vpon it: that is, ſhewyng the way of godly conuerſacion to be eaſye, in caſe a man goyng by the exaumples of the holy, ſubmit hymſelfe to be vnder the lorde Jeſus. Than goe they vpon braunches of palmes, and vpon greene leaues of trees, that is, by the memorye of the martirs, the virgins, and the confeſſoures, continuallye bearyng floures, and keping theyr freaſhe greneſſe. For what a great nomber of good exaumples doeth on euery ſyde offer themſelues vnto ſuch as are entred in the way of godly deuocion? Great ſtore of ſuch exaumples doe the very bokes of the Jewes miniſter eue to the Gentiles alſo. And theſe ſhewe tokens of gladneſſe in thys coltes behalfe, whoſoeuer they bee that acknowleage Chriſte for theyr lorde and owner. Neyther doe there want Phariſeis at thys day too, ne neuer ſhall want or fayle, in whome the glorye of Chriſte ſhall cauſe hertburning and enuie. For they had lieffer haue it eryed vnto themſelues: Of him is the highеſt, lauded be he, which cometh in ỹ name of ỹ lorde: whereas they come not in the lordes name, but in theyr owne. But the Jewes euen at thys daye be-

pyng ſylence of the glory of Chriſt whiche they haue enuye at, the ſtones vnceaſſauntly crye it out being nowe become the children of Abrahaun. Here doe the people of Hieruſalem crye, awaye with hym, awaye with hym, dooe hym on the croſſe: Irishe men, Scottes, Engliſhe men, Frenche menne, Sarmacians, Germaines crie: lauded be he that cometh in the name of the lorde. Such people as whyle they ſette theyr heartes on aduauncyng theyr owne glory, doe labour to derken the glory of Chriſte, and thoſe whiche for the reſpect of theyr owne priuate commodytye dooe ſuppreſſe and depraue or corrupte the ſincerite of holy Scripture: whyle they deſyre to haue theyr owne greatneſſe ſet out in mens talke, and the glorye of Chriſte to be leaſt vnſpoken: all ſuche beraylye playe the partes of thoſe Phariſeis whiche attempted to ſtoppe the mouthes of the chyldren of the Hebrues, whiche chyldren God had enſpyred to ſing forthe the glorye of hys name and of hys ſonne, whome he had geuen a ſaluetour vnto the worlde. Yea, and thys poynete alſo hathe ſome holeſome ſignificacion in it, that there is firſte a ſtiepe cumming downe from the mount of Oliuete, and than afterwarde an euen and ſmoothe waye ouer a playne, and anon agayne an other goyng vp vnto the mounte of Sion, (for vpon thys mounte of Sion was the temple of the Lorde builded.) Except the former mount had oyle wherby the light of feyth might be nouriſhed and mayntayned, there coulde bee no cummyng downe from the aſſyaunce of the lawe, by which the Iewes ſwel in pryde, nor from truſtyng in philoſophie, by which the Gentiles thinke themſelues holy felowes. For the firſte ſteppe and degree of growing forwarde in goodneſſe, is through feyth. But than muſte we approche the houſe of the cheke (for Bethphage is ſo muche to ſay in the Sirians tounge.) For thys is the cheke, not that puffethe vp in haulteneſſe of mynde or looke, but that is ready to come forth with the confeſſion of our offeners committed agaynſte God. Neyther muſte we bee ferre from Bethanie, whiche is called the houſe of obedyence. For all creatures are not obediente vnto the ghoſpell. But yet herehence cometh the begynning of health. After the downehyll, the waye lieth ouer a playne, being on euery ſyde ſtrawen with the braunches of good exaumples, vntyll we eftſones come to the ryſyng vp of the hyll towardes the mounte of Sion, whiche is called the tootyng hylle, or peake, or hygh beacon place, or watchyng toure from whence to ſee a ferre of. For thys is veraylye that ſame hyghtoppe of vertue, out of whiche, as it were out of an hygh peake or beakon place, all tho thynges are a great waye beneath looked downe vpon, and contemned, of whiche thys worlde maketh greate mouſtre and ſhewe, as if they were hyghe thynges aboue the moone. And the mynde beeyng nowe drawyng well towardes heauen, beholdeth ſuche thynges as are euerlaſting, and the which doe ſurmount the compaſſe of al mans reaſon.

The texte.

¶ And whan he was come nere, he beheld the citie, and wept on it, ſaying: If thou haddeſte knowen thoſe thinges whiche belonge vnto thy peace, euen in this thy day thou wouldeſt take hede. But nowe are they hydde from thyne yes. For the dayes ſhall come to thee, that thy enemies alſo ſhall caſt a banke about thee, and compace thee rounde, and kepe thee on euery ſide, and make thee euen with the grounde, and thy children which are in thee. And they ſhall not leaue in thee one ſtone vpon an other, becauſe thou knoweſt not the tyme of thy viſitacion.

And whan the lorde Ieſus was nowe come ſo ferre on ward, that Hieruſalem was ſomewhat nere, and was ſuſtin ſighte afore him: he wepyng and beholdyng

holdyng the same cytye, poztely and gozgeous of buildinges, flourishing in menne, in richelle, and in opinion of holinelle and deuocion towardes God, proude of their state that the wozld was in at that presente day, and voyde of all thought and care, by reason they knewe not of theytreme distresse and myserie that was to come vpon them: he being earnestly moued with compassion wept, and with woozdes sodaynly brastyng out without any suche talke afoze goyng, as it were one sighing and sobbing foz sozow, he muche lamented the destruccyon of the same citie, and spake to thys effecte ensuyng. If thou also dyddest nowe, as well as I dooe, knowe thys day of thyne, in whiche is offred vnto thee peace and remission of thy great synnes past: thou wouldeste earnestlye sette thy minde to embzace that is offered.

Foztooth thys is thy day, in whiche thou art occasioned to emendemente, and in whiche the goodnesse of God pzouoketh thee to repentaunce: and dooeth pzouoke thee with the hygheste and vttermoste degree of bounteous goodnesse, and with so high a degree of goodnesse, that there can be no mozedooen to it. The mercifulnesse of God so often tymes despysed of thee, vouchsafueth after a certayne newe maniier to visite thee, to the ende thou mayeste at leste wise by thys meane weare mylde and reformable. There will come an other day, not of thyne, but of the Romaines, and of goddes vengeaunce, at whiche thou wilt be plagued foz all thy greate trangressyons, whiche thou hast had more mynde to heape more vpon more, then to lamente oz bee sozy foz that is paste. But nowe thou neyther knoweste thyne owne daye, ne forseest that other day to come whiche shall not bee thyne: because bothe the one and the other is hydden from thyne iyes, whiche are in thee almoste vtterly blynded with the dzounkennesse of thy flourythynge welthye state that thou art in at this present. Thou neyther hast any remembraunce of the euils past, whiche thou hast dooen: ne foreseest thynges to come, which hang ouer thy head, noz acknowlagest the pzest goodnesse of God towardes thee, whiche goodnesse of god because thou dooest yet styll most obstinately sette at naught, O thou citie vnpossible to bee recured, and a common murderer of all suche as bzyng vnto thee any woozde of thy saluacion oz redempcyon, there shall come straungyers of an other lande agaynste thee whiche shall bzynge vtter destruccion and ruine vpon thee. It will be thy lot to refuse and put from the thy Messias, and in his stede to chose Ceasar vnto thy king. Thou shalt therefoze lynde and fele thy kynges cummyng vnto thee with a ferre other furnyture and pzouision, then thy king dooeth nowe come vnto thee, being a bringer of healthy, and a paceable quiete king. Thou wilt not nowe receyue hym that cummeth to geue healthy and safegarde: and ere longe shalte thou of foze bee compelled to receiue that shall come to geue the vtter confusion. Foz the princes of Rome, whome thou haddest preferred beefoze thyne owne kyng, shall come as enemies in stede of kynges with bendes of men well armed and appoynted foz warre: and firste of all they shall enuiron thee rounde about with trenches, so that there shall bee no way open to escape out, than shall they on euery side encoumpace thee with men and artillery, & shal with a most streight siege oppresse thee, and fynally, all thysslame thy gaye buyldynge with temple and all, they shall cast downe as lowe as the grounde. And not satisfied withal thisslame, they shal with an vniuersal slaughter destrute thy childze, of whome thou art nowe proud, and dooest semblably set them in a pzide and a pompe by thy gozgeous royaltie, and all thysslame glozy of thyne they shall in suche sozte

But nowe are they hidden frō thine iyes &c.

Thy enemies shal cast a banke about thee, & coumpace the roūdze.

And they shall not leaue in the one stone standing on. &c.

wipe away from the roote and foundacion, that they shall not leaue so muche as one stone standynge faste mortised on an other, to the ende there shall no sygne of thee remayne, ne yet any hope of reedyfying thee agayne in tyme to come. These thynges in dede shall bee miserable to beeholde, but they shall chaunce by thyne owne deserte, because that being so often times occasioned, long & many yeres gon by sundry prophetes, and now also by Iohn, & by thy Messias, thou doest obstinately despyse the mercie of God. Thou shalt therefore fele the tyme of vengeaunce, whiche wouldest not knowe the tyme of thy visitacion. Euen thou too aswell as others (if thou haddest woulde) mightest haue embraced thy redempcion being offered. Nowe at leastwise thou shalt by thy confusion, bee an holesome exaumple vnto others, that they maye not in lyke manier despise the goodnesse of God, whan it prouoketh them to take better wayes.

Because þ knowest not tyme of thy visitacion.

The texte. ¶ And he went into the temple, and begaune to cast out them that solde therin, and them that bought, saying vnto them: It is written: My house is the house of prayer, but ye haue made it a denne of theues.

Iesus after he had spoken the premisses, came to Hierusalem, and entred into the temple, and droue out therhence such as were bying and selling there, saying: God sayeth in the scryptures: This same my house hath bene dedicated, not for the trade of bying and sellyng, but for praying: but ye haue turned it into a denne of theues, spoyling all straungiers that come, and by your wicked lying in awayte, procuring your owne lucre, with the losse & damage of others. By thys fact the lorde Iesus declared, how great destruccion those persones dooe bryng into the churche, who vnder the pretence and coulour of godly deuocyon applye theyr myndes altogether to filthye lucre: who vnder the tytle of deuout worshipping of God, doe attende theyr owne profit, not feding theyr flocke, but taking away al the swete from them, and with their vnpure doctrine sleaghing the soules, whome theyr dueties were with pure doctrine to bryng vnto lyfe.

And he cast out them that solde therin, & the þ bought: Esay. lvi.

The texte. ¶ And he taught daply in the temple. But the priestes and the scribes, and the chiefe of the people went about to destroy hym, and coulde not fynde what to doe. For all the people stacke by him whan they hearde him.

Thys dooen, the Lorde, as one beyng nowe fully possessed in hys owne kingdome, taughte daye by daye in the temple, the vncurable malyce of the Pharisei openly despysed. But those whiche were hyghest in dignitie emong the priestes, and also the scribes, and the ringleders of the people, being netled therewithall and stiered to wrathe, soughte some occasyon to caste away our saluetour. They lacked no maliciouse myndes, but there appered no hope of bringyng their will to effecte: They had hearde the shoutynges of the people in the honour of Iesus, they saw in the temple also the whole vniuersall multitude of the people to depende altogether of hys sayinges: so greate was aswell the effectuall pith, as also the grace of goddes woorde. Theyr colde and feble doctrine concerning washynges, concernyng the corbone, that is, theyr treasoury of the churche, concernynge the true tythynge of myntes and rue, stoode agaynste mens stomakes euen lyke soure wyne after that the people had once tasted the newe must of euangelicall hertinesse. On thys behalfe they were afearde lest theyr autoritie shoulde abate, they feared decaying of theyr

gayues

gaynes, they feared leſte theyr kyngdome ſhoulde haue a fall. And as for the thyng whiche at that tyme befell accordyng to the litterall diſcourſe of the ſtorie, the ſame doeth often tymes happen after the morall ſence alſo, whanſoeuer, and as often as they which ſitte in the toppeſtel or high chayre of religion, and which be perſones notorious in the profeſſion of teachyng the doctrine of holy ſcripture, doe fall in conſpiracie with the ſecular prynces againſt Jeſus. It ſuche a tyme great is the deſtruccyon that hangeth ouer the people. And thys thyng ſo cummeth to paſſe, as often as the autorities of the prieſtes and of the doctoures or open profeſſours of diuinitie, dooeth flatter the kynges and monarches of this worlde, & as often as the ſame doctours ſay, Amen, to the wilful affections and appetites of the ſayde worldely prynces with their autorities, wheras theyr partes had bene with wholſome and franke monicyons to tell the prynces of theyr faultes, to reſtreygne and brydle the power of the ſame, and whan the monarches agayne on theyr parties dooe with theyr treaſoures and poſſeſſyons vnderpropp the others, and make themſelues as buckelers for the peruerſe deſires of the biſhops and the diuynes, that is to wete, for theyr couetiſe, theyr ambicion, and theyr tirannie. And albeit neyther of theſe both dooeth commonly loue the others: yet by wicked colluſyon they diligentlye ayde, and mayntayne eyther others forwarde to the ſuppreſſyng and deſtruiyng of the trueth of Goddes woorde. And truely the pernicyons conſpiryng of ſuche, cauſeth more miſchiefe and caſtyng away of men in the worlde now, then the conſpiracie of the biſhopes, ſcribes, phariſeys, and headmen of the people, did at thoſe dayes emong the Jewes.

¶ The. xx. Chapter.

¶ And it forfunded in one of thoſe daies, as he taught the people in the temple and preached the golpell: the high prieſtes and the ſcribes came together with the elders, & ſpake vnto him, ſaying: Tell vs by what autorities dooeſt thou theſe thinges? Eyther who is he that gaue thee this autorities? Jeſus aunſwered and ſayd vnto them: I alſo wil aſke you one thyng, and aunſwere me. The baptiſme of Johñ, was it from heauen, or of men? And they thought with him themſelues, ſaying: if we ſaye from heauen, he will ſay: Why than beleue ye him not? But if we ſay, of men, all the people will ſtone vs. For they be perſuaded that Johñ is a prophete. And they aunſwered, that they could not tell whens it was. And Jeſus ſayed vnto them: neyther tell I you by what autorities I dooe theſe thynges. The texte.

No occaſyon therfore is ſought, that although theyr fayneſſe to putte Chriſte to death was vngodly, yet they might afore men ſeme to dooe it of an earneſt zele and fauour to righteouſeneſſe. It befell therefore vpon a certayne daye, that as Jeſus was teaching the people in the temple, and was ſtyll dylygently repeating vnto them the newes gladſome, & to bee wiſhed for, of euerlaſtyng ſaluacyon, the ſayde hygh prieſtes together with the ſcribes, the phariſeis and the chiefe men of the lattee being in a confederacie, did aſſemble together in a cluſtre, to the ende they might at leaſt wiſe by theyr autorities bridle Jeſus from the teachyng of his holy doctryne. They could not condēne his wondrefull actes to be naught, whiche he had in ſo great a noumber wrought in preſence and ſighte of the people. They were not hable to confounde his doctrine, foraſmuch as it was altogether conſonaunt and agreable with the law, and with the will of God. Upon thys ground therfore doe they deuyſe theyr ſlaun-

slaundrous querell agaynste hym, that thys autorite to bee a teacher of the people, he had taken vpon hym of hymselfe, where he oughte to haue receiued it at their handes: wherein they? drift was none other, but either to take ouer vnto themselues the glory whiche was due vnto God, or elles thereupon to fraume some surmuised querelle of inouying a sedicion to charge Christe withall, in that he called the people together, and kepte them about hym without the publique autorite of the prynces. They goe therfore altogether into the temple to Jesus, saying: If thy will bee that we also shoulde beleue in thee, tell vs by what autorytie thou dooest all thyssame that thou dooeste. Thou doest baptise, thou doest preache, thou healest folkes on the Sabboth dayes, thou teacheste in the temple, thou gathereste disciples about thee, thou calleste people from they? home and businesse and kepeste them with thee. Thou arte a manne to vs vnknowen: and as for publique autorite or power haste thou none at all. Therefore who is it that hath geuen thee thys autorite? But Jesus veraye well perceyuyng thys questyon to haue proceded from a wicked thoughte in them, that is to wete, of a purpose to laye some surmuised matier vnto hym, and not to learne: went not about to teache them, but damped they? malice with an other question agayne, as if a bodye shoulde dryue out one nayle with an other out of a bourde. For they had had John the Baptiste in veraye great estimacion, and had come very thicke vnto hym, whan he baptised. And he sayde: John also had gathered disciples vnto hym, and he also preached to great multitudes of people in soundrye places of the wilderneste, and about fluime Jordane, the kingdom of god to approche, he boldly and frankely declared the damnable vices of all persones indifferently, and prouoked them to repentaunce. And yet had not John neyther anye autorytie geuen hym of the priestes, the Pharisees and the chyefe men of the laytie: but he had come furth out of the wilderneste as a manne but newly come vp of late, being enspired and sente of God accordyng to the Prophecye of Esaie. But the question of these headmen beyng put foorth as a bayte to take hym in a trippe, ment none other conclusyon ne purpose, but thys. In case Christe had aunswered that same autorite to had bene geuen hym of God, they would haue accused hym of blasphemie, in that he beeyng but a manne, tooke vpon hym that he had familiare talke or conuersacyon with God. And as for the bishoppes, the Pharisees, and the scribes, he had had no suche autorite geuen hym by them. It remayned than by the conclusyon of they? argumente, that the power whiche he tooke vpon hym was sedicious, and comen of the instincte of Satan. For they were veraye stiffe in thys poynte, that all power & autorite of God was by due succession come vnto them, and none others, and that nothyng was deuoutly or godly executed, whiche were not executed and dooen by autorite of them. And yet all the while beyng blynded with hatred, they had no remembraunce how they had highly regarded John tofore doing thynges semblеable without any autorite at all of men, yea in so muche that they woulde in anye wyse holde an argumente that John was the Helyas, sauing that John wrought no miracles. And yet for thys behalfe of worcking miracles, they ought so much the lesse to haue iangled or murmoured against Christe. No nor thys poynte neyther came not to they? mynde, that God of long continuaunce afore tymes hadde geuen thys kynde of power, whan he spake by hys prophetes: The autorite of the Prophetes, they receyued and alowed: but the thing foreshewed by the propheres, they woulde not receiue.

Tell vs by what autorite dooest thou these thynges?

The baptisme of John was it frō heauen or of men?

The

The lorde therefore beeyng mynded to defeacte the malicious policie, and the
loutishe false packyng of them, shaped them an aunswere in thys mannyer:
Before that I make any aunswere vnto your demaunde, I on my partie also
will demaunde a certayne questyon of you, whiche ye will be hable quickly to
despetche with a woorde. And as soone as ye shall haue despetched that, than
will I make aunswere vnto your question that ye nowe demaunde of me. Tel
me thys: The baptysme that Iohn mynystred vnto the people, whether was
it from heauen, or elles from menne? And by whose auctoritie dyd he baptise,
whether receyuyng it from heauen by the power of God, or els receyuyng it
at your handes? The peruerse conseyence of the Iewes had at once a smelle
and felyng of thys forked questyon: (whiche the sophisters call an horned
question, because that to whether of both partyes a bodye shall make a direct
aunswere, he shall renne on the sharpe poynete of the horne, that is to saye, If we saye
shall incurre inconuenyence and bee taken in hys aunswere.) If they had from heane
mynded to aunswere the veraye trueth of the mattier, the woordes of the tru- &c
eth was a playne and a ready tale to bee spoken: but they smelle themselues
to be layed for by the same policie, and trayne, wherewith they layed a bayte
for hym. Herupon goe they to a wyly counsayll together emong themselues.
For none there is a more busye piece of woorke, then the framyng of a coun-
terfayete matyer: and commonly one fraude haleth an other at hys tayle, and
one guyle draweth an other after hym. Therefore they laye theyr heades to-
gether thus conferryng emong themselues: what aunswere shall we make
to thys doubtfull questyon? If we shall say, that Johns auctoritye came im-
mediately from heauen, he will straught way hitte vs in the forehead with it,
and will say: Why than dyd ye not geue credyte to hym, whan he testyfyed of Why than
me? He playnely confessed hymselfe to be inferyour to me, and vnworthye to beleue ye
beare my shoes after me. He openly confessed hymselfe to be an earthly manne hym not?
and to speake earthelye thynges, and beeyng a basse slender persone to speake
basse matiers, and that I beeyng issued from heauen was aboue all creatu-
res. Howe doe ye receiue his auctoritie, as a thyng procedyng from God, and
doe openly in the face of the worlde fynde slaundrous cauillacyons at myne
auctoritie, of whiche he gaue playne testimonie? That if on the other syde, we
shall auouche that Iohn dyd nothyng by the auctorytie of God, but of an hu- But if we
mayne spirite onely, all the vnyuersall people will vpon vs with stones, be- saie of men.
cause it is a thyng rooted in the heartes of them all full and whole, that Iohn &c.
was a Prophete, and that he wroughte by the inspiracyon of God whatsoeuer And they
he wrought. They had no care to aunswere trueth, but to aunswere ẏ might aũswered.
best serue to their purpose. So doe false doctoures aũswer, not the thyng that &c.
scripture teacheth, but takyng suche sence therout by their interpretacion, as
maketh to their affeccions. In case they shoulde haue aunswered trueth, their
auctoritie emong the people stode in great hasard, if they had aunswered false,
they feared theyr lyues. They stode in great feare of men, wheras they cast of
from thē the feare of God. Wherupon they aunswered, that they could not tel.
There was none other hole but thys alone left open for them to estape oute Neither tel
at: but whan they had gotten suche an euasion, they doe all vnder one feinde- I you, by
bly deliuer the lorde from aunswering to their question. For he saied vnto thē: what auto-
Because ye fynde such euasions and sterting holes, and will not aunswer that tritie I
ye knowe doe these
thinges.

ye knowe well enoughe: nor I neyther will not tell you, by what autoritye I doe these thynges whiche ye see: albeit ye are not ignorannte of this thing neyther, whiche ye nowe demaunde.

The texte. ¶ Than began he to put forthe to the people this parable: A certain man planted a vineyard and let it forth to husbandmen, and went himselfe into a straunge countrey for a greate season. And whan the tyme was come, he sente a seruaunte to the husbandmen that they shoulde geue hym of the fruicte of the vineyard. And they beate him & sent him away emptie. And agane he sent yet an other seruaunte, and him they did beate & entreacted him shamfully, and sent him away emptie. And agayne he sent the third also, & hym they wounded, and caste hym out. Then sayed the Lorde of the vineyard: What shal I doo? I will sende my dere sonne, peraduenture they will stande in awe of hym, whan they see hym. But whan the husbandmen sawe him, they thought within themselues, saying: this is the heyre: come lete vs kill him, that the enheritaunce maye be ours. And they cast him out of the vineyarde, and killed him. What shall the Lorde of the vineyard therefore doe vnto them: he shall come and distroye these husbandemen, and shall lete out his vineyarde to other.

The priestes, the Pharisees, the Scribes, and the headmen of the lattie beyng thus confuted, the Lorde by an by brought in a parable, whiche might laye playnely before theyr eyes theyr vncurable malice worthie of damnatiō, who hauing bene so many wayes prouoked of god to amendement, had styll growen euermore to wurse and wurse, rennyng in contempte of the lawe, strikyng the Prophetes, and puttyng them to deathe, and entendyng no lesse then afterwardes to put to deathe the sonne of god also, beeyng the extreme remedie of al euils, yea and to put him afterward agayne to more afflictiō in the Apostles and martirs. The tenour of the parable is thys. A certayne man (ye Jesus) planted a vineyard, which he was singularly in loue withall, doing all that mighte possibly bee doen, that he might at length haue some fruict of the same. For he hedged it diligently rounde about, & builded a towre within it, for watching and kepyng of it, he dygged out a gutter to receyue the wyne when it were pressed, and he sette ferthermore a wyne presse in it. And whan it was thus well furnished with all thynges appertaynyng, he putte it foorthe to the handes of husbandemen, that they shoulde dooe all requisite husbandry vnto it, and gather the fruicte therof at tyme conueniente. Thys doen, he taketh a voyage into a ferre countrey, & continued a greate long season absent from home. This same verayly is the vineyarde of the Lorde Sabaoth, whiche the same lorde transposed & remoued out of Egipt, and set in the lande of beheaste: he hedged it aboute with the precincte of the lawe: he protected it with watchyng and kepyng of it his owne selfe in proper persone: he beautified it with a goodly temple: he added moreouer in it priestes, iudges, capitaynes, and teachers: he omitted nothing that to the ordreing or dressing therof might appertayne. And thys vineyarde beeyng thus furnyshed to the poynte deuyse, whā it had bene a long season loked for, ỹ it should bring furth good grapes, did yet neuertheless throughe the defaulte of the husbandemen bryng furth wylde grapes. The lorde all this while, who in dede is no where not present, yet semed vnto them to bee absente ferre of, because hys conuersacyon was in heauen. Therfore whan it was a time due and seasonable for the people of Israel at last to bring furth fruicte according for such the bountiful goodnesse of God towardes them: the maister of the vineyarde sent a seruaunt of hys, that is to say one prophet or an other, vnto the husbandmen, that is, to the princes, to the priestes, & to the Scribes, (who wer the bearers of all the swaigh and stroke,) that they shoulde render and yelde vnto hym, parte of suche

Math. xxi. Marke. xii. A certayne man planted a vineyarde, &c.

fruict

fruicte as had growen vp in the vineyarde. The housbandemenne, who had tilled and vsed the vineyard to the behouse of themselfes, and not of the Lord, firste pumbled the seruaunte aboute the eares, and beate him, and than thrust him out by the shoulders, and sent him home agayne emptie. For to whome of the Prophetes hath not crueltie bene shewed? But so great was the Lordes ientleneelle and pacience, that although he were with an acte of greate despyte prouoked to indignacyon, yet did he shewe none extremitie ne rigour towardes the housebandmenne: but he sente an other seruaunte to assaye whether he coulde call them home agayne to dooe theyr duetie as becomed them. But they handled the secounde messagyer with no more ientleneelle ne fauoure then they hadde vsed the other afore. For whan they hadde sore coyled hym, and had reuyled hym with muche despyteous language, they sent hym also emptie home to hys Lorde: emptie (I say) of the fruicte whiche he looked for, but loden with his backe burden of wrong & of ill handleing. For whither shoulde they goe, but to the Lorde, who sayed? The redresse be left to me, and I shall acquite it. The pacience of the Lorde, though it were after thys extreme sorte eftsones enensed to wrath: yet did he not for all thys steppe further to doe vengeaunce neither, but sent yet the thyrde seruaunte. And him too did the housebandemen sore wounde, & so send him home againe to hys maister emptie. For the goodnesse of their Lorde, which prouoked them to repentaunce, did encrece theyr malice, yea wurse then it was afore. And though al ỹ despite wherwith they had grieuously handled the seruauntes that were sente, did of good cause touche the maister that had sente them, & thoughe they oughte nowe of good right to haue bene punished, which being so often occasioned to goodnesse had euermore growē forward to haynous dedes of mischiefe, euery one act wurse then an other: yet did the Lorde of his exceding great mercifulnes, make yet a ferther delay of his stroke and vengeaunce therfore, as one that was more desyrous to trye the vttermoste remedie possible, then to shewe or execute any rigour vpon the housbandmen. And thus he caste with hymselfe in hys mynde. What may I dooe to bryng these wicked housbandemen of myne, to a better minde agayne, through whose defaute the fruicte of my vineyarde doeth now of a long continuaunce perishe vnto me? I haue sent so many seruauntes, it is not one whit the better emended. The thing whiche onely is yet behynde, that will I dooe.

And they beat him & sent him away empti

I will sende my onely sonne, whome I loue tenderly. They whiche sette my seruauntes at naughte, yet peraduenture whan they shall see my sonne, though they will not loue him, yet certes they will beare some reuerence vnto him, and will worshippe me my selfe in hym. Naughtie persones are woonte now & than at least wise for very shame, to be bridled from a dede of mischiefe whiche they woulde els doe. This deuise therfore, that is, with the hasarding of his owne sonne to seke the sauing and recouery of his housbandemen, lyked the moste mercifull Lorde, as a Lorde being righte desyrous to saue men, and most slowe to strieke. The sonne being obedient to hys father, wente.

I will send my dere sonne, &c.

The housbandmen, whan they sawe the sonne, they did not onely not reuerence hym, but also with wicked stomakes turned themselues full and whole to the deuises, and purposes of moste extreme madnesse, saying emong themselues: Hitherto haue we shaken of the seruauntes that haue come to vs, this same is the sonne and the heyre who entendeth one daye to auenge the despyte dooen by vs vnto hys father. Leatte vs kylle hym, and so shall we recouer

This is the heyre, come leat vs kil hym.

the

the enheritaunce of this vineyarde for our owne behoufes, ſtoutelye ſettyng the Lorde at naughte. Thys deuelyſhe deuyſe was well lyked emonge them being confederate altogether, and ſo they caſt the ſonne out of the vineyarde, and ſlewe hym. Whan the Lorde Jeſus had with thys proceſſe playnely ſhewed to the prieſtes, to the Scribes, and to the chiefe rewlers, theyr beray owne conſcience, who euen at that preſente houre with all theyr endeuour attempted theſame that withyn a lytle whyle afterwarde they commytted in facte and dede, (leadyng Jeſus foorthe, and crucifying hym without the citie:) turnyng hymſelfe vnto them asked thys queſtyon of them. The matter goyng thus, what ſhall the Lorde of the vineyarde dooe vnto ſuche houſebandemenne? Whan they eſtſones vſe theyr euaſions to auoyde makyng of an anſwere, the Lorde ſayed moreouer. The Lorde hymſelfe will come, and will ſende a ſhamefull ende to thoſe houſebandemenne, who coulde not bee woonne with any gentle fauour, and thoſe ſame perſones vtterly deſtruied by death, he will ſette foorth his vineyarde to other houſebandemen. By this ſaying dyd the Lord ſygnifie, that the religion of the Jewes, ſhould euen by the roote bee aboliſhed, and the fruicte of the goſpell bee tranſpoſed and remoued vnto the Gentiles by the miniſtery of the Apoſtles.

The texte. Whan they heard this, they ſaied: God forbidde. And he beheld them, and ſaid: what is this than that is writte? The ſtone that the builders refuſed, the ſame is become the head of the corner, whoſoeuer ſhoorth ſtumble vpon that ſtone, ſhalbe broken: but on whomeſoeuer it falleth, it will grinde him to poudre. And the hygh prieſtes and the Scribes the ſame houre went about to lay handes on him, and they feared the people, for they perceiued that he had ſpoken this ſimilitude againſt them.

But the Phariſeis (as men that coulde in no wyſe away with the hearing of this) aunſwered: God forbydde, it ſhall not bee ſo. For they well perceyued all thys parable to had bene tolde againſte them: and where they coulde beray well away with the deiuliſhe purpoſe and deuyſe to kyll Jeſus, yet doe they vtterlye deteſte and abhorre the iuſte vengeaunce of God due for ſuche a wyeked purpoſe. But Jeſus purpoſelye to ſhewe that the beraye ſame thyng which they denyed had bene foreſayed of the Prophetes, that it would ſo fortune, caſt an earneſt iye vpon them, and (as ye woulde ſay) ſpeaking vnto their conſcience, ſayed: If ye geue not credite to my parable, what is it than that ye reade in the Pſalmes? That ſame ſtone whiche the builders caſt aſide and woulde none of, is become the head ſtone of the corner: whoſoeuer ſhall light on that ſtone to ſtumble on it, ſhall be all to cruſched, and agayn on whome the ſame ſtone ſhall fall hym ſhall it grynde to poudre. Chriſte ſygnifyethe hymſelfe to be the celeſtiall ſtone, ſent of god, whome the Jewes refuſed, building vp theyr Synagogue without Chriſte: but God made hym the corner ſtone whiche knitteth together and cloſethe vp bothe the walles into one, and coupleth twoo ſoondrye peoples into one churche and congregacion throughe euangelicall fayth without the ceremonies of the lawe. And thys ſtone is a moſte ſure buckeler and defence againſte all the aſſaultes of the worlde and of Satan vnto all ſuche, as beleuyng on hym, doe cleue faſt vnto hym, and dooe reſt or ſtaygh on hym.

The ſtone that the builders refuſed. &c.

But he is ſounde and vnreſiſtable vnto ſuche as will rebell againſte hym. For none there is ſo great a power of thys worlde, but that it is all to cruſhed

ilit ſtumble on thys ſtone. And certes ſtumble he dooeth at hym, whoſoeuer reſiſteth hym and caſteth hym of. Nowe on the other ſyde, dzieuen to pouder ſhall that perſone bee, on whome that ſtone ſhall lyghte in hys fallyng. And certes on ſuche doeth it lyghte, whome after they haue bene a great long time ſuffred, the ſtroke of God at laſte falleth ſodaynlye vpon, ere they bee aware oz thinke on it. Foz one and the ſame ſtone, is lyke to thoſe that reſte thereon, and damnation to ſuche as are enemyes vnto it. These parables of the Lozdes declaring, ſette the heartes of the headmen, of the prieſtes, and of the Scribes in ſuche an eagre rage, that they were mynded euen there preſentelye to haue layed handes on hym, but the dzede of the people dyd at that tyme ſtreygne them from that wicked vilanie, emong whome they ſawe Jeſus to be had in veray great pzyce. Foz knowing themſelues naughte in theyz owne conſcience, they had ſmelled the parable whiche was tolde, to touche and hitte them as righte as anye thyng, and yet had the parable bene tolde to ſuche intente as they might by the vnderſtanding therof be called backe agayne from theyz moſte deiuliſhe purpoſe whiche they had entended. But nowe are they made the moze crabbed and fierce vnto dooing of miſchiefe, by the ſelfeſame thyng, whereby they ought to haue bene clene diſcouraged and dzieuen from theyz malice.

¶ And they watched him, and ſent furth ſpyes which ſhould fayne themſelues righteous men, to take him in hys woozdes, and to delyuer hym vnto the power & autozitie of the deputie. And they aſked him ſaying: Maiſter, we knowe that thou ſayeſt and teacheſt righte, neither conſidereſt thou the outward appearaunce of any man, but teacheſt the way of God truely. Is it lawful foz vs to geue tribute vnto Ceaſar, oz no? He perceiued their craftineſſe, & ſayde vnto them: why tempte ye me? Shewe me a penye. Whoſe image and ſuperſcripcion hath it? They aunſwered and ſaide, Ceaſars. And he ſayde vnto them: geue than vnto Ceaſar, the thynges whiche belong vnto Ceaſar, and to God the thynges that pertcine vnto God. And they coulde not repzoue his ſaying beforz the people: and they meruayled at his aunſwere, and helde theyz peace. The texte

Therfoze beeing nowe departed, (by reaſon of ſtanding in dzeade of the people) from dooing the hainous acte in the open face of the wozlde, whiche in their eiuill heartes they had already dooen, after they had once ſo determined: they goe about the bzinging of it to effect by pziuie traines of vndermyning him: beyng euen ſomuche the moze vngracious, that they ioyne fraude vnto their malice: lyke as a moze miſchieuous creature is he that ſleagheth pzieuely with poyſon, then one that killeth with a ſweozde. Now heare thou, o Theophilus, the wiles & traynes of the wicked prieſtes, whoſe deſire was foz thys cauſe to haue Jeſus foz euer deſtruied, that is to ſaye, to haue the trueth euangelicall vtterly oppzeſſed, becauſe that by the ſame veritie of the goſpell was taken awaye from theim the farming of the vineyarde, the pzopze owning and poſſeſſion wherof they had pzomiſed vnto themſelues bothe perpetual fozeuer, & alſo to come to them by title & ſucceſſion of enheritaunce. They hide their angre ſhewing no manier countenaunce therof, and watche all occaſions poſſible to put him to deathe. They colourably ſende fozth certain counterfeict perſons, who ſhoulde feigne theimſelfes to be iuſt & righteous afoze God (& nothing is there in the wozlde moze peſtilent oz deadly then is counterfeict righteouſneſſe) to the ende they ſhoulde out of hys woozdes hunt out one poinct oz other, wherof he might be detected beforze the Empetour of Romes deputies, & beforze the lieutenaunt Pilate, who at that preſent ſeaſon They ſent foorth ſpies whiche ſhoulde feigne thē ſelues righteous men &c.

traytor was the hygh rewler in Jewry in Ceasars behalfe: and thys dyd they, to thentent and purpose that all the grutche, and querele of thys facte myghte be layed ouer from themselues to the others, as though he had beene putte to death by the sentence and iudgemente of Ceasars officers, and that they on theyr parties as men inculpable mighte appere to haue kept theyr handes from effusion of blonde. But the more they goe about by worldelye subtilte to hyde it, so muche doe they more and more notoriously bewray theyr incomparable malice. The sayde disguisyng maskyng esquiers therefore of the bysthops dooe set vpon Jesus, & assayle hym with suche kinde of wordes as here ensue. Maister we haue thoughlye seene thy perfecte vprightenesse: thou trulest thy mynde playnely without any feare or dissimulacyon, and teachest euery thyng after the righte sorte, neyther is there with thee any suche respecte or acception of persones, that thou wilte tell me a lye for the fauoure of any man, bee he of neuer so muche power and autoritie: but thou hast euermore onelye God and none elles beefore thyne eyes. What is acceptable to hym and standing with hys pleasure, the same dooest thou playnely and without any feare teache. Tell thou vnto vs therefore what thy veray opinyon and mynde is in a mattier about whiche there is muche controuersie and variaunce emong no smalle noumber of vs: whether is it a thyng standyng with goddes pleasure and contentacion, that we geue tribute vnto Ceasar, or is it not? Jesus than who had a perfeict vnderstanding of these smoothe and swete hony woordes mening fraude and deceipte towardes hym, and knowyng veraye well to what ende thys snareful bayted question was ment, whiche was, that in case he had aunswered according as theyr veray hope was he woulde, that it were not standing with Goddes contentacyon that a people beeyng consecrated vnto God, shoulde bee in subiectcyon, and shoulde paye tribute to an vngodlye prynce and an ydolatre, (whiche opinyon the Phariseis allowed, though they durste not openlye speake it:) they woulde eftesones haue procured and addressed out some counterfeicte persones, whiche shoulde haue detected him of highe treason beefore Pilate (beeyng the emperours lieutenaunte:) he dyd by euangelycall policye in suche wyse defeate theyr malicious deceiptfulnesse, that he dyd bothe take awaye from them the occasyon whiche was soughte to doe him harme, and also put them in remembraunce what their duetie was to doe, whiche thyng vndoubtedly no man shoulde leaue vndoen without assured peril & ieopardye of his life. For Christ was not come for any such purpose, as to teache howe much was to be payed vnto Emperours, or to Emperoures deputies: but what was due of the spirituall substaunce to bee payed vnto god, who is the Lorde of all thynges. Why come ye to tempt me (sayeth he) Shewe me a piece of your syluer coyne. For he knoweth not the image of Ceasar, forasmuche as he had nothyng in earthe. Whan the piece of coyne was shewed hym in hys hande, he demaunded whose physyonomye it was, and whose tytle or poysee was written about it. For thys is a thing too, that a true Christian dooeth not knowe. But they who knewe it (that is men wedded to the worlde) sayed: Ceasars physionomye and pryente it is.

Than q Jesus byanby: than render and paye ye vnto Ceasar, yf anye thyng belongeth to his righte. For I force nothyng what the prynces of thys worlde dooe require by theyr exaccions. But thys is yet a greater poynete of your charge, and more requisite to the purpose, that ye rendre vnto God, that

Maister we knowe that thou sayest & teachest right. &c.

Is it lawfull for vs to geue tribute vnto Ceasar?

Geue vnto Ceasar the thinges whiche belong vnto Ceasar.

ye

ye oughe vnto hym: know ye therfore the image of hym stricken and coined in youre hertes, acknowelage ye his title and power. All the soule is due to hym euery whit of it, and oughte not to bee in bondage to any other persone, then to hym, who created bothe the bodye and ỹ soule too. And bearing (as it doeth) the image of God, wherefore is it paied for tribute to the deuill? The subtyll awaiters to haue taken him in a trippe, meruayle at so warie and circumspect an answer. For the euangelical simplicitie hath a politique cast of it own too. Yet this notwithstandyng, they wouldе not acknowelage the heauenlye wysedome of God in him, but forowed because there was nothing which they could reproue in all his talke.

The texte

¶ Then came to him certaine of the Sadducees which deny that there is any resurrection, and they asked him, saiyng: Maister, Moses wrote vnto vs, if any mannes brother dye hauing a wife, and he dye without children, that then his brother should take his wyfe, & reise vp sede vnto his brother. There were therfore seuen brethren, & the first toke a wife, and dyed without children. And the seconde tooke her, and he died childelesse. And the thirde tooke her, and likewise the residue of the seuen, and left no children behind them, and died. Last of all the woman died also. Nowe in the resurrection, whose wife of them shall she be? For seuen had her to wife. Jesus aunswered and saied vnto them: The children of this worlde marye wiues, and are maried, but they whiche shalbe coumpted worthye of that world and the resurrection from the dead, doe not marie wiues neither are maried nor yet cannot dye anye more. For they are equall vnto the aungels, and are the sonnes of God, in somuch as thei are children of the resurrection. And that the dead shal rise again, Moses also shewed besides the bushe, whan he calleth the lorde the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of dead, but of liuing. For al liue vnto him. Than certain of the Pharisees aunswered and saied: Maister, thou haste well saied. And after that durste they not aske him any question at all.

Whan the saied parties were departed from hym, there came vnto him of the secte of the Sadducees, who vnder a false title of righteousnesse made much high solemnitie of theimselfes, in like maner as the Pharisees had their name of excellencie in outward apparence to the sighte of menne, wherein they thought theimselfes ferre to surmounte and passe the other sectes.

The Sadducees, denye ỹ there is any resurrection

And the secte of the Sadducees hathe this one property by theimselfes, that they dooe not beleue any arisyng again of the bodyes to bee after this lyfe, neither any parte of man to remayne after death, ne that there be anye Aungels. These Sadducees propoune to the Lorde suche a question as foloweth. Maister, suth manier a law hath there been geuē to vs by Moses, that in case anye man, after he hath maried a wyfe, shalbee deceassed without chyldren: the brother of the partye so deceassed, shall marye the wedowe leaft by hym: and succedyng in the place of his brother, shal reise succession and issue vnto his brother of the same womans bodye. So than it fortuned, that there were seuen brethrē of whome the fyrst maried a wife, and died without issue. The nexte eldest brother tooke her that was leaft to wyfe, and dyed hymselfe lykewyse hauing had no chyldren by her. Nexte after hym succeded the thirde brother into wedlocke, accordyng to the course of his age, who on his partie also dyed withoute chyldren. And short tale to make, in semblable maniet was this womā maried vnto euerye one of them vntill the seuenth, and al had her, and yet made she neuer an one of theim a father, ne brought hym forth any chyld. In processe of tyme dyed the woman too. Now than at the general resurrection, which of the seuen

brethren shall recouer the possession of this woman to his wyfe: For ons maryed she was to euerye one of theim, and she can not bee common to theym al, ne to any mo housebandes then one. By this tope hauing in it neither time nor reason, the Sadducees supposed that the opinion of the Phariseis myght bee wyped clene awaye, whiche Phariseis dyd stiffelye holde argumente, that the soules doe remayne after the bodyes be dead, yea and ferthermore that the bodyes of the dead shall one daye returne to lyfe againe.

Now because these mennes apposyng of hym conteined in it more foolishenesse, the malice, Jesus vouchesaued to enstructe thē, saiyng: ye are in a wrōg opinion in that ye imagyne the like state of thynges to bee in the lyfe to come, as ye see in this presente worlde here. The children of this worlde, which worlde is neuer without successiue alteration of some dyyng euery day, and othersome daily cummyng into the worlde, doue remedilesse seke out and procure wiues for their sonnes, and doe sette out theyr daughters in mariage to housebādes, for mankynde cannot by any other possible meanes bee continued in progeneration of issue. And therefore matrimonie emong them is not a thyng of displesurnesse, but of necessitie. But those persones to whose lotte suche displesure shall falle, that they maye be reputed woorthie the resurrection of the iust, and worthye thatsame worlde, whiche knoweth no mortalitie, suche neyther shall procure wyues for theyr soonnes, nor shall geue theyr daughters to housebandes in mariage. For what nede shall there bee of mariage or a carnall copulation, whan no bodye shall nowe dye? For they haue nowe alreadye surceassed any longer to bee carnall, and to bee subiecte to the incommodityes of this worlde, but haue nowe receiued a bodye that shall neuer dye, and shall nowe from hencefoorth none otherwyse liue then the Aungels doue liue, emong whome there is no mariage ne vse of wedlocke because there is no necessitie of dying.

Here in this worlde they that of mortall parentes are borne mortall, doue by the vse of matrimonye, make prouision and meanes for continuing the succession of mankynde: But those others beeyng nowe by the vertue of the spirite newe borne againe, and made the sonnes of God liuyng for euer without ende, shall fele no misse of matrimonie, because they shall not knowe death, as beeyng nowe through resurrection restored vnto lyfe immortall. And because thissame doubtefull question hadde bene propounded of the Sadducees purposely to mocke the artifyng again of the deade, because they beleued not that the soules dooe remayne aliue after the death of the bodye: Jesus vouchesaued to enstructe their ignorannt hertes concernyng this case too, by autoritye of holy scripture, whiche holy scripture in dede they dyd not disalowe, but yet they dydde reade thesame not hauyng theyr myndes on it to marke it as they should doe. Verily (saieth he) to be a thyng possible enough, that ỹ dead may arise agayn, and that the soules dooe not dye together with the bodyes, euen Moses hymselfe dooeth teache you to bee true, whose autoritie, forasmuche as ye dooe in other matters acknowlage, ye ought not in this case to refuse. For Moses hath written, that God spake vnto hym after this manier oute of the bushe, whiche he had seen in redde flamyng fyer to burne without anye consumyng or wastyng. I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. &c. Now were Abraham, Isaac, and Jacob,

at that

at that tyme alreadye buried in graue: That if according to your opinion, euery one which dyeth, dyeth for altogether, and dyeth neuer to be recouered agayn: how doeth god call hymselfe god of theim that be none suche? For seing that God is ỹ veray true liuing god himselfe, or rather (more truely to speake) is veray lyfe selfe: it is a thyng vnconuenient, that he should call hym selfe the God of suche as by meane of deathe are vtterly perished and gonne for euer. But they are not so gon, forasmuch as the chiefer parte of theim remaineth aliue, that is to wete, the soule, beeing the parte whereby our life is in vs. In other liuyng creatures besydes man, death is an vttre perishing for euer: for in theim aswell the bodye falleth altogether downe as soone as it is destitute of lyfe, as also the soule, which in theim is naught els but a certayne harmonye, and proporcionate agreyng together of the qualites and humours of the bodye, whiche as soone as that same temperature is dissolued, banisheth awaye immediately as a thyng of nothyng. But in man deathe is nothyng els, but a pluckyng of the soule in soondre from the bodye, so that the better parte of the twoo that are in vs remayneth styll vncorrupted, and the bodye only is for a season not vttrely perished neyther, but as ye woulde say, putrified. And the same body to be restored agayn by the power of god at the resurrection, ought not to seme any meruaill vnto you, forasmuche as ye daily see of a dry graine of sede caste awaye into the earth, and there putrified, a newe and a liue tree to spryng vp, whiche laie hydden in a litle smale and deade selie grayne now buried in the grounde. Therefore such as are dead, to youward are dead in dede, forasmuche as ye are not hable to reuiue them agayne: but euerie one of them, yea euen they that are deade also dooe lyue to godwarde, in whose hande it is, whansoeuer his wyll shall bee, to restore the soules that haue beene plucked awaye, euerie one to theyr owne bodies agayn. Whan the Sadducees at these sayinges helde theyr peace not hauyng a worde to speake: certayne Scribes allowed the talke of Jesus, because that concernyng this case, the Pharyseis and the Scribes did consente in opinion agaynste the secte of the Sadducees. Notwithstandyng lyke as the opinion of the Phariseis and Scribes was in this behalfe righter then the opinion of the Sadducees: so were their hertes more replete with mischiefe and vngracyousnesse. For in suche a place dooeth there lesse parte of malice remayn, where there resteth more of grosse ignorance and defaulte of learnyng. Thus after that Jesus had in vayne beene tempted and proued of soondrye sectes of the Jewes, (for he had afore this tyme aunswered the Phariseis to their question concernyng the greateste precepte of the law,) and not one of them al had had suche spede as he woulde in that ỹ he had attempted: no man durst auenture any more to be busie or to beginne with him in demaundyng of any questions.

For he is not a god of dead but of liuing.

And after ỹ durste they not ake ỹ any questiõ at all.

¶ And he saied vnto theim: Howe saie they that Christe is Dauids soonne? And Dauyd himselfe saieth in the booke of the Psalmes: The Lorde saied vnto my Lord, sitte thou on my right hande, till I make thine enemies thy foote stoole. Dauid therefore calleth hym Lorde, and howe is he than his sonne?

The texte.

Jesus therefore of his own motion whan thei wer gathered together in a flũpe, did bid theim aunswere him who would, to a question that he would demaunde, not beeyng a question full of baites to take theim in trippes, but a

question that concerned their soule health. He demaũded whose sonne the scripture dyd pronounce that Messias should be. They beyng not ignorant that it had by prophecie bene foresaied, that Messias should in tyme cummyng bee borne of the linage of Dauid, made answere without any stoppes or staighes: Dauids sonne. To this Jesus said: But Dauid being enspired with the holy
Psal. cx. ghoste, speaketh of Messias after this maner in the Psalmes: The Lord said vnto my Lord, sitte thou on my righte hande, vntil I make thyne enemies thy foote stoole. Howe agreeth it, that Dauid, shoulde calle him Lorde whome he acknowelageth and taketh for his sonne? For the sonne is inferiour to the father: and more reason it wer, that the soonne should in the wape of honour and reuerence call the father Lorde, then contrarie wise. This question coulde not one of theim all sotle, and for that presente Jesus thoughte it sufficiente (as ye would saye) by a misticall riedell to haue geuen theim a litle intimation or inclyng of his nature of Godhed, by the whiche nature of his Godhed he was superiour vnto all the Patriarkes, forasmuch as he was equal vnto God the father, albeit euen after his humain nature also he excelled all creatures. And they reputed the memorie of Dauid to bee holy and precious: but hym whome Dauid acknowelaged bothe for his soonne, and also for his Lorde: hym they caste of, not through ignorauce of the lawe, but of a iudgemente beyng blinded with peruerse and corrupte affeccions.

The texte. Than in the audience of al the people, he saied vnto his disciples. Beware of the Scribes, whiche wil goe in long clothyng, and loue gretinges in the marketes, and the highest seates in the Synagogues and the chiefe roumes at feastes, whiche deuoure wedowes houses feiguing long praiers: the same shall receiue great damnation.

Forasmuche therfore as the malice of this generacion was past al hope of grace, and not curable by any salues that could be: it remained, that the simple and vnlettred multitude of the people should haue good warning geuen them that they might not bee trained in and deceiued by coulouring and crafty conueighaunce of the others, who whereas they were voyde of al religion or true deuocion, yet dyd they counterfeicte the highest godlinesse possible, hauyng eye to none other marke, but only to theyr own glory and lucre, and for that same onely cause murmouryng and praying all manier wayes possible, agaynst the glory of God, and agaynst the health of their neighboures. For there be none more deadlye enemies of true godlinesse, then suche as by counterfaictyng of holy conuersacio purchase vnto theimselues autoritie, and bearing theimselues bolde on the same, do withdrawe the simple people from true godlinesse. This kynde of maskers are sore taken with twoo diseases in especiall, that is, with ambicion which altogether encline to tyranny, and with couetise insaciable. And suche men dyd Jesus (as it were) plainly poinct out vnto his disciples, that did he all the people beyng within audiece of it, to the ende the said Phariseis and Scribes myght bee shunned, forasmuche as they would not be reformed: that they myght haue no longer tyme to deceiue, seyng they would in no wyse emend. And this was not any suche poynct as to backbite or take awaie any mennes good name and fame, but to make a good sure waie for the safegarde and preseruyng of the simple innocet people. Now listen thou swete Theophilus, to what coulours the Lorde poincteth theim out, & thou mayest eschewe theim, whan they bee knowen vnto thee. Beware ye of the Scribes (saieth he) suche as ye dooe nowe often tymes see to assayle me with guyle and

De said vnto his disciples

subtiltye,

subtiltie. They profesſe the perfect knowlage of the lawe, & doo obſtinately reſiſte the mynde of the law. They haue God in their mouth, but thei are open aduerſaries to the glorie of God. They proteſte in woordes, to be earneſte trauailers for the peoples behoufe and profite, whereas they coũterfait al thinges that euer they doe for reſpecte of their owne cõmodities. Thei make great ſleepyng outwardly from the coumpaignie of ſinners, yea, and in caſe thei light on the coumpaignie of ſuche by anye caſuall chaunce, they purge theimſelues by much waſhynges: but theimſelfes on their owne parties dooe withinfoorth altogether ſwymme in vyces much more deteſtable, that is to wete, in deſire of vainglorie, in high ſolemnitie of looke and countenaunce & in enuy, but moſte ſpecially of all in auarice, whiche to doe is no leſſe then plain wurſhyppyng of idolles. And becauſe they vnderſtãd and perceiue the people to be moſt chiefly moued with ſuche thinges as maye bee ſeen with the bodily yes: they doe with ſuche kyndes of iugleynges, hunt and ſeke to geat autorite emong the ſimple ſoules. They doe (as ye would ſaye) ſette out themſelfes to ſale, by their newe-found diſguiſed veſture, hauyng a great pride and felicitie to be ſeiſyng vp & downe where thei maye be ſeen in their autentical robes of auncyentenelle reachyng down to the hard grounde: and with their countenaunces framed to a grauitie, they are often & much preſent in ỹ high ſtretes and in places of great reſorte of people, to the entent they maie there haue much crouchyng and douſyng made vnto theym, & that they maye bee hailled and greted by the name of wurſhyppfull maiſters. In the ſinagoges alſo and in places where much coumpaignie is ſitting together, thei looke and ſeke to haue the higheſt ſeates, and at feaſtes whan they ſhall ſitte downe to meate, they haue a great appetite to beginne the table, becauſe they woulde ſeme great and ſolye felowes in the eyes of men, whereas before the face of God they are accurſed and deteſtable. And yet might they ſeme to bee nomore but vainglorious and foolyſhe, if they made no further ſekyng nor ſuyng but for the ſwifte blaſtes of bruit and fame of ỹ people, and the vaniſhing ſmoke of haillinges and gretynges. Nay, there is nothyng more full of catchyng and pollyng then thei are. Thei occupie not the trade of vſurye, lending out their money for encreſſe or gaines: thei are not collectours ne receiuers of tribute wherby to polle and piele the cõmon people, but they haue caſtes and ſleightes more vngracious then the craftye trade of ſuche is. The ſimpler ſorte of people whiche maye eaſily be begupled, doe they hunt to take for a praie: they ſeke to catche wedowes ſuche as are welthye and eyche, and deſtitute of the aide of houſebandes, which might defend them. The ſexe of womankynde is apte to be deceiued by fraude, and a godly acte it is in appearence, to bee helpers of ſuche as are deſtitute. Suche ſimple wedowes therfore doe they eaſily klocke and loute, through countrefaictyng of holines. Verye muche grauitie doe they pretende in their countenaunce, they bee honoured of euerye bodye, their verye habyte dooeth on euerye ſyde crie them to bee men of holy converſacion, and thei vſe beſydes this to bee a long whyle together in prayers, yea and that ſhall bee doen in the open ſtretes where euerye bodye maye beare recorde. The ſame thing was dooen of Iohn alſo and of the olde auncient prophetes, but it was dooen in ſecrete, where none might behold it but God. But theſe felowes dooe not praye, but hunte. What meruayl thã, if ſelie wedowes bee deceiued by ſo manye waies of coulourable delyng? But whan they haue ons crepte in, to geate their heades within the fated wedowes

And loue gretinges in the mar-ketes.

Whiche deuour wedowes houſes feining long prayers.

dooꝛes, they deuoure their houses, and pile and polle the sely weomen whom their partes had ben to defende and saue, and what ought to haue ben geue out in almes to the behouf of the pooꝛe, that doe they wholly conuerte to their owne lucre. Such manier men were the Scribes at those daies and the Phariseis, who without ende bothe in wooꝛd and dede, made resistẽce agaynste the ghospell. Albeit there bee euen at this present date too, and euer wyl be Scribes: who whyle they sette al their mynde and studie vpon their owne profites, dooe not onely bothe speake and wooꝛke agaynst the commodities of the people, but also do resiste the gloꝛie of Jesus, and that they dooe vnder a faire pretence of religion, by theyꝛ wedes, by their titles, and by their long prayers, huntyng foꝛ to geat an opinion of holinesse in the syght of the common people: whiche common people dooeth not yet well vnderstande in what thynges true religion dooeth consiste. But nowe, what shall the disciples of Chriſte dooe agaynst suche Scribes and Phariseis, foꝛasmuche as ꝑ true disciples of Chriſt can no manier skyl of harmyng auy bodie as mẽ endewed with the simplenesse of veray dooues. Foꝛsooth they shall in this case vse also the subtiltie of the serpent. If beeyng duely tolde of their ill doinges they do not emend, their coumpaignie muste be shunned, seeyng they are vncurable, and the simple are to bee warned that they beware of the same secte lyng in awaite foꝛ theim. And as foꝛ the saide Scribes and Phariseis, theyꝛ due punishemente abideth theym. Foꝛ whan they shall come to the seate of iudgemente, befoꝛe that same iudge, who iudgeth not by suche thynges as are seen with the yes of the bodye, but by the priuye affections of the hertes: at that houre shal suche be adiudged to moꝛe grieuous toꝛmentes, then those, whiche are to ꝑ open sight of the woꝛlde and vnkeignedly full of hainous enoꝛmities beyng persones so much the lesse culpable, because they shewe their disease openlye and hide it not.

The same shal receiue greater damnation

The. xxi. Chapter.

The texte. As he beheelde, he sawe the riche menne, which caste in their offreinges into the treasourie. He sawe also a certain pooꝛe wedowe, whiche cast in thither twoo mytes. And he saied: of a truethy I saie vnto you: that this pooꝛe wedowe hath putte in moꝛe then thei al. Foꝛ thei all haue of their superfluitie added vnto the offreinges of God: but she of her penurie hath cast in all the substaunce that she had.

AND to the entente the Loꝛd Jesus would the moꝛe diepelye enpziente the foꝛesaied matter in the hertes of the people, whiche was, that men are not estemed in ꝑ sight of God by thynges visible but by sinceritie of ꝑ herte, and also mighte checke the couetise of the Scribes, of ꝑ Phariseis, and of the pzeestes, who bzoughte the people in an earneste beliefe, and in especial sele fond weomen that were wedowes, (if they were welthie & riche, oꝛels not,) that it was the highest poynete of holinesse that coulde be, if they dyd contribute a verai great poꝛcion of their best substaunce into the coꝛbone; that is, their churche treasurie of Jewels and offreynges, the pouertie in the meane whyle ouerpassed, yea and many tymes their childꝛen & parentes too: as he was sitting in the temple, he cast vp his yes vnto that same place, whiche is called Gazophilacium (that is to say) the Jewelhouse oꝛ

ſtrye, or treaſourie, in the whiche the Jewels of the temple were kepte. The prieſtes would in any wiſe haue this moneye reputed ſo holye, that where the lawe had ſpecially commaunded that the parentes ſhould be honoured, theyr doctryne was, that the father ought rather to bee leaft vnholpen, the ꝑ corbon not to bee encreaſed, whereas that money yet neuertheleſſe through the default and abuſion of the prieſtes, was now alreadye a great parte of it turned to the maintenaunce of the ſenſuall exceſſiue liuyng of theſame prieſtes onely. So whan manie ryche and welthie perſones had caſt many thyng̃es into the treaſourie, and had muche countenaunce and ſygnes of allowing them for caſting in ſuche money made vnto theim by the prieſtes and Phariſeis, as Goddes creatures for their ſo dooyng: there came thither a certain ſelie pooze wedowe who caſt in two mytes or litteil bꝛaſſe pens of money, as muche as came to a ferthyng. And when no yeerthly creature at all would once make any ſigne of commendyng her, becauſe ſhe gaue but a littel: yet was it Jeſus pleaſure that the godly deuocion of this woman ſhould bee knowen to the people. For he ſaied: This wedowe ſemeth by the iudgemente of men to haue putte a verye ſmal porcio̅ into the treaſourie, but theſame woman by ꝑ iudgemente of God, hath caſt in more then thoſe other riche perſones, whiche haue verye largelye dooen. For they are liberall of the ſuperfluitie whiche they haue at home: but this pooze wedowe vpon an earneſte zele and deuocion of dooyng her duetye vnto God, hath geuen of her penurie, whereas ſhe had full great nede to haue kepte it ſtill, and all the ſubſtaunce whiche ſhe had at home, ſhe hath nowe caſt into the treaſourie. In the ſighte of God therefore, who hathe not an ye to the quantitie of the thing, but to the herte of the geuer, ſhe gaue a more bou̅teous offreyng, then the others whiche gaue a greate dele more in quantitie. Thus Jeſus by euerye occaſion withdrewe his diſciples from puttyng affiaunce or truſte in thynges that maie bee ſeene (wherunto the Jewes dyd attribute ouer muche) vnto ꝑ earneſt exercyſe of euangelicall deuocion and godlineſſe, which conſiſteth in the ſyncere affeccion of the herte.

He ſawe alſo a certain pooze wedow, which caſte in thether twoo mites.

This pooze wedowe hath put in more then they all.

¶ And vnto ſome that ſpake of the temple, how it was garniſhed with goodly ſtones and Jewels, he ſaied: The daies will come, in the whiche (of thoſe thinges which ye ſe) there ſhal not be leaft one ſtone vpon an other, that ſhal not be throwen downe. And they aſked him, ſaiyng: Maiſter, whan ſhal theſe thinges be, and what ſigne wil there be, whan ſuch thinges come to paſſe? And he ſaied take hede that ye bee not deceyued. For manye ſhall come in my name, and ſaie that they are Chriſte, and the tyme draweth nere. Folowe ye not them therfore. But whan ye heare of warres and ſedicions, be not afraied. For thoſe thinges muſt firſt come to paſſe, but the ende folowyth not by and by. Than ſaied he vnto them: Nacion ſhall ariſe againſt nacion and kingdome againſt kingdome, & great yearth quakes ſhalbe in al places, and hungre, & peſtilence and feareful thinges. And great ſignes ſhall there bee from heauen.

The texte.

Now ſo it was, that the Jewes had an eſpeciall glorie in their temple of Hieruſalem, the whiche becauſe it was excedyng curiouſly builded, and alſo enriched with many high and precious Jewels, was vſed with great religion, not onely of al the Jewes, but alſo of aliens & men of other ſtraunge nacio̅s. And nowe was the tyme come, that the religion of theſame materiall temple with the ſacrifices and oblacions to theſame belongyng ſhould ceaſſe, and the temple of mannes herte beeyng conſecrated with the holy ghoſt ſhould be prepared for God, in which there ſhould moſt acceptable ſacrifices be daily offred vnto hym, not of bꝛutte beaſtes, but of godly prayers, and thākes geuyng. For the pure herte, yea euen of euery pooze body, is a more poꝛtelye and gorgeous

temple to God, then was the sated most sumpteous tẽple of Jerusalem, whiche had been so many yeres in edifiyng. Chastitie, humilitie, & charitye or perfecte loue towardes al men, been ornamentes a great dele more precious in ỹ syght of God, then that other marble pillours, the garnishing of yuerye, the tymbre woorke of cedretre, the golde, the siluer, and the precious stones, whereof the priestes and Pharisees made so muche greate pryde and shewe. And so, whan certaine persones made a poynctyng and a shewyng to Jesus, towardes the woondrefull buildyng of the temple, whiche was edified with the moste pure stone that coulde bee, and thesame stone dothe poolished & keruen with greate woorkmanship of masonrie, and was ferther more with many Jewels gaie & richely beseen, he aunswered: prepaire ye vnto God a ghostlye temple, whyche neither oldnesse maie eate vp w rottyng, neither any tẽpeste maie ouerthrowe, nor fier maie burne vp, ne any power of man maie destrute or caste downe: for the time shall shortely come whan all these thynges whiche ye dooe now make so muche meruailyng and gazyng at, as thynges woorthie and mete for God, shal bee throwen downe euen to the foundacion, yea in so much, that there shal not so muche as one stone be left standyng vpon an other, but that it shall bee destruied. The disciples this hearyng, & cõiecturyng euen of those verye wordes, that the kyngdome of heauen was now not ferre of, whiche kingdõe they supposed and imagined should come with a greate chaunge & turning vpsyde down of the world: beeyng gredye men to knowe the tyme whan these thynges should come, dooe saie vnto the Lorde: Maister, al thissame that thou speakest of castyng downe of the temple, and of the vttre destruyng of the cytye of Hierusalem, what daie or whan shall it cumme to passe, or by what signe maie we bee hable to knowe the sated tyme to be alreadye come. But Jesus whose will is to haue his disciples euermore in a readinesse against all assaultes of euyll mylauentures, dyd by his doubtfull and entricked communicacion, sette theyr myndes in suspence & perplexitie, makyng a medley of many soondrye matters together, concernyng afflictions which they should afterwarde abide for preachyng the ghospel, concernyng the beatyng down and the miserable plague of the citie of Hierusalem, and concernyng the ende of the worlde, the houre and tyme whereof it was his pleasure to haue vnknowen to all creatures, to the entent they should continually euermore be in a readinesse. The disciples mindes ranne altogether vpon a kyngdome: But the Lorde was more willyng to haue theim knowe the thyng that did more nerelye touche them, and to knowe those other matters the verye speakyng and mentionyng whereof, their hertes vttrely abhorred, because thei wer as yet but weake and frayll menne. For they had better fansie and will to heare woordes pleasaunt to the eare of worldelye coumforte and solace, then to heare thynges concernyng the coumforte of the soule health. The forsated blessed reigne will one daye surely come, and at his due tyme wil it come, but the care and charge thereof, it is moste expediente to put in the handes of God, and to leat hym alone withall, our partes it is in the meane tyme so to behaue our selues, that we maye not seme vnworthye of that kyngdome. For there is no cummyng to the glorye of thesame reigne, but by meane of soondrye afflictions. Against such afflictions it behoueth our hertes to be well armed: Jesus therefore saied: Oute of all doubtes come I will, and displeigh the maiestie of the reigne Euangelicall. But see ye ỹ ye bee not seduced, enbracing an other Christe in stede of me: For before the prefixed tyme at

There shall not be leafte one stone vpõ an other

Se that ye be not deceiued.

whiche I wyll come, there will come many whiche wyll vsurpe my name vnto them, and will boldely auouche of themselfes and saie: I am Christ. The tyme is at hande: Be not ye any thyng moued with the wordes of such: & in case they shall call you any whether, goe not ye after theim. Verily when ye shall heare al the worlde to be in a garboile of seditiõs & of warres, manye persones shall plate the prophetes, and shall allege the ende of the world to approche. But be not ye any thyng feared with suche rumours, as though the last date be euen than byandby at hande. For in dede suche thynges as these shal fortune, but the ende of the worlde commeth not euen streight waie in the necke thereof. For these shall bee nothyng els but certain preaũbles of the said extreme distresse which shall bee to the ciuil sorte an vttre eallyng awaie, and to the good it shalbee an examinacion or triall, & a purifiyng of them. As whan the bodye is towardes the poynete of dieng the signes & tokens therof be strõg diseases hauing come vp & growen in the same bodyes, through an vnnaturall distẽperature of the humours, so shall these terrible cõmotiõs and hurleyburley forshew ỳ end of ỳ world, which hurleyburley mãs self doeth procure vnto hymselfe by reason that he is infected wt inordinate lustes & affections. Through mans peruersenes shal ỳ veray nature of thynges be shaken out of al due ordre & course, detesting (as it were) the malice of man, & strongly endeuoureyng for the redresse & amẽdemente of their vngratiousnesse. With greate vproares & garboile shal there bee arisinges of nacion against nacion & ropalme against ropalme. And whereas there is nothyng more distresseful thẽ warre, yet doeth man purchace & wilfully procure this pernicious confusion vnto hymselfe through ãbicion, through folye, through couetise, through hatred, and through the other lyke corrupt affections. Yea & verat nature selfe shal ouer & besides ỳ premisses, cause many sore yearthquakes in many soondrye places, in sorte as though ỳ world woulde high skorne & disdeigne, for that it wer forced to beare men beeing suche vngodly & wicked creatures. There shal moreouer cum great pestilẽces which by their infection shal waste awaie & cõsume a mightie great noũbre of people in sort as though the aire were armed & weaponed to doe vengeaunce vpõ the ciuil sort, whereas it was for this purpose first ordeined & sette for mãnes vse, that with it holsome breath it should bothe geue & nourish life vnto al creatures. Furthermore through penurie of the fruites of ỳ yearth there shall come famine, in case as ỳ the yearth should say that she would not geue foode vnto her children being so wicked agaynst God, to whom euẽ the dumme elementes also doe their bounden seruice & duetie. The sea also shalbee throughly moued with straunge & vnwont rages of tumbleyng and tolling wheras thesame too yea aforetymes been accustomed to serue to the vse of man. Yea & besides all ỳ premisses, the veray skye and heauen shal shewe woondrefull signes testifiyng the wrathe of God. For the sunne shalbee turned to derkenesse, the moone into bloud, dasheyng sterres shal in straunge likenesse shewe theimselfes & other vnnaturall woonders shall appere beeyng vncouth & worthie to bee meruayled at. But lyke as a mannes bodye doeth not streight waie passe out of the world whã it is stricken wt extreme great sickenesse, and yet nenertheles thesame or other lyke diseases euer now & than cummyng vnto him & taking him agayn, doe declare that the tyme of his death is not verie ofright so whan the world shal wt such maner ciuils, as aforesaied, be rattled an shaken together, ỳ same ciuils shal geue a great signification & tokening of the worlds dronping now

apace

For many shall come in my name, and saie ỳ they are christe.

Nacion shal arise against nacion, and kingdom against king dome.

And greate signes shall there be frõ heauen.

apace towardes his last date, and take growyng towardes decaye and ruine.

The texte. But before al these thinges, they shall laie handes on you, and persecute you: deliuerynge you vp to the Synagogues and into prisons, and shall bring you vnto kinges & rewlers for my names sake. And this shal chaunce you for a testimoniall. Wee at a sure poynete therefore in your hertes, not to studie before what ye shal answer: For I wil geue you a mouth and wisedome, where against al your aduersaries shal not be hable to speake or to resiste.

But ere thissame woefull distresse shall thus cease vpon all the world at once, there shal excedyng great peruersenesse of men come afore, which shal prouoke the goodnesse of god to wrathe. For whan ye shall preache my name through whiche they maye be saued, they shal laie handes vpon you, and shal persecute you with al kynde of dooyng yll or mischiefe vnto you, they shal hale you and pul you vnto their counsaile houses of assemblie, as though ye wer culpable & malefactours. Thei shal ferthermore cast you in prison: thei shal arraine, and condemne you at the benches of kinges and rewlers, not for anye youre trangression, but for your great and high well dooyng, that is to wete, for the professing of my name, whiche name of myne they shal laboure by all meanes and waies to abolishe, where they myghte by thesame freely atteigne euerlastyng saluacion. And this shal chaunce vnto you, that your conscience maie be approued, and also that their malice maie well be perceiued to bee iustly condemned.

For a testimoniall. But as for you boldly trustyng on my sure defence, and your own innocencie, there is no cause why ye shoulde feare the iudgementes seates, ne yet why ye should carefully deuise or recorde vp your selfes, how ye beeyng as ye are, men of no knowlage shall pleade your own cause in the consistorie or court of estates and princes. Neither is there any cause why for you to bryng in anye rhetorician, patron, or man of lawe, to bee your attourney. I myne owne selfe will as an inuincible patrone and aduocate stande by you through my spirite, who shal minister vnto you, bothe toungue & wisedome, suche as all your aduersaries shal not be of power to resiste ne to gaynsaye, be they neuer so crutil or eloquent and well spoken in worldely wisedome.

The texte Moreouer ye shalbe betraied of your fathers and mothers, and brethren, and kinsfolke, & frendes, and some of you shall thei put to death. And hated shal ye be of all men for my names sake, & there shal not one heare of your head perishe. Possesse your soules by pacience.

And all thissame shal ye suffre not only at the handes of men vnknowen and of straungiers, but also at the handes of theim whiche are knitte and ioyned vnto you in nerenesse of bloude, and with the streight handes of frendeshippe. The father shal persecute the sonne: the brother shall wrappe the brother in affliction: the cousyn shall appeache and accuse the cousyn, one frende shal bring an other into the lawe. Yea and some there shall bee of you whome they shall for hatred of me pursue vnto death, and shal slea you. So eagre and greuous hatred shall all the whole world conceiue agaynst you for the profession of my name. And therfore whatsoeuer thyng they shal entreprise to doe agaynst you, thesame will I take as dooen in despite of me: wherefore there is nothyng for you to thynke or deuise of auengeyng your wronges.

It is I that shall haue displeasure dooen me, it is I that shal be slaine in you. It shalbee my dede bothe to prouide wel enough for you, & also to take vengeaunce on theyr malice. And thoughe that stormes of persecucion at the handes of

of men shall neuer somuche fede and satisfie their cruelnesse against you, there is no cause why for you to feare, the case so standyng, that I am youre protectour and defendour. For I will not so doe, that any one heare of youre heade shall perishe, much lesse will I leue you in the byters destitute of my succoure. Neyther haue ye any tye to worldelye assuraunce or defence, armyes, weapon, engiens: by your onely sufferaunce shall ye defende your liues. Whyscarrye he can not, that is slayn for the profession of my name. Ye shall not perysshe before your daye. For I will not geue vnto the violence of men so much of their owne wyl. Yea and suche an one shal in verape true dede haue saued his soule, whoso shal constauntely take deathe for my cause. And there shal not one heare of your heade perishe.

And whan ye see Jerusalem besieged with an hoste, than be ye sure that the desolacion of the same is nigh. Than leat them which are in Jewrie fligh to the mountaines. And leat them whiche are in the middes of it, departe out. And leat not them that are in other countreies, entre therin. For these are the dayes of vengeaunce, that all thinges whiche are writen maie bee fulfilled. The texte.

As for this same riche and welthye citie, of whiche the Jewes at thys present take an high pride, and in whiche they thynke theymselfes to bee kynges felowes: shall bee euen from the foundacion destruied by the Gentiles.

Therfore whan ye shal see Hierusalem to bee round about besette with siege, than vnderstande ye the playne destruccion thereof to bee at hande, and that there is no more to be doen, but for euerye bodye to saue theymselues by spedie fleyng awaie. For euerie bodye moste cõmonly vseth in warres to fleatre himselfe with the hope of victorie. But beware ye that this hope beguyle none of you: but whoso shall at that tyme bee in the marches of Jewrye: leate hym priuely steale awaye & conueigh hym self into the mountaines and desert places where no waie ne path lyeth. And suche folkes as shall then bee enhabited in the verye herte of Jewrye, leate theim remoue their dwellyng to some other place. And whomesoeuer of theim, this extreme distresse shall soodaynlye take in anye forein countreyes or regyons, leate not suche recule into Jewrye, leate them eschewe all thynges as clene forsaken, and no more a doe but euerye man saue his owne life. For these thynges shall not come to passe through casualcommocions of mortal men, but the vengeaunce of god hauing been now a long time prouoked through the obstinate malice of man, shal by the instrumente of other forein nacions, scourge and plague this nacion being now many a long day a continual rebeller agaynste God. And that all this shall come to passe, the prophetes haue manye hundred yeres sens prophecied, and especialye Daniell. And auoyded or chosen can it not bee but that it muste come to passe, what soeuer thyng ỹ scripture hath forshewed shal fortune. For Scripture neuer fayliet h, as beeyng a thing wrytten by the enstincte of the spirite of God. And yet shall not woefull extremitie therefore chaunce, because the prophetes haue prophected that so it shall bee, but it hath therefore beene prophecied, because god foresawe the obstinate wickednesse of man, whiche would afterwarde prouoke the vengeaunce of god to light vpon it. And surely it shal be no lesse than an huge storme of euils because a long and an obstinate malicyousnesse of this nacion hath gon afore, whiche nacion hauyng been so many waies prouoked to emendemente, hath neuertheless continuallye proceded forewarde to wurse and wurse. For these are dayes of vengeaunce. Dani.xix.g

But

The texte, ¶ But woe vnto them that bee with child, and to them that geue sucke in those daies: for there shalbe great trouble in the lande, & wrathe ouer al this people. And they shal fall through the edge of the sweorde, and shalbe led awaie captiue into al nations. And Jerusalem shalbe troden downe of the Gentiles, vntill the time of the Gentiles bee fulfilled.

Now this tempeste shall enwrap al sortes of people together, aswel the offendours as the innocentes. But somewhat the lesse vnhappie shall they bee whome the said stormе of all these mysauentures, when it groweth faste vpon the worlde, shall fynde prest and readye appoynted to flee. But woe vnto women with chylde, and geuers of sucke: because thesame beeyng charged with a burde which neither by their good willes they would, nor though they would, they shalbee hable to lay downe from them, shall not be lyght enough to renne awaye. Neyther shall there be any hope of escapyng harmelesse, sauyng onely in kneeyng. For it shall not bee an affliction or plague of the common rate: but the sharpe vengeaunce of God shall sodaynly take this region, & this people, beeyng now by the space of many hundred yeres continually rebellious. For their cities shall bee turned vpsyde down, and themselfes shall bee either slaine or els taken captiue to be dispersed & scatered abrode, and the course of thynges turned a contrarie waie, they shalbee bondeseruauntes and slaues vnto y nacions of the Gentiles, whom hitherto as people of abhominacion they haue detested, and they shall bee bounde to oughe thankes to thesame Gentyles for thillame verape poynete, that there be any remaynes at all leafte vnslaine of so wicked a nacion as the said Jewes are. Yea and this citie here of Hierusalem also beeyng aswell in welthinesse of richesse, as also in opinion of true perfeict religion gaily beseen, together with the temple & all (the sure building wherof they flatter themselfes & promyse shall perpetually endure vnto them neuer to decaye,) shall bee troden vnder fete by the Gentiles, vntil those same tymes shalbee completed, duryng the whiche god will suffre the nacion of the Jewes to bee oppressed and afflicted of the Gentiles beeyng vncircumcised, vntill the said Jewes beeyng chastised with long aduersyties, make at the last emende, & ioyne together with the Gentiles into the felowshippe and brotherhood of professyng the gospell. For thesame thyng shall so come to passe before the laste date of the worlde shall come.

For there shalbe great trouble in y lande.

And Hierusalem shall bee troden down of y Gentiles.

Vntill the time of the Gentiles be fulfilled.

The texte. ¶ And there shalbe signes in the sunne, & in the moone, and in the sterres, & in the earth. The people shalbe at their wittes ende through despaire, & the sea, & the water shal roare, and mennes hertes shall faile them for feare, and for looking after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude with power and great glorie. When these thynges beginne to come to passe, than looke vp, and lifte vp your heades, for your redemcion draweth nigh.

And as for the approchyng of thesame laste daye manye signes shall wonderfully declare it before it come. For a dreadfull date shal the said date be, especially to suche persones as despise my tyme beyng quiete, and with benefites prouokyng them of myne owne offre to a better mynde. And therefore shall the verape elementes of the worlde, as ye would say, tremble & quake agaynst the comyng of y layed daye. Thatsame bright shynyng Sunne beyng the fountaine of lyght, hauyng been accustomed to make all thynges looke with a merie chere and countenaunce, shall with sodayne derkenesse couer his face. No nor the Moone neither shal not haue her enterchaungeable course of geuing light vnto you. The sterres beeyng redde with bloude shall descende downe from the skye vpon the earth: also a sore perplexitie of myndes, & an earnest desperatio

of

of thynges shall sodaynly come vpon al nations, by reason that the sea shall boile and swell styll more and more, and the sourges thereof make a doutfull roaryng noyse after of. These monstreous tokens and suche others manye, whiche shall on euerye syde shewe foorthe theymselfes oute of all partyes of the worlde, shal declare the terrible stroke of god to grow fast on, & therefore shall the people of the worlde consume and pine awaye, and shalbee as people in an other worlde for the feare and continual expectacion of the thinges which shall anon after come vpon the whole vniuersall worlde. For the whole nature of thynges shalbe shaken together out of al ordre: and not the earth only and the sea shalbee clene altred, but also the saied most sounde and massie bodies of the worlde aboue shalbee altogether moued, whereas thesame haue euermore vntyll that tyme beene vntouched and free from the alteracion of the elementes, and haue vsed only to geue theyr influence, and to bee woorkers vpon the thynges that lye vnder theim, and not to fele anye power of the inferiour elementes entrechaungeably worcking or shewing any effectes vpon them again. Suche persones as haue nowe here in this worlde, despised and bidden away with the sone of man being pacient, milde & beneficial, shal than at that houre see thesame cummyng on high in a cloude with a great power, and with most high glory. Now whan ye shal see ỹ premisses come to passe, lift vp your eyes, and lift vp your heades vnto thatsame citie of the heauely Jerusalem: for thã shall the kyngdome of God bee nigh at hande, in whiche there shall nowe bee none affliccion of euils, but perpetual quietnesse, & endelesse felicitie. And the thynges aforesayed shalbe most vndoubted tokens of ỹ last day to be at hand.

And than shal they see the sonne of man come in a cloude w power

And he shewed them a similitude: beholde the figtree, and all the trees whan they shoote forth their buddes, ye se and know of your owne selfes that summer is than nigh at hãde. So likewise ye also (whan ye see these thinges come to passe) be sure that the kingdom of god is nigh. Verily I saie vnto you: this generacion shall not passe, till all bee fulfilled. Heauen and earth shall passe: but my woordes shall not passe.

The texte.

And the Lord added a similitude therto: Take ye an exaumple of the trees whiche doe by assured tokens geue men knowelage afore hande of the fruicte to folowe. For ye see the figtree and others when they shootforth their buddes & leaues, and by your verye owne reason ye vnderstande that summer is almoste come, and ye begynne to hope to haue fruict: Right so euen ye at what time ye shal see the foresaied signes & profres towardes ỹ chaunge of ỹ world, conceiue ye an vndoubted hope of ỹ kingdome of god nowe to be shewed forth, and that the euill shall no longer haue power to doe any care to the good. But the wicked sorte shal suffre endelesse tormentes: & the godly shal haue fruicion of ioyes eternall. If ye haue alreadie seen come to passe al ỹ euer hath hitherto bene foreshewed vnto you by the prophetes and by me, beleue ye wythoute all doubtes ỹ these thinges also which I haue foresaied vnto you shal semblably ensue and come to effecte. This woorde I auouche vnto you on warauntise: ỹ the tyme of man here in this worlde shal not passe awaie before ỹ these thinges euery one shal fortune. There is nothing more stable or more likely to endure, then is the skye and the yearth, and yet shall both the skye and the yearthe sooner vanishe awaie, then my woordes passe without taking due effecte.

The texte.

Take hede to your selfes, leste at any tyme your heartes be ouercummed with surfaicting and dronkennes and cares of this life, and so the daie come vpon you vnwares.

For

For as a ſnare ſhal it come on al them that dwelle on the face of ỹ whole yearth. Watche ye therefore continually, and praie that ye maie eſcape all theſe thinges that ſhal come, & that ye maie ſtande before the ſoonne of man.

Beeyng therfore aſcertained that this dredfull tyme wyll come, prepaire your ſelues againſt the cummyng of the ſame, that it come not vpon you ſoodaynly as ye lye ſluggyng. And that ſhall ye eaſily dooe, yf ye ſhall beware that youre hertes bee not ouercharged with exceſſe of meates and with dronkennelle, and with the other penſike cares of this preſent lyke: but rather ſo liue ye, as though the ſaid daye would come within an houre, and bee as men not louyng anye thyng in this worlde, but beeyng with youre wholle hertes and myndes bent vnto thynges heauenly. So ſhall it come to paſſe, that the ſaied daye ſhall not vnawares take you ere it bee looked for. For vnto others, who dooe ſo lyue, as though the time that we ſpeake of ſhoulde neuer come, the daye ſhall ſo come as a ſnare or a trappe ſette by priuye ſtealth of ſome bodye lyng in a wait to take an other: and ſhal catche al creatures, as many as haue not their hertes and eyes lift vp to heauen, but dwelle vpõ the face of ỹ yearth, where we haue no permanent abiding, but are in haſte on our waye towardes the ſame eternall dwellyng place. And ſuche perſones certes whyle they are occupied about other matters, ſhall fele theimſelfes taken, before that they ſhall forſee the ſnare. And to the entẽt the lyke caſe may not chaunce vnto you, flee ye all ſluggyſhenelle, lye ye not ſtyll ſleepyng in the ſenſuall pleaſures or cares of this worlde, but kepe your ſelfe ſtil wakyng and watchyng in the earneſte exercile of heauenly thynges: praiyng continually that God will vouchelaiue to take you in the noumbre of theim, that maye eſcape theſe ſo great perils, and that ye maye ſtande vpright before the iudge that can not bee avoided, that is to wete, the ſoonne of man, who lyke as he doeth nowe with great fauour prouoke all people to repentaunce, ſo ſhall he at that tyme with greate ſeuerytye iudge both the quicke and the dead. Leate no man thynke hym ſure enough by his owne aide. No creature ſhall bee hable to abide this iudgemente, onleſſe he bee kenſed afore hande with the fauour of God. But theſame fauour ſhall bee with none ſaupng ſuche as dooe in the meane tyme with al poſſible zele and exercile, goe aboute to ſhewe theimſelfes woorthye to haue it. For it ſhall at that tyme be ouer late for ſuche perſones with pietious mone and lamentacion to call for his mercie, as dooe nowe in this worlde abuſe his patient forbearing.

For as a ſnare ſhall it come. ỹ.

Watche ye therefore continually and praye.

The texte. In the daie time he taught in the temple, and at night he wente out, and abode in the mount that is called Oliuete. And all the people came in the morning to him into the temple, for to heare him.

And now whan the time of his death approched, Jeſus did by exaumple of himſelf geue vs a leſſon, that at ſuche tymes principally mẽ ought to apply godly ſtudies & exercites, whan the laſte daye of the lyke draweth nyghe. For what the ſaied laſt day, of which Jeſus had now forſhewed ſo many thinges, ſhalbee vnto the worlde: theſame thyng is the daye of his owne deathe vnto euerye bodye particularly. The Lorde therefore did in ỹ daye ſeaſons minifter teachyng to dooe good vnto thoſe, of whom he knew that he ſhould be put to death: & as ſoone as night came he went thens into the mount of Oliuete, to the entent he might the more quietly geue himſelfe to prayer, wherein he made

vncellaunt

vncessaunt intercession for the redemcio of the world, geuing a verai smal porcion of tyme to slepe. And as soone as the day brake again, the people would customably resorte vnto hym in the temple, to heare hym teachyng.

The.xxii.Chapter.

The texte.

¶ The feast of swete breade drewe nigh, which is called Easter, and the high priestes and scribes sought how they myght kill him, for they feared the people: Than entred Satan into Judas, whose surname was Iscarioth, which was of the noumbre of the twelue, & he went his way and cōmoned with the high priestes and officers, how he might betraye him to theim. And they were glad, and promised to geue him money. And he consented, & sought opportunitie to betraie him vnto theim, when the people were awaie.

THe more that the people depended of the Lordes mouth and saiynges, so much the more and more incensed were the priestes, the scribes and the pharisies, beyng confederate with the headmen of the lay fee, to putte Jesus to death. And nowe dyd also the tyme drawe nere, in whyche it had bene tofore decreed, and was most expedyente that the same hoste should be killed in sacrifice for the redemption of all mankynde. For vnto the conueighaunce of this determination, there was specially chosen oute and deputed a daye of the moste highe solemnitie of all others, among the Jewes, whiche they call the feaste of swete breade, (because that as long as the dayes of the same feaste lasted, it was to the Jewes a thyng agaynste all gods forbod to eate anye leauened breade,) & the same daye was also called Phase, (whiche in the Syrians toungue is as muche to saye, as a passage, or passyng ouer, so named of a lambe of one yere olde, with whose bloude the highest partes of the postes were anoynted, because the Aungell of the Lorde should passe them ouer whan he should be a destruyer of all such as had not this marke on their doores.) And suche a daye was nothyng to the paye or to the mynde of the priestes and the scribes, who would muche lieffer haue had his death closely handled and halfe stollen without any such high businesse or open a doe, and as lyke as myght bee to the common manier of doyng execution vpon other common malefactours. But Jesus pleasure was to haue his death openly knowen to the worlde, and to bee solemnelye dooen, and in euerye behalfe to agree with the figures of the olde testamente, and with the holye saiynges of the prophetes. For this was ỳ holy lambe not knowyng anye spotte of synne, with whose fleashe the true Israelites are dayly refreashed throughout all the wholle worlde, vniuersall: with whose moste holy bloude we beeyng throughly clensed, haue beene conueighed from damnacion, and haue beene deliuered from the tyranny of synne, and goyng dayrye further and further awaye from Egipt, we doo make haste towardes thatsame heauenlye lande moste plentifullye flowyng with all kynde of blisse, abstaynyng in the meane tyme from the leauened breade, and liuyng in the simplicitie and sinceritie of the spirite euangelicall. So than suche a day was specially chosen of God to that same true sacrifice, where as it nothyng pleased the pharisies that it should so be. For he suffred death, not at the arbitrement or pleasure of the Jewes, but

And ỳ high priestes & scribes, &c.

at

at the pleaſure of his father and hymſelfe, at ſuche tyme as he woulde, in ſuche place as he woulde, and in ſuche maner as he woulde hymſelfe. For nothyng was there in this matter eyther doen vnaduiſedly or els by caſualtie. The malice of the Phariſeis, almoſt euery other daie weorkyng death vnto the Lord, had no power before this tyme agaynſte hym, becauſe ỹ although they lacked no peruerſe will, yet there was not anye power geuen theim from God to accompliſhe the thyng whiche they had purpoſed. And yet neuertheleſſe they doe in ſuche ſorte conferre and mingle theyr counſailles together, as though they had been habile by their owne ſuppoſtacion and power to bryng theyr wyll to effecte. For the malice of the phariſeis and the prieſtes beeyng incenſed manye wayes, tickled and itched to laye handes on Jeſus, & to bring him to his death. But the feare of the people was a lette thereunto: whome they ſawe broughte in loue and fauour towardes hym through ſhewyng many myracles and benefites, and to depende altogether of his mouthe. In which behalfe great peril there was, leſte yͤ they had attempted to laye handes on him in preſence of the multitude, he ſhould by ſome ſedicion ſodaynly ariſyng, be taken by force and violence out of their handes, and al theyr labour proue to a matter in vain, for aſmuche as Jeſus, whan he were once eſcaped their fyngers, woulde for the tyme to come ſee and prouide well enough for hymſelfe. They dyd not all this whyle remembre, that he had ſo many times afore ſafe and ſound without any harme at all eſcaped out of the handes of the furious rageing multitude. The daye alſo beeyng nothing fitte for the purpoſe of dooyng ſuche a thyng, was not all of the moſte to theyr contentacion, aſwell for the high ſolemnitie of the feaſte ſelfe, as alſo for the greate reſorte of people to theſame feaſte. But yet a fitte occaſion beeyng by an other meane offreed, whan they hoped for nothing leſſe, and theſame occaſion metyng euen ſuche with theyr wicked wil, deſpeched the ſcruple of the feſtiuall daye. For Satan, who had tempted Jeſus tofore by his verey owne ſelfe, perſecutyng theſame Jeſus yet ſtil by his miniſters & inſtrumentes, hadde poſſeſſed the herte of Judas Iſcariotb, who was one of thoſe twelue ſpecially choſen out of all the reſt, whom Jeſus had tofore named Apoſtles. And as for this Judas the onelye couetiſe of money whyche daylye came throughe his handes, perſwaded hym to this furye, that of his own mocion he wente to the heade prieſtes and rewlers (for the prieſtes alſo aſwell as other rewlers, had men of armes aboute theim, but not for anye ſuche purpoſe geuen theim) treactyng and commonyng with theim aboute the betraying of Jeſus into theyr handes. For he knewe theim to be buſie in counſaile emong theimſelfes aboute ſuche a matter. And no ſeruaunte there was a more mete man to betraye Jeſus, then ſuche an one as in title and profeſſion was moſte familiar with hym, & in affeccion of herte an enemie. Judas had no ill opinion of the Lorde, nor had euer receiued any diſpleaſure at his hande, wherefore he ſhoulde haue cauſe to beare hym any malice or il wil. But the peſtilent corruption of auarice had hym faſte by the ſtomake. The prieſtes, thei wer glad men, that they had ſuche a plaier come to play the firſt pageaunt of this plaie. The counſaile of Judas lyked theim, agreemente was made for the price which he of a ſuertie required but euen verey ſlendre, becauſe the caſe ſhould be aunſwerable to the prophecie. They promiſed him money, and he promyſed theym his ſeruice the beſt ỹ he coulde do. In the meane time he ſought an occaſiõ, whereby to deliuer Jeſus vnto theym, whan he ſhoulde bee in ſome ſolitarye place ſequeſtred

For thei feared the people.

than entred Satan into Judas.

And they wer glad.

sequestred from cumpany (whiche was the thyng that they desired) to the entent no sedicion might arise through the fauourers of hym. And Judas was well acquainted with all places where the lorde vsed to be solitary.

Than came the day of swetebreade, whan of necessitie passeouer must be offered. And he sent Peter and John, saying: Goe and prepare vs the passeouer, that we may eate. They said vnto him: Where wilt thou that we prepare? And he said vnto them: Beholde, whan ye entre into the citie, there shal a man mete you, bearyng a pitcher of water, him folow into the same house that he entreth in, and ye shal say vnto the good man of the house: The maister saieth vnto the: where is the greate chaumber, where I shall eate passeouer with my disciples? And he shall shew you a great parlour paued. There make ready. And they went and found as he had said vnto them, and they made ready the passeouer. The texte.

And nowe was the daye of swete breade come, the hyghest holy daye that the Jewes had, in whiche accordyng to the prescripcion of the lawe, the labe was to bee slayne, whiche the Jewes call Phase, of passing ouer, (as I haue already sayd.) But the true Phase was the lord Jesu that lambe most pure, than to bee slayne in sacrifice for redemption of the worlde, accordyng to the eternall determinacion of his father. Therfore because Jesus would yͤ more diepely inprint in the hertes of his dysciples the memorie of his deathe, and woulde make it playne and open vnto them, that he suffered all these thinges bothe knowyng of it afore, and also willingly: his mynde was so, that in the last supper that euer he had to make with them, he would by mystical tokens make among them a representacion of the thyng, which he should yͤ next day folowyng execute and accomplische vpon the crosse, because he was not ignoraũt how greatly they would afterward be dismayed by his death. He therfore preuẽteth the tyme, whyle their mindes wer not yet past taking of good counsayll and aduertisemente. The dooyng of this matter he commytted to two of his chiefly beloued Apostles, Peter and John. Goe ye twaine (sayeth he) and prepare for all vs the paschal lambe, that we may eate it altogether. Thou heareſt nowe in these wordes the beginnyng of the churche and the end of the Synagogue. Now forbecause Jesus, though he were the Lord & creatour of all thynges, yet hadde no house of his propre owne, nor of any certaintie to point vpon, the saied two disciples demaunded where his wyl and pleasure was to haue yͤ paschal supper made ready for him. So great straũgers forsooth and so vnacquainted were the disciples whin the citie, that thei scarcely had any perfite knowlage of any house therin. For euen verye suche ought the true disciples of Christe to bee in this worlde. Than Jesus, to the entent he would shewe, that no part of all the thynges that wer foorthwith to folowe was to hym vnknowen, saied vnto them: Beholde as soone as ye shall bee entred into the citie, there shall a man come towardes you caryng a pitcher full of water. Folowe the same felowe euen to the house that he shall enter into. And there shal ye say to the good mã of the house: The maister hath willed vs to say vnto thee in his behalfe, where is the parler, wherin I may eate the paschall lambe with my disciples? The partie shal byandby know the title of maister, euen as an other did one day ackno wlage thee calling of me, Lorde, at what time ye vntyed the Asses colte. This partie shall without any delaye, shewe you a great wyde parlour with a bourde already couered and all thynges prepared for a repast there to be taken in it: and there make ye the Than came the daye of swetebread.

where wilt thou that we prepare.

The maister saieth to thee. &c.

paschall lambe ready for me. Nowe consider me this point, o frēde Theophilus, an hoste of none acquaintaunce it is, that findeth Christe the parloure to suppe in: and a bearer of water is ỹ leder vnto the house where Christ kepeth the solemnitie of his passche. For by meane of baptisme, and by the doctrine of gods woord, is the entering into the churche: the liuely water of gods word doeth clense, and the water also of the sacrament doeth clense. The good mā of the house hath no name expressed, because the churche of Christe is euerywhere, springyng first vp of derke and lowe beginnynges, but spreadyng it selfe ferther & ferther abrode frō day to day into the whole vniuersal worlde. And because the beginnyng of all health and saluacion is faith, the disciples beleue the lord, and are obediently rewled by him. They departe into the citie, they fynde him that was carryng the pitcher of water, they folowe the same as he goeth before and leadeth the way. They declared to the good mā of the house suche message as they had been cōmaunded. He sheweth theim a great large dinyng parlour. For wyde & large it must nedes be which is able to receiue all the nacions of the worlde. For the Iewes Synagogue is but a place of narow roume. And ferre frō earthly thinges must such people be sequestred, as are disposed to eate the meate celestiall. Here in this place than do the disciples prepare the supper, verily executyng the office of pastours.

And they went. &c.

The texte. And whan the houre was cum, he sate downe, and the twelue Apostles with him. And he said vnto thē: I haue inwardly desired to eate this passeouer with you, before that I suffre, for I say vnto you, henceforth I will not eate of it any more, vntill it bee fulfilled in the kingdome of god. And he toke the cuppe, & gaue thankes, and said: Take this and deuide it among you, for I say vnto you, I will not drinke of the fruite of the vyne, vntill the kingdom of god be come. And he toke bread, & whan he had geuen thankes, he brake it, and gaue vnto thē, saiyng: This is my body, which is geuen for you. This do in the remēbraunce of me. Likewise also whan he had supped, he toke the cuppe, saiyng: This cuppe is the newe testament in my bloud, which is shed for you. Yet behold, the hand of him that betraieth me, is with me on the table, and truely the soonne of man goeth, as it is appoynted. But woe vnto that man by whom he is betrayed. And they began to enquire among themselues, whiche of them it was, that shoulde doo it.

And whan it was nowe supper tyme, Iesus came thyther, and sate downe to eate with his twelue specially chosen disciples, because the residue were not yet able to receiue the depe hidde mistery, whiche his pleasure was that it should by meane of his Apostles be made common vnto such as were once already entred in the misticall rules and profession of the ghospell. Than as sone as meate and drynke was sette before theim on the table, the lord to the entent he might depely enprient in the mindes of his Apostles, that he would suffre the death of the crosse, not for any necessitie at all to himselfwarde, but onely for the loue of redemyng mankynde, sayed vnto theym: with great and earnest desire haue I desired to eat this pascal lābe with you before my death, the time wherof I reioyce to be nowe come, because I thirst the redēption of man. For this woorde I assure you of, from this tyme forthward, I wyll not eate this passche with you according to the litterall ordeinaunce and prescripcion of the lawe: but an other passche of more perfection shal after the spirite bee accomplished in the kyngdome of god. This lambe here whiche is euery yere once solēnely killed of the Iewes, cōprised a figure of my death. Now is the true thyng self come in place, and the shadow shall ceasse: ye shal

Henceforth I wyll not eate of it any more. &c

from

from henlforth lolemnile vnto me a ghoſtly and an effectuall paſſeouer, the eating whereof ſhall make you immortall. So after that they had euery one taſted of the lambes fleaſhe, Jeſus tooke the cuppe in his hande, and gaue thankes vnto his father: & than geuing the firſte aſſaye of the cuppe, and holdyng it forth vnto them, he ſayed vnto his diſciples: Take ye and deuide ye this emongſt you. And take ye this for a true woorde of my mouth: I wyll not from henſforth dryncke of the fruite of the vynetree for the neceſſitie of the fleaſhe, but the kyngdome of God ſhall immediately bee preſent. Euery one of theſe thynges whiche the lawe hath had outward and carnall, ſhall be ſpiritually ſhewed and miniſtred. And thus ferre is an ende of the figures of the lawe. Immediatly hereupon the lorde Jeſus entendyng by a miſticall figure or token to conſecrate to his ſeruauntes a newe teſtament, tooke breade, and after thankes geuing to his father, he brake it with his owne handes, and deliuered it vnto the diſciples, ſaying: This is my body, whiche is betrayed vnto death for you. My death ſhall not be doen any more then this once. For this onely one ſacrifice of my death, is ſufficient for the ſynnes of all ages and tymes, aſwell paſte as to come. But ye ſhall oftentymes renewe vnto your ſelues the memory of my tender loue towardes you, dooyng the lyke emong your ſelues, that ye nowe ſee doen of me. For this ſhal be an high and holy ſigne of a bande and league made betwene me and you. Than as ſoone as ſupper was doen, he tooke the cuppe alſo, and teachyng it forth to them, he ſayed: This is the newe teſtament conſecrated not with the bloud of a calfe or a goat, but with mine owne bloude, whiche is poured forth for the redempyng and ſauing of you: ye haue nowe the higheſt token and pledge that can be of myne entier loue towardes you.

And he tooke the cuppe & gaue thankes.

This do in the remembraunce of me.

And in dede there ought to bee a like loue in you towardes me agayne: but yet there is one here at the table emongeſt you, who will betraye me into the handes of them whiche ſeke me vnto death. Neither is all this doen by caſualtie: but it is ſo prefixed by the determinacion of God, it is ſo foreſhewed by the prophetes, that the ſonne of man ſhould by ſuche a proceſſe, redeme mankynde. Indede a good neceſſarie poynt of ſeruice it is, that he doeth herein towardes the vniuerſal redempcio of man: but yet beraule he doeth it of a wicked mynde, theſame thyng ſhall in concluſion turne to his damnacion, the whiche ſhal bee the inſtrumente of ſaluacion to others. The determinacion of god dooeth not drawe hym to this deueliſhe acte, but he is ledde thereunto of his owne inordinate couetiſe. This ſaying of Jeſus ſore diſmayed all theyr hertes, and caſte them in a great paſſion: and they begon to aſke and ſerche emong themſelues who it ſhoulde be of whome Jeſus had ſpoken. Not one of them knew hymſelf culpable in his conſcience beſydes Judas Iſcariotb onely: and yet durſte not one of them truſte his owne ſelfe in the matter. Notwithſtandyng Jeſus bewrayed not his betrayer, but oftentymes pricked his conſcience, to thentent he ſhoulde emende. And he knewe well enough that Judas would neuertheleſſe continue ſtil in his madneſſe, teachyng vs therewhyle, to vſe the moſte fauoure poſſible towardes ſynners, foraſmuche as we cannot be ſure, whether theſame parties maye one daye come to themſelues agayne or not.

Woe vnto that mā by whom he is betrayed.

And they began to enquire emōg themſelues &c.

The text. And there was a ſtrife emong them, whiche of them ſhoulde ſeme to be the greateſt: And he ſayed vnto them: The kynges of nacions reigne ouer them: and they that haue autorite vpon them, are called gracious Lordes. But ye ſhall not be ſo. But he that is greateſt emong you, ſhalbe as younger: and he that is chiefe ſhallbe as he that dooeth miniſtre. For whether is greater, he that ſitteth at meat, or he that ſerueth? Is it not he that ſitteth at meate?

But I am emoug you as he that ministreth, ye are they whiche haue abidden with me in my temptacions. And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me: that ye maye eate and drynke at my table in my kyngdome, and sitte on seates, iudgeyng the twelue tribes of Israell.

Nowe because the Lorde Jesus had in the supper tyme made mencion of the kyngdome of god, there eftesones befell a contencion emong the disciples beyng yet weake, and hauyng yet still in some behalfe a smatche of the fleashe, which of them should after the lordes death haue the primacie and superemitie in the kyngdome of God. For in boldyng forth the breade and the cup vnto the, he semed to make them all eguall one with another, saying: deuide ye this emong you. But Jesus although he had at sondrie tymes afore also called them backe from suche affeccion, yet beyng now verey nere towardes his death, he repeateth the same, and beateth it into theyr heades, saying: Doe not ye imagine any suche like thing in the kyngdom of heauen, as ye see in worldly kingdomes. It is a ferre other sorte of reygnyng: for it standeth by benefites and not by force of armes: it is kept and defended by spirituall fence, and not by violence: it is dilated and enlarged in circuite by perswasion of wordes, and not by forceable compulsion. For the princes of this worlde doe exercise a lordely power ouer suche people as they haue the gouernement and rewle of (for they doe not vse perswasion of woordes to make them loue honest wayes, but they feare them from euill doynges by terrour of punishemente:) and of their subiectes, they require to haue honour and reuerence doen vnto them, though they bee not worthie thereof. Yea and the nerer they drawe to the poynte of tyrannie, so muche the more obedience and subiection dooe they require to haue of theyr commons: and all the whyle are they honoured of the same people with titles and styles of estate and royaltee. They haue names and styles geuen them to be called princes, fathers to theyr countrey, sauers and defendours, and consuls, because by theyr power they kepe theyr inferiours vnder subiection. Of this sorte forsothe is the reygnyng of the heathen nacions. But emong you, whom I frame and breake to the kyngdome of the ghospell, there shall bee a ferre other trade. The greater that euerie one shalbe emong you, so muche the lesse shall he take vnto hym of violent power, or of glorie. For he shall not haue an ye to oppresse or ouertrede his inferiours with the good giftes and qualities whiche he hath receyued of god, but how to dooe his inferiours good therby, and how to releue them: neyther shall he take the laude and prayse vnto hymselfe, but refer the same entierly vnto god. And yet I speake not this, as though there shal not be any order in this kyndome, but because that he whiche is chosen to the preeminence of beyng a guide vnto others towardes godlynesse, shall so greatly serue the commodities of all persones, that he maie seme to be a minister and a seruaunt rather then an head. He shal make no sekyng nesutte for fauour: but his good herte and mynde beyng moste quicke and readie to doe good vnto all persones, shall deserue iustely to haue it. And as for his authorite, his perfeccion of lyuyng shall mainteine it and not his proude disdeynefull looke, or stately porte and countenaunce.

And let it not greue you truely to perfourme and shewe the same humilitee emong your selues, whiche I haue throughly shewed vnto you, whereas of my due right I might haue taken vnto me the state of Lordely power and dominion. For consider and ponder ye this in your myndes, whether of the twoo

semeth

The kinges of nacions reigne ouer them. &c.

But ye shal not so bee.

But he that is greattest emōg you. &c.

semeth the greatter man, he that serueth at the table, or els he that sitteth at ỹ table & is serued: doth not he that sitteth seme the greatter mã? Not for that whosoeuer sitteth doune, is in dede the greatter man: but he rather which entertaineth others with makyng them a feaste, is euen for this very respect the greater of dignitie, because he dooeth good to many. And yet suche an one for courtesy and good maners sake whan the others whom he hath called to his feaste dooe sitte at the table, goeth about the house frõ place to place careful and diligent to see that no persone lacke any thing in the feaste, and so the carefulnesse of hym alone prouideth for the satisfiyng and well beeyng of all the coumpanye. And haue not I vsed my self lyke suche an one among you? Haue not I in suche sort been conuersaunt among you, as though I wer the seruãt of you all, mynystryng to you of that that was myne owne, and takyng care my selfe alone for you all? How muche more ought ye to bee ferre from al tirannye and ambicion, which in condicion and state are all eguall one with an other, whiche ministre vnto others of my thynges, and not of your own, and whiche haue one maister egually indifferent vnto you all? ye haue receiued ỹ same high and holy caucion or token and pledge of euãgelical concorde, that with what entier loue I haue embraced you, with thesame loue ye shoulde embrace one another, among your selfes. And where reigneth ambicion, there cannot concorde bee at any sure staye. In the meane tyme honoure must bee willyngly deserued, but not vsurped or taken as a thyng of duetie and right. For the princes of this worlde, although they dooe their office rightlye, yet because thei require homage and fealtie of their subiectes therfore, they shal not haue any reward at all for it before god. But as for ye, puttyng away al care as touchyng your rewarde, leat your myndes be onely vpon your office and dutie, it shalbe mine office to prouide for you, as touchyng your dignitie. If ye shalbe true folowers of my humilitie, ye shall also be partakers of my glorie: if ye shalbe felowes with me in takyng suche part of afflictions as I do, thẽ shall ye also haue suche part of immortalitie in heauen as I haue. And hitherto haue ye persisted & continued with me in mine afflictyons, by which afflictions it hath pleased my heauẽly father to haue mine obediẽce throughly tried and approued. Neither lowenesse of degree, nor pouertie, not the trauailles of this life, not the obloquie of men, not the Pharisees layng awaite for you, not the threatenyng of men of power, hath disseuered you frõ coumpanyng and liuyng with me, wheras others haue fallen away frõ me, wheras others haue not had the bold spirit to professe thẽselfes disciples of mine. That yf ye shall still persist in thesame mynde that ye haue hitherto had, and shall not irke in the meane tyme to folowe my humilitie, to the end ye may the better profit all persones: I againe on my parte shall bryng to passe, that ye shall an other day bee partakers of the glorye of my kyngdome. For it hath so pleased my father, that this shalbee the waie to the kyngdome of heauen. And thesame haue I heretofore opened vnto you, & will doe again thorough my death. By meane of lowenesse my father shall exalte me to the glorye of a kyngdome: & by tẽporall afflictions, to ioyes euerlasting. And like as there is a kyngdome prepared for me of my father, because I in the meane whyle accordyng to his will, doe behaue and vse my selfe as a minister, and not as a Lorde: euen so will I, after that I am exalted to the dignitie of my kyngdome, prepare the felowshyppe of the same kingdome for you that folowe

For whether is greter. &c.

But I am among you &c.

Ye are they which haue abiden with me in temptations.

That ye maye eate and drynke at my table.

my steppes, in suche wyse that ye, whiche haue not sought for honour here in
And sitteon seates. &c. this worlde, but haue behaued your selfes as ministers and seruauntes vnto all others, diligently dispensing the doctrine of the ghospell, shall sitte with me at my table in my kyngdome, not now as ministers, but as the honourable chyldren of god. And where ye are nowe for my sake reputed amõg ỹ Iewes for persones moste abiect: ye shal at that houre sitte as head men of dignitie vpon twelue thrones, iudgyng the twelue tribes of Israell. For at that day shall the baseneſſe of suche people appere, as at this present seme to sitte on high benche in this worlde: & so shall your highnes, who seme at this daye to be the outcastes of the worlde. Thus muche did the lord Iesus speake vnder a figure, qualifiyng and temperyng his wordes to the rawneſſe of his disciples, whiche rawneſſe he suffered for these causes to remaine a long season in them: partly because he would in vs the more effectually plucke out suche worldly affectiõs as the disciples wer at that time subiect vnto, & partly because we should learne with great pacience & fauour to suffre the weakenes & frailtie of other folkes, vntil they may growe to thinges of more perfection.

The texte. And the Lord said: Simon, Simon, beholde, Satan hath desired to sift you as it were wheat. But I haue praied for thee, that thy faith fail not. And whan thou art conuerted, strength thy brethren. And he said vnto him. Lord I am ready to goe with thee into prison, & to death. And he saied: I tell thee Peter: the cocke shall not crowe this daye, till thou hast thryse denied that thou knowest me.

There was no more remaining but for hym to arme the mindes of his disciples against the tempeste euen than approchyng, and to roote out of theyr hertes the puttyng of their trust and confidence in themselfes. For the sodain stormes of afflictions dooeth to no persones sooner geue an ouerthrow, then to suche as haue a confidente and boldeneſſe in their own strength. But suche persones as vtterlye mistrustyng theyr owne assuredneſſe, that is to say, all worldly aide and mainteinaunce of man, do wholly depend of goddes defẽce and helpe: suche & none others are hable to stand sure against all the vproares & tumultuous businesses of this presẽt worlde: So than tourned he his tale vnto Peter, to the entent he might by exaumple of Peter, trayne and correcte them all. For he knewe Peter to be of a more quicke and prest spirite thẽ the others, and to bee one that put very muche confidence in hymself, of a tendre good affeccion certes, but yet humain and worldly. For he had not yet receyued that same holy spirite of god, being the bounteous geuer of al vertue. He therefore saied: Simon, Simon, beholde, Satan hath earnestlye desyred to haue you all, that he might winow and sifte you as they do wheate, of a purpose to blow you in soondre if he might. And he would so haue doen in dede, in case ye had been or should be leaft to your own frailtie: but I haue hartyly prayed my father for thee Peter, that although thy faith wil be somwhat wauering, yet it maye not fall cleue away. The first exaumple hereof it hath pleased hym to shewe vpon thee whiche trustest verye muche on thy selfe, to the end that beeyng come to thyselfe againafter thy falle, thou maiest by exaumple of thy self confirme thy brethrẽ whã thei shal through the same frailtie bee fallen, to the end they may euery one of them vnderstande, that no man may possibly of his own strength bee an hable matche against the malyce of Satan, onleſſe he bee stayed with my aide and mainteinaunce. Peter whan

Behold, Satan hath desired to sift you.

And whan thou art conuerted. &c

he

he heard these wordes, trustyng yet still in his owne strengthe, answereth. Lorde, what fallyng away from thee, or what conuersion doest thou tell me of? Naie, thou shalt perceiue and fynde me a constant man in faith, and vnpossible to be ouercomed. And like as I haue not hitherto at any tyme forsaken thee, so will I not forsake thee at any tyme hereafter neither: insomuche that I am ready to put my self in extreme daũger of my life with thee, whether it be to go into prisõ, yea or to death either. This saiyng of Peter procedyng truely out of a good & a plain meanyng hert, but yet not euẽ throughly knowẽ vnto hiself: the lord immediatly repressed with this aũswer: what saiest thou Peter? Art thou he that wilt go into prison, & to death with me? Naye I tell thee another contrary tale aforehãd. For it will so cum to passe, þ thou wylt thrise reneague me, & wilt sweare thou knowest me not, euẽ this present night before the cocke crowe twise: so great shal the storme of affliccio be vpõ thee.

I am ready to goe with thee into prison. &c.

I tell thee Peter. &c.

And he said vnto thẽ: whan I sẽt you without wallet or scrippe, & shoes, lacked ye any thing? And thei said, no. Than said he vnto thẽ: but now he that hath a wallet, let him take it vp, and likewise his scrippe: and he that hath no sweord, let hym sell his coate, and bye one. For I saye vnto you, that yet thesame whiche is written must be performed in me: euen among the wicked was he reputed. For those thinges whiche are written of me, haue an ende. And they sayd: Lord, behold, here are two sweordes. And he said vnto them, it is enough.

The texte.

After that he had plucked out of their hertes, the puttyng of their affiaunce and trust in themselfes: he eftsons beateth into their heades, the thynge that he had oftentimes tofore taught them, whiche was, that they should not defend theimselfes with worldely defence, against the violence of euil persõs, because that a minister of the heauenly doctrine of the gospel ought to be free from the vile cares of this life: ne ought not with any other armour or weapon to bee appoynted against all the assaultes of the wicked sorte, then with the sweorde of the spirite, whiche is the woord of god. At what time I sent you (q he) for a proufe & assaie to preache among the Iewes how the kyngedome of god approched, and sent you so vnfurnished of all prouision, that ye had not so muche as purses aboute you to putte any money in, nor so muche as a poore scrippe to kepe any meate in against an other tyme of houngre, no nor yet shooes for sauyng of your fete: yet did ye want any thyng? Thei aunswered, that they had wanted nothyng. Than Iesus to the entente he would vtterly plucke vp by þ roote out of their stomakes all desire of auenging, beguileth them for a whyle with the derkenesse of his woordes: but he suffreth thẽ for this purpose to remme in a wrong opinion, because he would the more surely & the more effectually plucke out of their myndes al affeccion of auengyng any quarels. For he knew that they should be enkiendled to an earneste will of defendyng and reskewyng hym, whã they should see armed soldyers with such great stiere and ruffelyng to inuade and fall vpõ their maister whõ they very earnestly loued, though neuertheles it was as yet after the affectionate sorte of humain loue and worldely. Whiche humaine affection & loue if he had not euidently chastised, we would haue thought it to bee lawfull to defende our selfes with weapon against the violence of wicked persons, and to putte away force with force. But nowe seeyng that Peter was shent because that he drewe his sweorde against a deuelische and hainous coumpany for his maisters cause, beyng a man most innocent: what cause may there than bee from henceforth, why a Christian body should put away wrong with

whan I sẽt you without wallet. &c.

Lacked ye any thyng?

But nowhe that hath a wallet lette hym take it vp. &c.

wrong. And thus sayed the Lorde: At the first preachyng of the ghospell ye went light & vnfurnished of any prouision for your liuyng. But yet thorough my supportacion & sure defense ye wanted nothyng. And that was enough, whan there was no sore storme nere towardes you. But ffro hēforth ye must prepare your hertes to hardier matters. For ỳ more extreme & sore ỳ storme of persecuciō shalbe, so muche the lighter is it mete that ye be frō al yearthely lettes and encoumbraunces. Nowe is there a great battayl towardes, and ye shall haue nede of a sworde. Wherfore if any man percase hath a pouche or a scrippe, let hym take it vp, that he maye bye hym a sworde. That in case he haue not these thynges the whiche in dede may bee cast away from you, and whiche ye haue lacked without any incommoditie vnto you: leat hym sell his coate and bye hym a sworde. It is nedeful for a bodye to come to this batail, very lyght of carryage, nor armed with any other thyng thē with a sworde. The matier will sure come to extremes. For thei will not onely lay violēt hādes on me, but also it must nedes be perfourmed ỳ Esai long agon prophecied should become of me: And euen emong the wicked was he reputed. If it be a sore and a grieuous matter to be killed, how much sorer a thing is it to suffer such shamefull execucion and peines of death as all men speake ciuil of, yea and the same to suffer emōg heinous malefactours? And yet this chaunce also is the comme of man sure to haue. For now the tyme is euen at hād, that whatsoeuer hath been forespaid by the prophetes concernīg me, must be accōplished. The Apostles whereas thei vnderstode not the misterie of these sayinges, and deemed that the lorde had sayd it to put them in remembraunce to haue a sworde in readinesse to putte of from theym some violence beyng toward, aunswered plainly without mening any fraud: Maister behold, there bee two sworde here already: supposyng in very dede, that in any wise thei should nede swordes, but fearyng leste that two swordes woulde not bee enough for that fight. They shewed their good hert and affection to fight for the Lordes sake, whom they knewe was hable enough of his own power to supply, if their defence and strength wanted any thyng, like as he had afore ỳ time multiplied the fine loaues & two fishes to make thē suffice manye thousandes of people. In this so grosse an affecciō, did Jesus at that prefēt leaue his disciples, to the entent (as I haue sayd) that their weakenes might be an instrucciō for vs vnto perfite patience in suffering tribulacion. He therefore aunswered: It is enough. This did they take as a thyng so spokē, as though the first fray might bee borne of with the twoo swordes, which thei had thē ready, whereas Christes mening was of a ghostely fight against the worlde and the deuill: in whiche fighte, the victory cūmeth of an herte beyng lightened and discharged from al earthly desires, and armed with the only sworde of heauenly doctrine. And the said victory consisteth in the vndefasable scripture of the olde and newe testamente, so that a man maye vnderstande twoo swordes, but the same swordes, deliuered foorth by one spirite.

Esay. liii. Euen amōg the wycked was he reputed.

Lorde, beholde, here are two swordes.

Thē texte. And he came out, & went (as he was wont) to mount Oliuete. And the disciples folowed hym. And whā he came to the place, he said vnto thē: pray leste ye fall into temptacion. And he gatte himself frō them, about a stones cast, and kneled doune and prayed, saying: Father if thou wilt, remoue this cuppe from me. Neuertheles, not my will, but thine be fulfilled. And there appered an aungel vnto him from heauen, coumfortyng hym. And he was in an agony, & prayed the longer. And his sweate was lyke droppes of bloud, trickyng downe to the ground.

And because men of armes whan they shall entre a fight, are woont against a bicke-

a bickering with their enemy approchyng nere thē, to refreache their bodies, and to plucke vp their hertes: the Lorde beyng mynded to shew vnto his seruauntes, what thyng it was that might moste principally strengthē them against suche iorneyng in battail whan it is toward: wēt forth of Jerusalem, and accordyng to his accustomed vsage, wente to mounte Oliuete, his disciples accompanyyng hym. And whan they were cū to the priuie place where his woont was to praie, he said vnto them. To the entēt and purpose that ye may bee hable manfully to standeagainst the tempest that hangeth ouer you, watche ye, and pray ye, leste yt thesame come soodaynely vpon you as ye lye sluggyng and idle, it may take you in the trappe ere ye be aware, and so maye ouercome you. The Lorde whan he had thus muche spoken, withdrew hymself from their cumpany to the mountenaūce in maner of a stones cast, to praye solitarily for all creatures, like as he should afterward in his own sole persū suffre death for all creatures.

But lykeas his death did not profite idle persones, so must not his prayers neither be auaillable, but vnto suche as haue diligente and earnest mynde to pray for themselfes too. And to geue vs a lesson that the herte is to bee submitted as often as we addresse to speake & talke with God: He praied his father on his knees bowed downe to the grounde, saying: Father if it bee thy will, remoue thissame cuppe away from me. I feele the humaine nature which I haue taken, to abhorre from death: but in this behalfe leat there dempcion of man ouercome: and leat that bee doen, whiche thy wil beeyng immutable, hath determined, and not the thing whiche the weakenesse of this body doeth geue aduise or motion vnto. Our Lorde knewe what the wyll of his father was, and on his own party he coueted to drinke the cuppe of death for the redempcion of the worlde, and he laied vpon hymself the affeccion of his body, and studied to prescribe vnto his seruauntes a fourme and trade of praiyng. For this maner of praiyng were very fitte for a martir a litle before the time of his martyrdome: Thy wyll be dooen, and not myne. Whether thy wyll be to haue me liue or to dye. And this feareful tremblyng of our nature, Christe toke vpon himself, because he would take it away from his. But to the entēt he would teache vs that at suche tymes we should haue prest helpe readye at the lordes hand, whan we had wholly cōmitted our selfes to the wil of god, whether it be to lyfe or death, there appered vnto him an aungel doune from heauen strengthenyng him. As he was cast in great agonie & pangues for our behouffe, so was he for our behouffe cumforted and strengthened by ỹ aūgell.

After all this there toke him a certain extreme agonie and trouble of mynde, suche as for the moste parte is woont to chaunce vnto menne whan they haue death euen before their iyes, and behold it in their myndes. And this passion is cōmonly woont to be more grieuous thē very death self. Neither did Jesus disdayne to take this tormente of mynde also for our cause, who refused not for our cause to hang on the crosse, teaching vs in the meane time, to what succours we ought to take our refuge, as often as thatsame quaking feare shall take our infirmitie and ease vpon it. For liyng doune prostrate vpon ỹ ground he praied yet more earnestly. For soth hereof depēdeth the whole hope of our victory. And verily to the entēt we should be the more stedfaste in time of suffering pane and torment: so great trouble of mind toke Christ, that droppes of bloude tricled doune to the earth from all his body ouer.

Father yf thou wilte. &c.

Neuerthelesse not my will but thyne be fulfilled.

And there appered vnto hym an angel from heauen cōforting him

And hys sweat was lyke drops of bloud.

And

The texte. And whan he arose vp from praier and was cum to his disciples, he found them slepyng for heauynesse, and saied vnto them: why sleape ye? aryse and praye, leste ye fall into temptacion.

Assoone as he arose again from prayeng & stode vpright, he retourned vnto his disciples, and found them slepyng for sorowe and heauynesse. That same was not any surfaict that had made them so heauye, but the weakenesse of nature: it was grieuous dolour of the mynde that had caused their slepe: but whoso will in suche a batail goe awaie a conquerour, muste fighte agaynste this weakenesse, with the lustie strēgth of the spirite. Jesus therfore chideth his disciples, and eftsons calleth them vp to pray, saiyng: why dooe ye in so great daungier and ieopardy geue your selfes to slepe? Arise ye and praye, leste the tempest growing fast towardes, doe oppresse you and ouerwhelme you, euen as ye lye sluggyng: for the houre is euen nowe very nere at hande.

The texte. While he yet spake, behold, there came a cumpany, and he that was called Judas (one of the twelue) went before them, and pressed nigh vnto Jesus, to kysse him. But Jesus said vnto him. Judas, betraiest thou the sonne of man with a kisse? whan they whiche were about him, sawe what would folowe, they said vnto him: Lorde, shall we smite with the sworde. And one of them smote a seruaunt of the high priest, and stroke of his right eare: Jesus answered & said: suffre ye thus ferre forth. And whan he had touched his eare, he healed hym.

The Lorde Jesus had not yet ended these wordes, and euen nowe alreadye appered in sight a rable of vngracious souldiers, whom the priestes & Pharisees beyng moze vngracious then they, had purposely sente for to attache Jesus. And that honest mā Judas, who had but euen a little before been a folower of Christe, and a companion with hym at his table, and nowe become the guyde of a deuelishe bande of souldiers, came afore them a good preatye waie betwene, but he had geuen them a token before (for so to doe is a thyng cōmōly vsed in warres) that to whōsoeuer he should geue a kisse, him should they well wete to be Jesus. And whan he had cum sumwhat nere vnto Jesus euē ready nowe to kysse him as he had been wont to do, the lorde accordyng to his accustomed mildnesse, refused not ỹ traiters kisse neither, but yet eftsons pricked his conscience, to thētent that being moued at leastwise with so great pacience & fauour of the lorde, he might haue amēded. Judas (saieth he) arte thou a betraier of the sōne of man with a kisse? Judas by that worde well vnderstode that his herte was not hidden frō God: He knewe the innocencye of the Lorde: he was so many tymes with suche myldenesse of the Lorde, as neuer the lyke was heard, so prouoked to chaunge from his wicked entente and purpose: euen a verye flinte stone myghte haue been suppled therewith, had not Satan altogether possessed his whole hert with the disease and corrupcion of couetise. And truely the deuelishnesse of Judas was cause of dānacion to hymselfe alone and no mo. But suche personnes as dooe nowe in these tymes with sēblable guile betray the veritie euāgelical vnto ỹ princes of this worlde, are causers of a moze greuous cōfusion, & are worthy of greater punishement, then vnhappye Judas ouerlate takyng repentaunce of hys facte, did execute vpon himselfe. Immediately vpon the kisse geuen, the company of the harnessed menne came rennyng vnto Jesus to laye handes vpon hym, and they were suche as for none other purpose had a mynde and wyl to knowe Jesus, but that they myght take hym. But happye are those folkes who labour to knowe the euangelicall woorde of God, of a purpose to be folowers of Jesus. Than the other disciples seyng suche violence to be attēpted

Judas betraiest thou the sonne of man with a kysse?

ted & entended towardes their maister, loue ministred suche boldnesse of herte vnto theim, that they saied to the Lorde: Lorde wilte thou that we stricke with the swoorde? They had freashe in remembraunce, what the lorde had tofore saied vnto them of byinge of a swoord: but because they had seene in him perpetuall myldenesse neuer faillynge, they doubted whether he woulde suffre theim to occupie any swoordes.

Lord shal we smyte with the swoorde

But Peter, who loued the lorde more feruentely then the others, and who had aboue all the reste made a voluntarie promise of hardie and stoute actes, neuer taried for the Lordes answere, but stroke with the swoorde at one of the chief priestes seruauntes, whiche firste enterprised to laye hande on Jesus, as one that expressed or resembled the crueltie of his maister. But the mildnesse of the lorde moderatyng the stroke, Peter no more but cutte of the felowes right eare. Happie are those persones that euer they wer borne, whose eare that hath hitherto herkened to the wicked priestes and to the carnall lawe, is cutte of: and beyng restored and set on agayn of Christe, doeth now herken to suche thynges as are materiall to euerlastyng saluacion. The eare cutte of was a wounde more subiect to the obloquie and ill speakyng of the people, than it was daungerous for the life or bodie: but yet neuertheleſſe a wounde vncurable, because the gristle of the earepiece beyng once cut in twoo, cannot close ne growe together again. But Jesus to whome no wound is vncurable, after he had chidden Peter, for that contrarie to the euangelicall myldenesse, but remembryng styll the olde lawe, he had begonne to fight with the swoorde, restored vnto Malchus his eare, and sette it on againe so that there appered no signe of any woūd that euer had been there. For the souldiers and seruauntes did least offence of all, whose mere folye serued the turne of the priestes, the Phariseis, and the Scribes malice. Peter should rather haue bestowed his fierce angre vpon the, had it not so pleased God, that euangelicall victorie shoulde consiste in pacient suffreyng.

And stroke of his right eare.

Suffre ye thus ferre foorth. &c.

The texte.

Than saied Jesus to the high priestes and rewlers of the temple and the elders whiche were come to hym: Ye bee come out as vnto a thief, with swoordes, and staues. Whan I was dayly with you in the temple, you stretched forth no handes against me. But this is euen your verie houre, and the power of derkenesse. Than tooke they hym, and led hym, and brought him to the high priestes house.

Than Jesus to declare that he willyngly suffred all thynges, turnyng hymselfe to the cumpaignye, whome the priestes and Scribes had sente, saied vnto them: what chaunce is befallen, that ye now armed and weaponed with swoordes and clubbes, haue issued foorth of the citie by night, and do thus come rennyng hither as it were in fourme of open warre, to banquyshe a common robber defendyng himselfe with the swoorde and makyng resistence? Whereas I haue been dayly with you in the temple, readie to come to for euerie bodye that woulde, and a naked man, without any weapon, no creature layed any handes vpon me. Truely ye had than euen thesame wille that ye nowe haue: but his wylle was than a lette vnto you, whome no creature is hable to resiste. For the tyme in which I was determined to suffre, was not yet come. But this is your tyme, the night tyme: and this is the power of darkenesse permitted of God. The Lord Jesus immediately whā he had thus saied, without makyng any strougleyng or resistence, willyngly offreed hymselfe to be bound with cordes. The coumpaignye as soone as they had him fast, brought him into

But this is euen youre verai houre the power of derkneſſe

into the house of Cayphas, who at that time was the chiefe head of the priestes, that is to saie, of the moste naughtiest portion of all the whole people of the Jewes. Into the inner courte of this Caiphas palaice, had gathered theselues together the conuocacion of the priestes, the Scribes, the pharisees, and the heade rewlers of the people, and also there hadde gathered into thesame place, the other multitude, whiche either of a feare or of affeccion, or of being deceiued with a wrong opinion, wer as instrumentes of the foresayd companies malice.

The texte. But Peter folowed afterre of. And whan they had kiendled a fyer in the myddes of the palaice, and were set down together, Peter also sate downe emong them. But whan one of the wenches beheld hym, as he sate by the fyer, (and looked vpon hym) she sayed: this same felowe also was with hym. And he denyed hym, saying: woman, I knowe hym not. And after a litle while, an other sawe hym, and sayed: thou arte also of them. And Petur sayed: man I am not. And about the spate of an houre after another, affirmed, saying: Verailye this felowe was with hym also, for he is of Galile. And Petur saied: Man I wote not what thou sayest. And immediatly while he yet spake, the cocke crewe. And the Lorde turned backe, and loked vpon Peter. And Peter remembred the woorde of the Lorde, how he had sayed vnto hym, before the cocke crowe, thou shalt denye me thryse. And Peter wente out and wept bitterly.

In the meane tyme the disciples beyng stricken with feare, had renne awaye one to one place and another to another place. But Peter, (who had nothyng prosperously played the man in his maisters behalfe in makyng a fraye with Malchus, but yet neuertheless had not vttrely putte awaye all hope that the matier should recouer and doe well enough) folowed after Jesus a good waye behynde. He also toke a good herte to hym, and aduentured in the derke to entre into the hall of the bishops palaice, and to make one emong the presse of the other seruauntes, as a man vnknowē to any body there. And beyng a fyer made of coles in the myddes of the palaice courte, because the night time was colde, emōgst the other seruauntes sittyng by the fyer to warme them, Peter also sate emongst the moe, and warmed himselfe by the coles, whome whan a certayne wenche of the house had espied sitting in suche facion, that his face was euen full in the light of the fyer, beholdyng hym somewhat steadily, she knewe him by sight of olde, and because she would declare herselfe to be of her maisters sorte she cryed out by an by in the hearyng of al the other coumpaynye: yea and this felowe too was with him that is taken. This was not a thyng doen by casuall chaunce: but so it pleased the dispensacion of God, to thentente the confidence whiche Peter had in hymselfe, might the better be caulmed and damped, who wheras he had tofore made suche a royall promise vnto the lord, that he would not shrynke to goe with hym euen to veray death too, did now at the worde of a peruishe woman reneague his maister. For Petur being feared with this saying of a woman, aunswered desperately, as if his herte had been in his hele clene gone. Thou womā I haue none acquaintaunce with him. And by that meanes did Peter for the first plounge escape. But within a whyle cōmeth the lyke daūger agayn. For one of the seruauntes eftsons begonne to knowe hym metelye perfectly, and sayed vnto him: yea and thou too arte one of the nombre of them whose maister and Capitain we haue taken. Peter beyng eftsons by reason of these woordes as one halfe out of the worlde for feare, sayed. Thou man, I am none of them: and swore that he knewe not Jesus. Thus escaped he once more, by forswearyng hymselfe. And yet did it not all this whyle come in his mynde what the Lorde had tolde hym before, and what promyse hymselfe hadde made

Peter also sate downe emōg them:

And he denied himsaiyng: womā I knowe him not.

to

to the Lorde. All this while was Jesus in examination afore the wicked counsaill, and was stricke with buffettes contrarie to the manier and orde of iudgementes, or courtes of iustice, Peter beholdyng it a good waye of, and lookyng styll what ende the matter was lyke to haue. But muche about the space of an houre after, a certayne other felowe of the seruauntes, beeyng cousin to hym, whose eare Peter had stricken of, beholdyng Peter well knewe him and saied: I promise you, this felowe also was with Jesus in the herbare. And whan he sayed it was not so, the other sayed moreouer: The thing to be true that I saye, euen his veray owne toungue doeth declare. For he is one of Galile borne. There Peter beyng altogether cast in an extreme feare, begonne to sweare naie to the matter, and to bidde the diuell take him, if he did so muche as vnderstād of what Jesus, of what herbare, or of what felowes of Galilee it was, that the seruaunt spake. So ferre had he vttrely forgotten hymselfe, who should afterwarde be one of the chiefe of the congregacion. In the meane season whyle Peter reneagueth, while he sweareth naie, while he curseth himselfe, while he geueth hymselfe bodye and soule to the deuill, the cocke crewe the seconde time, whiche was the token that the Lorde had geuen hym: and yet did he not thereby neither come to himselfe agayne.

And Peter sayed: man, I wote not what thou sayest. &c.

Neither was he lyke to haue made any ende of straying out of the right waye, had not the Lorde through the middes of the wicked coumpaynye there, turned his yes vpon Peter, and had earnestly beheld hym. Peter beyng touched with the lokyng of his maister vpon hym, remembred the wordes whiche the lorde had a litle before sayed vnto hym: Before the cocke crowe twise this night, thou shalt thrise reneague and deny me: and beyng sodaynlye touched with earnest sorowe, he conueyed hymselfe foorth of the doores, and wepte bitterly. What thing Peter did, thesame would the other disciples also haue doen if lyke necessitie had come in vre: But in the only person of Peter it pleased Jesus to teache all others, that no man truste in himselfe, ne that no man mingle or associate hymselfe in the compayny of euyll persones: It was nighte. Loue was weared stone cold in hym: He was warmyng hymselfe by the fyer of wicked folkes, he was sittyng in coumpayny emongest a deuilishe sorte, in the house of Cayphas the bishop, whereas hymselfe should afterwarde be a bishop, but muche vnlyke to Cayphas. But there in bishop Cayphas house what vngracious dedes of mischiefe is there that are not doen? There was a conspiracie made for the death of Jesus, by the priestes, the pharisies, the Scribes, and the elders of the people. From thence were sent foorth harnessed men agaynste him: there is he bounde: there is he scourged: there hath he his face couered: there is he skorned: there is he accused. There doeth Peter committe periurie: there doeth he accurse hymselfe: a great and grieuous crime vnlesse frailtie excused it. For Peter offended not of a prepensed malice as Judas had doen, but through heauinesse of herte wherwith he was astouned. For he hadde not come thither of a purpose to reneague Jesus, but onely that he might behold thende of the iudgemente, whereas he was not yet sufficientlye confirmed to dye with Christ. For the tyme was not yet come. Therfore how many soeuer haue fallen into any grieuous crime, leat them praye the lorde Jesus that he wyll vouchesafe to turne his yes vpon theim: and than shall they strayght wayes acknowlage in themselfes from what state, into what case they are fallen.

And the lord turned backe and loked vpon Peter.

Leat

Let them withdrawe themselues from vngracious compayny, and leat them washe awaye theyr fault with teres, testifying their herte to be conuerted and chaunged.

The texte. And the men that toke Jesus, mocked hym, and smote hym: and whan they had blyndefolded hym they stroke hym on the face, and asked hym, saying: arede, who is it that smote thee? And many other thynges despitefully sayde they agaynst hym.

In the meane season was all thatsame nighte passed ouer and spente in mockes and scornes against Jesus. For the felowes that had apprehended Jesus scorned hym, geuyng hym bothe reprochefull wordes and strokes therto. And because they had heard saye that the people had him in reuerence as a prophete, they blyndefolde his yes, and so bufeted hym on the face, saying: Arede now and tell by the spirite of prophecie, what man hath geuen the any blowes. With many other wordes of mockage and reproche dyd that wicked company continue raylyng on Jesus the fountaine of all glory, so that none of vs ought to take greuously to be reuiled or rayled at for the worde of the ghospell, or to suffer affliccion and euill turnes at the handes of suche persones, as serue the myndes of vnreligious byshops, as doe thynges to fulfyll the appetite of cloked Pharisees, as doe thynges to satisfie the fansie of folysshe princes.

The texte. And as soone as it was daye, the elders of the people and the hye prestes and Scribes, came together, and led hym into theyr counsayll, saying: arte thou very Christe? tell vs. And he sayed vnto them: yf I tell you, ye wyll not beleue. And yf I aske you, ye wyll not aunswere me, nor let me goe: Hereafter shall the sonne of manne sytte on the ryght hande of the power of God. Then sayed they all: arte thou then the sonne of god? He sayed: ye sayе that I am. And they sayed: what nede we any further witnes? For we ourē selues haue heарde of his owne mouth.

Now assone as the fayre daylyght was once come, the chiefe of the prestes, the Scribes, and the head rulers of the people, pretending now to sit and kepe courte in due fourme of iudgemente, assemble together to a great noumbre. And when they had summoned Jesus personally to appeare in theyr courte, they demaunded many questions of hym, hunting for one poynte or other out of his wordes, whiche they might there openly laye to his charge. The crime wherwith to charge hym is but euen than in seking, whan they be alreadye set in iudgemente, and his death beeyng determinately appoynted vpon, they looke about and deuise by what title or coloure some cause of death maye be layed vnto hym. Wherupon thus speake they vnto hym: If thou be thatsame Christe whome accordyng to the godly sayinges of the prophetes we looke for, tell it vs playnly. But Jesus knowyng them to moue suche questions not of any purpose to learne the trueth, but to hunt for some matter of false accusacion agaynst hym, thus made answere vnto them: If I shall tell you what I am, ye wyll not geue credite vnto me: and in case I shoulde question with you by the testimonies of the scriptures, what maner of mā it was promised that Messias should be, and whether thesame tokens doe iustely agree in my persone, ye wyll not aunswere accordyng to your consciences, as men that haue not anye earnest desyre to learne that is true, nor yet to teache it. Neyther wyll ye vpon any suche cause or consideracion acquite and discharge me, if I shall declare myne innocencie vnto you. For ye doe not by youre opposyng and examining me,

Arte thou very christe: tell vs.

If I tell you, ye wyl not beleue.

me, meane eyther vpō knowlage of the trueth to discharge me if I be innocent, or to condēne me beyng found guiltie, (as in lawfull iudgementes is commonly vsed to bee doen) but for this entent that the thyng which ye haue determned to doe, ye maye seme to doe by some tytle and colour of iustice. Therfore wyll not I tell you the thyng whiche though ye knowe, yet ye wyll not knowe: but an other thing will I tell you, whiche ye shall one daye fynde to be true. The sonne of man, who at this present moment by reason of the weakenesse of his humayne nature, and of his humilitie, is not agnised and knowlaged of you beyng proud and hault mynded men, shall in tyme to come be aboue earth on hye, syttyng on the right hande of Gods Maiestie. These wordes did Jesus speake, to thentent that forasmuche as they had morе mynde and wyll to putte Jesus to death because he was in fourme of humilitie, by whome they mighte haue been saued, then to embrace hym: they should haue knowledge that they should an other daye see hym a iudge & a punisher of theyr vngodlynesse, whō being a saluecour promised and so many hūdred yeres loked for, they would not now acknowlage. Suche a worde semed vnto them all a meete and sufficient occasion to laye some false accusacion agaynste him, in case he wouldeno more but openly take vpon hym that he was the sonne of god. Wherupon they saye: Why than arte thou that same sonne of God, of whome the foretellynges of the prophetes doe make mencion. To this question doeth Jesus in suche wise tempre his aunswere, that he neither woulde deny hymself to be that he was, nor geue vnto them any occasion or matter falsely to laye to his charge, nor yet as touchyng hymselfe shewe any spyce or poynte of arrogancie. For the Lorde had more minde eche where by his actes and dedes to declare his diuine nature of godhead that was in him, then in woordes to profesſe it, or take it vpon him. He therfore in this wyse shaped his aunswere: Ye saye that I am: after an hūble and lowly sorte geuing a byknowlage, that the thing whiche they demaunded in manier & fourme of a question, as a thyng doubtful, might with as fewe woordes as they vsed, by only alteryng the manier of pronunciacion, be spoken in a playne affirmacion that so it was. But they iudgeing thissame to be a cause sufficient enough wherefore to accuse hym of blasphemy, (then the which crime there was none other emong the Jewes more worthie death) sayed: Why doe we yet styl require witnes, we oure owne selues haue hearde a manifeste blasphemie out of his mouth. Upō this verdite did all the whole coumpainy quickely agree, as men that had afore decreed by any title (whatsoeuer it were) to put Jesus to death.

Hereafter shall the sonne of man sit. &c.

Arte thou then the sone of god?

Ye saye I am.

What neede we any further wytnes?

The.xxiii.Chapter.

The texte.

And the whole multitude of them arose, and led hym vnto Pylate. And they began to accuse hym, saying: We founde this felowe peruertyng the people, and forbidding to paye tribute to Cesar: and saying, that he is Christe and a kyng. And Pylate opposed hym, saying: arte thou the kyng of Jewes? He aunswered hym and sayed: thou sayest it. Than sayed Pylate to the high prestes and the people: I fynde no faulte in this man. And they were the more fierce, saying: He moueth the people, teachyng throughoute all Jewry and begonne at Galile euen to this place.

When they had found out a cause (as to theimselues appered) fit enough to put hym to death: it remayned that they might remoue also the enuie and displeasure of his death from themselues, and laye it on others. Wherupon they thought it best to shift him ouer from themselues into Pylate the lieutenauntes handes, to bee arayned before him, to the entent he might seme to had been putte to death, not by the Jewes but by the Gentiles.

Wherefore all the counsayle with the multitude also whom they had drawē to the partakyng of theyr wicked dede, aryse vp altogether and bring Jesus to Pylate the Lorde president and lieutenaunte of Jewry. For he, though he were no Jewe hymself, yet was an head officer there vnder the Emperour. And here first of all the Jewes doe deliuer to the Gentiles and alienate from themselues theyr Messias beyng sent of God to them. The Gentiles receiue him and worship him whan he was commended and betaken to them. The Lorde was already condemned by a foreiudgement in the counsaile of the Jewes, with whō, any pretense or coloure were it neuer so slender did suffise, as with mē that with rageyng madnesse thirsted the death of the innocent. But because at the benche of a Pagane and heathē iudge, there was more equitie in ministryng of iustice, then in the courte of the Jewes, it was necessarye to haue forged witnesses, whiche shoulde laye many and great crymes to his charge: who alone of all creatures was clere from all crime. The beginnyng of theyr accusacion was of this sorte. We founde and tooke this felowe with the manier, as he was subuertyng our nacion. For he forbade ỳ any tribute should bee payed to the Emperour: and in all his talke he hath auouched himselfe to be Messias the king. These two crimes they thought they had gaily well deuised, and that thesame crimes should exceedyng greatly moue the mynde of the Lorde deputie, for that aswel the one as the other of them, comprised a spice of high treasō against Cesar. So naughtily do these moste shameleese craftie forgers of lyes assaulte the veritie euangelicall. For what can bee deuised more shameleese then suche lyes as these? Jesus afore that tyme, whan a piece of coyne was shewed vnto hym, had made aunswere in this manier. Geue and paye ye vnto Cesar, such thinges as belong vnto Cesar, and to god, such thinges as belong vnto god. And to be made a kyng, whereas it had afore been willyngly offreed hym by the Jewes of their owne mocion, he woulde none of it, but fled and ranne away from them to auoyde it. And as for beyng the Messias he had also in verye factes & dedes afore that tyme declared hymselfe to bee thesame. Wherfore, if he had affirmed and auouched hymselfe to be the Messias, yet ought not they to haue laid that

We founde this felowe peruertyng the people. &c.

matier

matter to his charge as a cryme, except they had first openly proued that suche thinges as the Prophetes had foresayed concernyng Messias did not agree ne serue to be spoken of hym. The hope that they had to put him to a foile and an ouerthrowe, was in the greate noumbre of suche a multitude beeyng conspyred together agaynste hym, and in that Jesus whom they had accused, was altogether destitute and fredeles, and finally the iudge being as they supposed a man of no godlines at all. Pilate, although he was a worshipper of idolles, yet beeyng a man of muche more equitie and conscience then the priestes of the Jewes, wynked at the fyrste artycle of the accusacion, whiche concerned, that tribute ought not to be payed vnto Ceasar, and made as though he herd it not: partely because he smelled and well apperceyued that it was but a forged matter, and partely beecause it was no newe thyng for that poynte to bee reasoned and disputed of amonge the Jewes, for so muche as all the whole secte of the Pharisees, thought that a people peculiarly and specially chosen, and dedicated vnto God, ought not to pay any tribute to heathen nacions. But of the artycle concernyng to bee a kyng, he questioned with Jesus in whom he sawe no spyece ne lykelyhode of any worldly reignyng or of beeyng a kyng: he was but one sole persone, his apparell, his countenaunce, all the behaueour of his body, shewed all tokens of humilitie and symplenesse. Wherfore the president, whan he had hearde the accusers, tooke him aparte and asked hym whether he were the kyng of Jewes. Than Jesus aunswered: so thou sayest. For the lord did euermore so moderate his aunsweres, that bothe he myghte approue his innocencie, and yet not laboure to escape from condemnacion and iudgemente, forasmuche as he was determined to dye. He was the kyng of Jewes, and that poynte it was not congruente for hym to saye naye vnto: but an other kynde of reigne and kyngdome it was that he went about to recouer to hymselfe and his father. After the diuine nature of his Godhead he was the kyng of al thynges, of whiche diuine nature Pilate suspected ne thought no suche thynge at all in hym: and as touchyng the reygne and kyngdome euangelicall, the sayd Pilate had no vnderstandyng, forasmuche as he was a man ignoraunte of the lawe and of the Prophetes, sauyng that he had hearde, that there was looked for of the Jewes, one Messias their kyng whatsoeuer he was, he coulde not tell whom: the whiche rumour he beeyng a man nothyng at all superstitious, passed not muche vpon. Therefore although he vnderstoode not the aunswere of Jesus, yet beeyng not ignoraunte of the Jewes malyce, and gatheryng the sobrenesse and humilitie of Jesus euen by his verye countenaunce: he came forth to the byshops of the Jewes and the multitude being there gathered in a clouster together. I haue (sayed he) examined this partie of suche faultes as haue been laied to his charge, and I fynde none offence in hym. But they as men knowyng in theyr owne consciences what and how they had doen: where thei wer not able with euident proufes to conuince him, and to get the ouerhande of hym, they set out the throte, and made an open outcry agamst hym, liuing together crimes vpon crimes, and lies vpō lies as thicke as could be. May further more (say they) a seditious felowe he is, he thoroughly moueth and perswadeth the people all Jewrye ouer with his doctrine, beginnyng at Galilee and so all the waye euen tyll he was come to this verye citye. This same forsooth is the specialt cryme and faulte that is alledged and laied against euangelical veritie, that it maketh cōmocions and seditiōs in the people, whan it is the deuelish sort

And Pilate opposed him saying: Art thou the king of Jewes?

Than saied Pilate. &c. I fynde no fault in him

of men that insourgeth and reyseth garboyle agaynst the veritie, whiche they deadly hate and cannot abyde. Suche tumultuous garboyle is not of right to bee imputed to the true preachers of the ghospell, but to the vncurable malice of such persones as haue more desire to haue the holsom trueth vttrely oppressed and ouerwhelmed, then to laye aparte the disease of their malicious hertes. For none otherwise dooeth the doctrine of the ghospel trouble the people, but as a medicine of physycke dooeth grutche or striere the body. For excepte there bee fyrste a stiryng and a roumbleyng in the body, it muste nedes wholly perysshe altogether.

The texte. Whan Pilate heard mencion of Galilee, he asked whether the man were of Galilee. And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Hierusalem at that tyme. And whan Herode sawe Jesus, he was exceedyng glad. For he was desyerous to see hym of a long season, because he had hearde many thynges of hym, and he trusted to haue seene summe myracles dooen by hym. Than he questioned with hym many wooordes. But he aunswered hym nothyng. The hygh preestes and Scribes stoode foorth, and accused hym stregthly. And Herode wyth hys men of warre, despysed hym. And whan he had mocked hym, he arayed hym in white clothyng, and sente hym agayne to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at varyaunce.

This accusation forasmuche as it moued Pylate but a litle or nothynge, for he sawe that the wholle mattier was dooen by a conspyracie of the chiefe rewlers and certayne others of the people, which were consenters and helpers forewarde to the malyce of thesame head men to saye as they sayed, he was verye desyrous and earneste to remoue both the prisoner and also his accusers, to the examinacion and trial of an other iudge, to the end that in case he might not bee hable to deliuer Jesus, yet at leastwise himselfe, for hys parte, might be ridde and despeched of the cause. He quickely tooke an occasion of thys one lytell wooorde, Galilee, of the whiche countrey Herode was Tetrarche or prynce. He therfore demaunded whether Jesus was one of Galilee, it was aunswered that he was a Galilean, because emongst the common people he was beliued to bee a Nazarite, for he had been brought vp there in hys childehoode and had afterwarde led moste parte of hys yeres there. Therfore as soone as Pylate perceyued, that to sitte in iudgement vpon the prisoner did belonge vnto Herode, he shifted hym ouer to Herode, who at that tyme (as it chaunced) was at Hierusalem, howbeit al this whole matter too was wrought and doē by the dispensacion of the wisedome and ordeinaunce of God, to thend that the Lorde Jesus might bryng wyth hym a testimonie of hys innocencie from all the benches, and courtes of iustice there: and that the malice of the byshops, Scribes, and chiefe headmen might bee the better manifested vnto the worlde. Herode, whan he sawe that Jesus was brought vnto hym, was glad of that syght. For the man had of long tyme been wyth chylde to haue a syghte of Jesus, of whome he had hearde so many thynges. And he veraply trusted that it woulde nowe come to passe, that Jesus woulde before hys face shewe some myracle, suche as he had heard veray many to had been wroughte in other places by hym. Wherfore he questioned with Jesus of many thynges, as one desierous to geat out many thynges out of Jesus: not to the ende hymselfe myghte bee made the better man therby, but to satisfie hys owne curious fansye that he had to knowe thynges. For none other thynges it were that he enquyred of Jesus, but suche as he woulde haue asked of some Magian, (that is to saye) some cunnyng man that had a syght in the priuities of Philosophy, and in the

He sent him to Herode. &c.

Whan Herode sawe Jesus, he was exceedyng glad.

Than he questioned with hym.

misticall

mysticall conclusions of nature: but Jesus, who was not come to serue the
fäsie & lust of a wicked prince, but to procure healthy vnto al creatures, made
him none answer at all, teachyng vs in the meane season, that sometyme the
woorde of god is not to bee vttered whan it is euident that the persones are
vnworthy & vnmete to heare it. But the bishops all this whyle, and the scry-
bes folow their matter earnestly and call vpon it, and dooe eagerly lay to his
charge afore Herode, as mē very sore fearing that Jesu, who was thā arrai-
ned, mighte by some meanes escape. But yet Herode although he wer a wic-
ked king, yet was he nothyng at al moued with these accusacions, as one that
well apperceiued all that euer was dooen or entended, to had arisen and pro-
ceded of enuie. But thinking it sufficient to despise hym of whom he was de-
spised, he clothed Jesus in the way of mockage in a white garmente (for that
was than the guise and maner of goyng of kynges and Emperoures) and so
sent him backe again to Pilate. This reproche had the lord taken at Herodes
handes beyng a prince of a grosse witte and brayne, and of his armed garde,
beeyng lyke men, like maister, accordyng to the prouerbe. For amoug men of
suche a sort, a felowe that can goe or daunce on a rope, orels one that hath the
feate to playe a iuggelyng cast, shall sooner haue praise and thanke, thē a syn-
cere preacher of the ghospell. For suche persones haue no mynde ne wyll, but
eyther to haue pleasure and delectacion shewed theym, orels to learne suche
thinges as maie serue to the mainteinaunce of their tyranny. yet notwithstā-
ding in the meane time, Herodes ciuilitie dyd condemne the wickednes of the
Bysbops and the Scribes, and did quitte Jesus also, seeyng he condemned
hym not to death beyng accused afore him, and making no answer to the of-
fēces which wer layed to his charge. It was in the meane time a thing high-
ly to the contentaciō of Herode, that Pilate shewed hym so muche honour as
to sende Jesus vnto him to haue a sight of: Whereupon from that time fore-
wardes, amitie and frēdship grewe betwene Herode and Pilate, whereas be-
fore there had been variaunce betwene thē. But a wicked and vngodly frend-
ship it is, that is made by the iniurie of the trueth euangelicall.

But he an-
swered him
nothyng.

And Herode
with his mē
of warre de-
spised hi. &c

¶ And Pilate called together the high priestes and the rewlers, and the people, and said vnto
them: ye haue brought this man vnto me, as one that peruerteth the people. And behold, I ex-
amine hym before you, and find no fault in this man of those thinges wherof ye accuse him: no
nor yet Herode. For I sent you vnto him, and loe, nothyng worthy of death is doen vnto him.
I will therfore chasten him, and let him loose: For of necessitie, he must haue let one loose vnto
them at the feast. And al the people cried at once, saiyng: away with him, and deliuer vs Bar-
rabas (which for a certain insurrection made in the citie, and for a murdre, was cast in prison.)
Pilate spake again to them, willyng to leat Jesus loose. But they cried, saiyng: Crucifie him,
Crucifie him: he said vnto them the third time: what euill hath he dooen? I fynde no cause of
death in him. I will therfore chasten him and let him goe. And they cried with loude voyces:
requiryng that he might be crucified. And the voices of them, and of the high priestes preuai-
led. And Pilate gaue sentence, that it should be as they required. And he let loose vnto them,
hym that for an insurrection and murdre was casts into prison, whom they had desired, and
he deliuered to them Jesus, to dooe with him what they would.

The texte.

Whan Pilate sawe that the prisoner was sent backe again from Herode,
and that his purpose had not come to suche effecte as he had assayed to bring
it, he begoon of a iudge to become a spokesman for Jesus; and callyng toge-
ther the bishops, the Scribes, the chiefe men, and the commons that came at

theyr tayles: he spake after this sorte to them. Ye haue here of youre owne myndes brought this man before me, as one that withdraweth your people from the obedience of the Emperour and of your lawes, and I here in youre presence haue dooen what I can to boulte out the truethe of him with examinyng and askyng dyuerse questions of hym: neyther dooe I fynde hym culpable in any of these crimes which ye accuse him of. The selfsame thing hath come to passe with Herode the whiche can iudge better in these mattiers then I, forasmuche as he is a man skilled in your lawes. In consideration wherof also I did put ouer this mater to be iudged and tried in his courte, who if he had founde him guiltie, would not haue let him escape. Now because he hath not founde in hym anye offence woorthie of deathe, he beeyng contented with a light punishment, hath no more but geuen the man a mocke, as one beraylye quitting him from all daungier of death. Wherefore it is best, that we also folowe the equitie of Herode. I wil chastice the manne with some lesser punishment then death, and so lette him goe. This did the lorde president, trusting that the furious rage of the Iewes would asswage whan they had seene Iesus put to so many reproches, and so scourged. Whan Pylate coulde doe no good thys way neyther, but sawe the madnesse of the Iewes to be the more sette on fyer therby: he deuised also an other caste howe to deliuer Iesus. It was a custome euery yere once emongest the Iewes, that the lorde President (because of theyr highe solemnitie of that feastfull daye, whiche was than at hande) should leat goe by his pardon and releasse vnto the Iewes one of their offendours, whom they would aske. Therfore the president preuenting their askyng, putte it to their choise whether of the twoo they would haue pardoned and releassed vnto them, Iesus, or els Barabas. This Barabas was a greate robber, and a notable felowe by reason of his mischeuous dedes, in that he had stiered vp a sedicion in the citie, and had slain one of the counseme and had for that offence beene caste into prison. And because the lieutenaunte right well knewe him to be a felow, whom al the whole citie hated, he trusted that it would haue come to passe, that they would sooner haue suffred Iesus to bee lette goe, who had doen muche good to manye people, then this manne which was a disturber of the publike peace & tranquillitie: But the bishops and theyr adherentes were in suche a rage that they desired to haue Barabas releassed vnto them, and Iesus to be hanged vpon the crosse, the which kynd of deathe, like as it was moste grieuous because of the long peine, so was it accounted also moste shamefull at that tyme. So furthe dyd the Iewes leaue no kynd of cruelnesse vnministred to Iesus. But it pleased the wisedom of God, that Iesus the founteyne and autour of all glory, should be had in so great contempte, that a seditious murderer should bee preferred before him, because we should not dispaire yf we at any tyme for the name and doctrine of Christe, be despised of suche as loue this worlde. Whan Pylate perceyued yt he coulde doe no good this way neither, he moued them yet once againe proouing yf he coulde by any meanes mytigate theyr stomakes and deliuer Iesus beeyng innocent. But they beyng eftsones the more stiered to wrath, sing this furious song. Crucifie hym, Crucifie hym. yet dyd not Pilate so geue place to their clamour and crying neyther: but attempted the thirde tyme to pacifye them, saying. I am a iudge, I haue no tiele at all ga yuste innocentes neyther can I putte a manne to death in whome I can fynde no cryme deathworthie.

Aware with hym, & deliuer vs Barrabas. &c.

But they cryed, saying: Crucifie hi Crucifie hym.

And

And what hath this man committed or offended why he should dye? I haue streightly examined him, and no cause can I fynde in him to be punyshed with death. If there bee any small offence, I wil thus muche doe for your mindes sakes: I will punishe him, & geue him a sharpe rebuke, and so let him goe. But they frowardly still made a striuyng agaynste this equitie of the iudge, not with prouffes, but with furious & mad outcries, requiring that Iesus might be crucified, and Barrabas leat goe. And whan the president had assayed all possible wayes and meanes, and perceiued that they cryed out styll more and more, he called for water to washe his handes, and testifiyng the innocency of Jesus, and condemnyng the frowarde malicyousnesse of the Jewes, he gaue sentence of death against Jesus, not after his owne mynde, but after the wilfull arbitrement of the Jewes, who would nedes haue Jesus put to death, beeyng the autour of life and health, and releassed vnto them Barrabas a seditious murderer, whom they preferred before Jesus. And as for Jesus, he deliuered vnto them to doe suche execution vpon hym, as themselfes would.

I fynde no cause of death hym.

And they cryed with loud voices &c. that he myghte bee crucified.

The texte.

And as they led him away, they caught one Simon of Cyrene cummyng out of the field and on hym layed they the crosse, that he might beare it after Jesus. And there folowed him a great cumpany of people, and of women whiche bewailed and lamented him. But Jesus turned backe vnto them, and said: Ye daughters of Jerusalem, wepe not for me, but wepe for your selues, and for your children. For behold, the dayes will cum, in the whiche they shall say: happye are the barraine and the wombes that neuer bare, and the pappes that neuer gaue sucke. Than shall they begin to say to the mountains: fall on vs, and to the hilles, couer vs. For yf they doe this in a grene tree, what shalbe doen in the drye?

After that they had vsed all kynd of opprobriousnes and villany against him, to satisfie their hatered, they clothed him again with his owne garmentes, to the entente he should the better be knowen of the people, and broughte hym forth towardes the place of execution, bearing his own crosse himselfe as the maner there was. And as they were goyng thitherward they met by chaunce with one Simon a man of Cyrene as he was cũmyng from his ferme. And vpon him, whether he would or would not, they layed the Lordes crosse, to the entent that Jesus might goe before, and he beare his crosse after him: not to the entent to spare Jesus, or to shewe him any fauour: but that they might with the more spedie dispeche accomplishe the thyng that they went aboute. But in the meane tyme by goddes prouidẽce there was a figure procured of the churche to bee afterwardes gathered of the Gentiles, which did willingly enbrace the crosse of Jesus, and folowed the steppes of his fete. There folowed Jesus also a great multitude of the people, both menne and women, which while the priestes & Scribes reioyced, did on their partes make much wailing and lamentacion for the death of the innocẽt. For nothing els it was that they beyng poore folkes and men of peace could doe against the wycked conspiracie of the great mẽ. But Jesus, who would not haue his death to be a thyng of lamentacion, but of glory: neyther would haue it to be bewayled, but worshypped, (as the whiche he tooke vpon him willingly for the redẽption of all the whole worlde) willed them to refraine their vncomely lamenting, although it proceded and came of a godly affeccion. ye daughters of Jerusalem (saieth he) bewaile not me, but bewail your owne cause and your childrens, for the death of an innocent is not to be lamẽted, but the confusion

Ye daughters of Jerusalẽ wepe not for me but wepe for your selfes.

of thē is to be lamented, who for theyr hainous wicked actes ſhall both here be puniſhed with pietеous plagues & afflictions: and afterward alſo be adiudged to peines euerlaſting. For ſo miſerable diſtreſſe and extremitie doeth there hang ouer this region: that men ſhall call thoſe wemen happie, whiche neuer bare any childrē, and the wombes happie which neuer brought furth fruite, & the pappes happie which neuer gaue ſucke. For ỹ natural kindeneſſe of the mothers is more grieued with their childrēs troubles, thē with their owne. Now they reioyce as though they had doen ſome noble great act: but than, whā the time of goddes vengeaūce ſhall come, there ſhal ſo great feare of miſchifes which be at hand, come in theyr mindes, that they ſhal ſay to the mountaines, ouerwhelme vs: & to the hilles, couer vs: for if they do this in a greue tree, what ſhall be doen in a dry and withered tree? By this derke ſentence the Lord did teſtifie his incomparable innocencie, that he alone of all mē was not corrupt with any rottōneſſe of vice or of inordinate deſires: but altogether flouriſhing & continually budding with al kind of vertues. That if theyr malice did ſhewe ſuch exaūple of cruelneſſe againſt a mā altogether faultleſſe: what puniſhemēt ought they to haue which being wholly corrupted with naughty affecciōs, could by no meanes be brought to any honeſtie.

The texte. And there wer two euill doers led with hym to be ſlaine. And after that they were come to the place (whith is called Caluarie) there they crucified him and the euill doers, one on the right hande and the other on the left. Than ſaied Jeſus: father forgeue theim, for they wote not what they doo. And they parted his rayment, and caſte lottes. And the people ſtode and beheelde. And the rewlers mocked him with theim, ſayinge: he ſaued other men leate him ſaue himſelfe, if he be veray Chriſte the chooſen of God.

With this pompe did our prince & king goe furth towardes his triumphe. There were alſo led to execution with him two other offendours whiche were condemned with him, but not for the ſame matter. And this thyng was alſo a matter procured by the Jewes to the entente they might bring him in the more ſlaundre and infamy emong the commē people, in that he was matched with ſuche companions. There was alſo picked out therunto a place, which by reaſon of continuall execucion of offendours, was a place of ſlaūdrous name, and of mortal bloud ſpilling, named of the thing ſelfe, Golgotha, becauſe it was white with the ſkulles & bones of folkes that had been there put to death. In ſuch a place thā was Jeſus crucified in ỹ middes betwixt two theues as though he had been as diepe in as they, and partaker of theyr offence, for aſmuch as he was partaker of theyr puniſhmēt. But whatſoeuer thyng the malice of the Jewes could deuiſe to the ſhame and reproche of the Lord Jeſus, al that did he turne to his owne glory and to our health. For he that beyng innocent doeth of his owne will ſubmitte hymſelfe to ſaue men, vnto the more worldly ſhame he humbleth hymſelfe, ſomuch the more glory doeth he deſerue both afore God and afore man alſo. Thus did it pleaſe the wiſedom of God, to thende he might by this ſo notable an exaumple, plucke downe our pryde which deſire to haue laude and commendacion of men, yea for our euill dedes too. Nowe Jeſus beeyng on heighth, and lifted vp into that watch tower or beakō place out of the which he would call all thynges home vnto himſelfe, willing to ſhewe a moſte perfecte exaumple of pacience incomparable, whereas beeyng innocente, and one that had ſo many wayes doen good, he had ſo many harmes & peines, ſo many kindes of open worldly ſhame, ſo many mockes & ſkornes miniſtred vnto him, where alſo hanging

And there were twoo ill doers led vnto hym to be ſlaine.

on the

on the crosse (which thyng doeth make euen verey mourdrers to bee pitied) they gaue him suche bitter woordes of reuilyng, as it were more grieuous for a manne to abyde, then to suffre death, yet is he so ferre from auengeyng hymselfe, and so ferre from railyng on them agayne, that he prayed his father for thesame persons at whose handes he was vngoodly and shamefully handled: Father (sayeth he) forgeue them, for they knowe not what they doe. Thissame verayly was that holy prayer of our bishop on the aultare of the crosse, offreyng vp once for euer in sacrifice the paschall lambe for the redemption and health of the whole worlde. Neither was his prayer without condigne effecte. For many of thesame persons, whiche through ignorauncs were doers in nailyng the Lorde on the crosse, whan they afterwarde knew the trueth by meane of the Apostles preachyng, professed the name of hym that had been crucified. Howbeit the malice of the Phariseis also was not altogether without ignorauncs: but that was suche grosse ignorauncs, as dooeth not deliuer ne discharge them from offence. For they might haue lacked that ignorauncs and errour, if inordinate affections and desires, whiche they were led by as bondseruaũtes, had not letted them. But euen emong these some there were, which did of a lyke mynde orgele persecute the Lord, as Paul dyd persecute the churche of God. Here yf thou consyder (moste gentill Theophilus) the moste perfite innocencie of Jesus, the moste great goodnesse of thesame Jesus, towardes all creatures, the moste high vertues of his minde, in which beyond comparisõ he excelled al others: and agayne on the contrary parte, if thou sette before thyne yes and beholde, the hatred, the railyng, the reproches, the guiles, the traines, the accusacions, and the kynde of death that the wickednesse of the Jewes put him vnto: and shouldest heare hym vpon the verey crosse in the middes of their reuilyng woordes praying his father not to take vengeaunce, but to forgeue the workers and doers of so hainous a dede: shall not suche an one seme vnto thee to be a verey shameless persone, whiche professing hymselfe a disciple of Christe, will goe aboute to bee auenged of a synner, seeyng he is a synner hymselfe, yea although he haue with a great inurie and displeasure been occasioned and prouoked therunto? Than how ferre do suche persones vnnaturally swerue from this exaumple of Christe, as for a lyght woord of reproche will drawe theyr sweordes, ready to thrust it in theyr neighbours herte? howe ferre also from this exaumple of Christe are suche persons as not digestyng a taunting woorde any thing stubbernely or proudely spoken against them, do shake whole cities, whole kyngdomes, with pestilente blouddie warres, and enforce whole nacions to the wilful effusion and spilling of one an others blood? But let not vs once moue our yes from this exaumple: let vs beholde and folowe our king Christe, subdueyng vpon the crosse all the power of the tyranne Satan, and banquthing all the puissaunce of this worlde, and triumphing of all powers as many as auaunce themselfes agaynste the trueth of the ghospell, whiche trueth it behoueth not any otherwyse to gette the victory, ne any otherwise to triumphe, then vnder the standarde of her owne prince which is Christ. Let vs beholde our bishop Christe with an effectuall sacrifice pourgeyng and puttyng awaye the sinnes of all the worlde, of all nacions and of all times both past and to come, and suffreing punishment in his owne body for all menne, so that the thyng whiche he freely offreeth vnto vs, we will with sincere fayth receiue and accepte, as menne acknowlagyng our vnrighteousenesse and embra-

ting his vnspeakeable goodnesse towardes vs. Whither doest thou turne thy face awaye thou vnhappie and miserable sinner? Our Lord crieth, father forgeue them, and thou being fallen in despayre of thy selfe, doest thou either addresse to hang thy selfe as Judas did, or els art thou an heaper of sinnes vpon sinnes? There is no cause why thou shouldest from hencefurth feare the power of Satan: Christe hath gotten the victory of hym: and to thy behoufe hath he gotten the victory. From on high vpon the tree of the crosse, where he maye bee seene of all nations, he louingly biddeth us come vnto hym. The three angles or armes of the crosse doe a ferre of cal louingly aswell vnto Asia, and Europe, as also to Affrike: and biddeth them come to the partaking of euerlasting helth. Jesus ferthermore hanged naked vpon the crosse, because he would not haue any thyng of this worldes, forasmuche as he was in executyng an heauenly sacrifice: teachyng vs by a veray right exaumple of a true matter in dede, howe pure affections, and howe clere from the desire of all worldly thynges, euangelicall bishops ought to haue. In the meane tyme the souldiers that crucified hym (as though he should not haue rysen agayne) castyng lottes, did parte and deuide the lordes clothes emongst themselues. For this was in maner of a reward for theyr wicked seruice. It was Jesus will and pleasure, that this beyng as a spoyle taken from hym, should remayne with the souldiers: but with vs, beyng professours of his name, he would no poynte of any carnalitie of his to remayne, to thentent we should now loue him in spirite. So euen at this present daye also his clothes be with vs, lyke as he dooeth dayelye hang vpon the crosse to vs and for our behouse. For all thynges of his, are ours: but thesame must be according to the spirite. In this wise therfore the priestes, the Scribes, the Pharisees, and the chiefe of the people together with the souldiers whiche had doen the execucion of crucifying Jesus, dooe skorne hym hanging on the crosse as one beyng brought to confusion, and as a man destitute of all hope, castyng hym in the teeth that wheras the reporte had goen that he had holpen many an one with his miracles, he was now not hable to saue himself. He hath saued others (say they) now leat him be a saueour to himselfe, at leaste wise in case he be thatsame Christe, that he hath bosted hymselfe to be, and in case he be thatsame derely beloued and chosen sonne of God, whome he hath in his talke auouched that he is. Suche woordes as these, did the chiefe rewlers caste out against him in hearing of the people, that was wont to wonder at the myracles of Christe, to thentent they might turne the myndes of the sayed people awaye from hym. Yea and ferthermore they do by theyr woordes drowne and vtterly wype away from hym all his autoritie euery whit of it, prouing and (as it wer) cõuincing by the matter self and case as it stoode, that he was neyther the Messias, neyther the sonne of God, whom he had openly taken vpon himselfe to be, excepte he would come downe from the crosse. But the healthe and safegarde of the worlde did not consiste in cummyng downe: but in his continuyng and throughly enduryng to the ende. And thesame enduryng to the ende was of more weight and force with Jesus, then the oppробrious and reuilyng woordes of the chiefe headmen.

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But the souldiers, a grosse kynde of men, and partly ignorant of the Jewishe religion, and partly despisers of it, skorned Jesus because it was reported that he had chalenged to be kyng ouer the Jewes: moued therto doubtelesse by the exaumple of the chiefe of the Jewes nacion. And the same souldiers reachyng vp vineagre vnto hym in the waye of mockage, sayed: If thou be that same kyng of the Jewes, shewe thy power quickely and deliuer thy selfe from this daungier. But Jesus in all the premisses shewed a moste perfecte exaumple of myldnesse and pacience, holding his peace at al their opprobrious wordes. There was also a superscripcion or poisee written on the top of the crosse directly ouer his head, in Greke, in Latine, and Hebrewe letters, that it mighte the better be reade of all nacions. This is the kyng of the Jewes. And this also was verayly thought and beleued to haue been doen for a mocke. And yet was not all this enough neyther. The one of the malefactours that hanged hard by Jesus side, rayled against hym from the crosse that he hanged on, saying: If thou be that same Christe the saueour of the worlde, nowe saue thy selfe and vs also. But the other theefe hangyng likewyse on his crosse, consyderyng the meruaylous great meknesse of Jesus, blamed and rebuked his felow whiche suffred the same peynes of hangyng that hymselfe dyd (because they had both committed one offence,) saying: Thou, if thou haue in thee no reuerence towardes men, ne no shame of the world, at least wyse thou oughtest to feare god, for speakyng suche opprobrious woordes vpon one that muste here dye, especially seeyng that thyselfe doest suffre the same punishement. Euen that same one thyng alone ought to haue staighed and bridled thee from raylyng, although he were an equall offender with vs. Nowe a great diuersitie there is betwene his case and ours. We suffre punishement for our offences, he dyeth an innocente, and double inhumanitie it is, to rayle both vpon one that must dye, and also vpon an innocent. This testimonie did the theefe on the crosse geue vnto Jesus, that his innocencie might on euery syde be testified. And the same theefe immediately turnyng hymselfe to Jesus, sayed: Lord remembre me whan thou comest to thy kyngdome. A meruailous fayth of this theefe, which whan he sawe Jesus hangyng on the crosse, and at the poynte of dying, himselfe also assured to dye on the same place, yet asked health of Jesus as of a kyng. Nowe Jesus who was both dumme and deafe at all reuilyng woordes, is not deafe nor dumme to a manne askyng helpe with assured fayth and trust in hym. I make thee sure of this (sayeth Christe) this present daye shalt thou be with me in paradise: doubtlesse promising hym to haue rest and refreashyng immediately as soone as this punishement that he was than suffreyng, were ouer past. Nowe happie a thyng it is to be euermore ioyned with Christe, who in al places and times saueth me, yf euangelicall fayth bee present.

And a superscripcion was written ouer hym.

But the other answered, and rebuked hym saying. &c.

And Jesus sayed: to daye shalt thou bee with me in paradise.

¶ And it was about the sixth houre. And there was darkenesse ouer all the yearth, vntyll the ninth houre, and the soonne was darkened. And the vaile of the temple did rente, euen through the middes. And whan Jesus had cried with a loude voice, he sayed: Father into thy handes I commende my spirite. And whan he thus had sayed: he gaue vp the ghoste.

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Whan the Centurion sawe what had happened, he glorified God, saying: Veraply, this was a rightcous man. And all the people that came together to that sighte, and sawe the thynges whiche had happened, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stood a ferre of beholdyng these thynges.

And nowe it was well nigh the sixte houre of the daye, that is to saye, euen muche aboute noonetyde (for so doe the Jewes reken:) from this houre of noonetyde, at whiche tyme of the daye the sunne is woonte to bee moste hotte and to shyne moste brightest of all: there came soodaynly a great derkenesse ouer all thatsame countrey aboute Hierusalem, and so continued till the nynth houre, that is to saye, till three of the clocke afternoone. For the sunne detesting and abhorryng suche great iniquitie of men, did hyde his face at suche time as he should be put to death, who was the light of the worlde. The yearth also dyd quake, stones brake a soondre, and euery parte of nature trembled at so horrible a dede of crueltie. Furthermore the vaile of the temple, whiche parted the inner holy place (whiche they called *Sanctum sanctorum*) from the other parte of the temple, rented quite a soondre in twoe partes, no manne stieryng it, shewyng openly that the shadowes and ceremonies of the Jewes, should nowe ceasse, after that this sacrifice was once accomplished, whiche alone was sufficient to pourge and clense the sinnes of all tymes both past and to come. But Jesus, whan he had with a loude crye sayed: Father, I commende my spirite into thy handes: yelded vppe the ghoste. So that it myght bee euidente to all men, that he dyd not fainte as others are wonte to doe, the strength of theyr bodies by litle & litle consuming awaye, but that byanby after a strong stretche or crye, and after woordes distinctely pronounced, he willingly, (as ye woulde saye,) and of his owne accorde gaue vp the ghoste. This thyng dyd the Centurion well apperceiue and marke, who purposely stode hard by the crosse, that no man should take them downe alyue from the tree. And of this man also had Jesus a testimonie of his innocencie, for he glorified God, that he had shewed so great power in him, and sayed: Veraply this man was righteous: openly condemning the vnrighteousnesse of the Jewes. For whosoeuer pronounceth hym an innocent that is condemned, maketh hym an offendour that hath condemned thesame. All the other coumpanie of them, who (as the common guise is) had come to see the execution (& in dede a great manp moe then would els haue come, partely the fauour, and partely the hatred of Jesus, had drawen thither) whan they had seen the thynges whiche had fortuned, returned home knockyng theyr brestes, partely for sorowe that a man so innocente and a doer of suche good dedes had been so vngodly intreated: and partely for feare of the stroke and vengeaunce of God, whiche they knowing themselfes culpable in theyr owne conscience, did of the straunge tokens that they had seen, mistrust and deme to hang ouer them. For thesame manne whom in his lyke tyme they had seen of lowe and poore degree, and a mānone other lyke but to be contemned: thesame doe they see euen at his dying houre, a manne of great power, insomuche that all the elementes of this worlde were shaken and disordred out of theyr course. Here eftsones, o Theophilus, marke thou one other point: that there was at all tymes more grace founde in the Gentiles, then in the Jewes, who tooke vnto them the laude of deuocion towardes God, and of holy conuersacion aboue all others. The Centurion glorifieth God: the Jewes doe no more

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no more but feare his stroke, being made afearde with thynges of woondre, whereas with so many benefites they could not possibly be wonne. Fethermore they that were of Jesus kynred, or familiare with him in his life time, stode a ferre of beholding what was doen, and durst not for feare come nerer. Emongst these were also the wemen, which, for desire and good will to minister thynges necessarie to him & to his disciples, had folowed him from Galile, as witnesses and beholders of those thynges which were doen. And thesame beyng nowe destitute of all hope, dyd nothyng els but mourne and make lamentacion for hym.

And all his acquaintaunce and ỳ wemen that folowed hym frō Galile &c.

And beholde, there was a man named Joseph, a counsaylour. And he was a good man and a iust, thesame had not consented to the counsayle and dede of them, which was of Aramathia a citie of the Jewes, whiche same also waited for the kingdome of God. He went vnto Pilate and begged the body of Jesus, and tooke it downe, and wrapped it in a lynnen cloth, and layed it in a sepulchre that was hewen in stone, wherein neuer manne before had been layed. The texte.

It beeyng therfore by many euident tokens assuredly well to be seen and knowen, that the lorde was vndoubtedly dead, leste any man myght fynde some poynte of cauillacion, eyther that he was not a verey naturall manne in dede, or els that he was not verayly dead: behold, there cometh in a man of his owne free offre, by whom the lordes buriall myght be executed and accomplished, which buriall Jesus pleasure was should be clenly and honourable. His life had been milde and lowe without bearing any port, his death had been a thyng of muche effecte, his buriall was magnificent, and his resurrection glorious. So than euen at the verey houre, euen as God would, cometh in willingly of his owne free offre, a certain mā named Joseph, borne in Aramathia a citie of Jewry, a good man and a iust, and one of the nombre of them that loked for the kingdom of God. This mā, although he were one of the chiefe men of that nacion (for he was a noble senatour & a rewler) yet had he neuer consented to the cousayle and dedes of the priestes, the scribes, and the head mē of the people, although for feare of their power which hated Jesus, he durst not openly professe or acknowlage the good will and zele of his herte towardes Jesus. For as yet they had not geuen vnto them boldenesse, by the holy ghost, that all thynges despised, they might haue the power openly to professe the name of Jesus. The other disciples therfore being driuen away for feare, only Joseph together w̄ Nicodemus, dareth take in hande the office of burying the Lorde: whether it were because the fauour of menne towardes them that be good, doeth after the death of the same encreace more & more: or els because the saied Joseph iudged ỳ enuy of the Jewes against Jesus to be now saciate with his death. Wherfore he cometh vnto Pilate to whom he was a man well knowē by reasō of his nobilitie, & asked of him ỳ body of Jesus. But Pilate would not geue it him before he had perfect knowlage by the Centuriō that he was throughly dead. Than Joseph toke the body, and after it was taken downe from the crosse, and enbaumed all ouer with swete odoriferous sauours, he wounde it vp in a fyne shete, hauing in the meane time no hope at all of his resurrection, of the whiche Jesus had briefly in fewe woordes, geuen knowlage but a litle afore vnto his disciples: but in suche wyse had he doen it, that they thesame

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ting his vnspeakeable goodnesse towardes vs. Whither doest thou turne thy face awaye thou vnhappie and miserable sinner? Our Lord crieth, father forgeue them, and thou being fallen in despayre of thy selfe, doest thou either addresse to hang thy selfe as Judas did, or els art thou an heaper of sinnes vpon sinnes? There is no cause why thou shouldest from hencefurth feare the power of Satan: Christe hath gotten the victory of hym: and to thy behouse hath he gotten the victory. From on high vpon the tree of the crosse, where he maye bee seene of all nations, he louingly biddeth us come vnto hym. The three angles or armes of the crosse doe ferre of cal louingly aswell vnto Asia, and Europe, as also to Affrike: and biddeth them come to the partaking of euerlasting helth. Jesus ferthermore hanged naked vpon the crosse, because he would not haue any thyng of this worldes, forasmuche as he was in executyng an heauenly sacrifice: teachyng vs by a verey right exaumple of a true matter in dede, howe pure affections, and howe clere from the desire of all worldly thynges, euangelicall bishops ought to haue. In the meane tyme the souldiers that crucified hym (as though he should not haue ryse agayne) castyng lottes, did parte and deuide the lordes clothes emongst themselues. For this was in maner of a rewarde for theyr wicked seruice. It was Jesus will and pleasure, that this beyng as a spoyle taken from hym, should remayne with the souldiers: but with vs, beyng professours of his name, he would no poynte of any carnalitie of his to remayne, to thentent we should now loue him in spirite. So euen at this present daye also his clothes be with vs, lyke as he dooeth dayelye hang vpon the crosse to vs and for our behouse. For all thynges of his, are ours: but thesame must be accoryding to the spirite. In this wise therfore the priestes, the Scribes, the Pharisees, and the chiefe of the people together with the souldiers whiche had doen the execucion of crucifying Jesus, dooe skorne hym hanging on the crosse as one beyng brought to confusion, and as a man destitute of all hope, castyng hym in the teeth that wheras the reporte had goen that he had holpen many an one with his miracles, he was now not hable to saue himself. He hath saued others (say they) now leat him be a saueour to himselfe, at leaste wise in case he be thatsame Christe, that he hath bosted hymselfe to be, and in case he be thatsame derely beloued and chosen sonne of God, whome he hath in his talke auouched that he is. Suche woordes as these, did the chiefe rewlers caste out against him in hearing of the people, that was wont to wonder at the myracles of Christe, to thentent they might turne the myndes of the sayed people awaye from hym. Yea and ferthermore they do by theyr woordes drowne and vtterly wype away from hym all his autoritie euery whit of it, prouing and (as it wer) counceing by the matter self and case as it stoode, that he was neyther the Messias, neyther the sonne of God, whom he had openly taken vpon himselfe to be, excepte he would come downe from the crosse. But the healthe and safegarde of the worlde did not consiste in cummyng downe: but in his continuyng and throughly enduryng to the ende. And thesame enduryng to the ende was of more weight and force with Jesus, then the oppreobrious and reuilyng woordes of the chiefe headmen.

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The texte.

When the Centurion sawe what had happened, he glorified God, saying: Verayly, this was a righteous man. And all the people that came together to that sighte, and saw the thynges whiche had happened, smote their breastes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stood a ferre of beholdyng these thynges.

And nowe it was well nigh the sixte houre of the daye, that is to saye, euen muche aboute noonetyde (for so doe the Iewes reken:) from this houre of noonetyde, at whiche tyme of the daye the sunne is woonte to bee moste hotte and to shyne moste brightest of all: there came soodaynly a great derkenesse ouer all thatsame countrey aboute Hierusalem, and so continued till the nynth houre, that is to saye, till three of the clocke afternoone. For the sunne detesting and abhorryng suche great iniquitie of men, did hyde his face at suche time as he should be put to death, who was the light of the worlde. The yearth also dyd quake, stones brake a soondre, and euery parte of nature trembled at so horrible a dede of crueltie. Furthermore the vaile of the temple, whiche parted the inner holy place (whiche they called *Sanctum sanctorum*) from the other parte of the temple, rented quite a soondre in twoe partes, no mannes stieryng it, shewyng openly that the shadowes and ceremonies of the Iewes, should nowe ceasse, after that this sacrifice was once accomplished, whiche alone was sufficient to pourge and clense the sinnes of all tymes both past and to come. But Iesus, whan he had with a loude crye sayed: Father, I commende my spirite into thy handes: yelded vppe the ghoste. So that it myght bee euidente to all men, that he dyd not fainte as others are wonte to doe, the strength of their bodies by litle & litle consuming awaye, but that byanby after a strong stretche or crye, and after woordes distinctely pronounced, he willingly, (as ye would saye,) and of his owne accorde gaue vp the ghoste. This thyng dyd the Centurion well apperceiue and marke, who purposely stode hard by the crosse, that no man should take them downe alyue from the tree. And of this man also had Iesus a testimonie of his innocencie, for he glorified God, that he had shewed so great power in him, and sayed: Verayly this man was righteous: openly condemning the vnrighteousnesse of the Iewes. For whosoeuer pronounceth hym an innocent that is condemned, maketh hym an offendour that hath condemned thesame. All the other coumpanie of them, who (as the common guise is) had come to see the execution (& in dede a great many moe then would els haue come, partely the fauour, and partely the hatred of Iesus, had drawen thither) whan they had seen the thynges whiche had fortuned, returned home knockyng their breastes, partely for sorowe that a man so innocente and a doer of suche good dedes had been so vngodly intreated: and partely for feare of the stroke and vengeaunce of God, whiche they knowing themselfes culpable in their owne conscience, did of the straunge tokens that they had seen, mistrust and deme to hang ouer them. For thesame manne whom in his lyfe tyme they had seen of lowe and poore degree, and a man none other lyke but to be contemned: thesame doe they see euen at his dying houre, a manne of great power, insomuche that all the elementes of this worlde were shaken and disordred out of their course. Here eftsones, o Theophilus, marke thou one other pointe: that there was at all tymes more grace founde in the Gentiles, then in the Iewes, who tooke vnto them the laude of deuocion towardes God, and of holy conuersacion aboue all others. The Centurion glorifieth God: the Iewes doe no more

When the Centurion sawe. &c. he glorified God. &c.

no more but feare his stroke, being made afearde with thynges of woondre, whereas with so many benefites they could not possibly be wonne. Fethermore they that were of Jesus kynred, or familiare with him in his life time, stode a ferre of beholding what was doen, and durst not for feare come nerer. Emongst these were also the wemen, which, for desire and good will to minister thynges necessarie to him & to his disciples, had folowed him from Galile, as witnesses and beholders of those thynges which were doen. And thesame beyng nowe destitute of all hope, dyd nothyng els but mourne and make lamentacion for hym. And all his acquaintaunce and ỹ wemen that folowed hym frō Galile &c.

And beholde, there was a man named Joseph, a counsaylour. And he was a good man and a iust, thesame had not consented to the counsayle and dede of them, which was of Aramathia a citie of the Jewes, whiche same also waited for the kingdome of God. He went vnto Pilate and begged the body of Jesus, and tooke it downe, and wrapped it in a lynnen cloth, and laied it in a sepulchre that was hewen in stone, wherein neuer manne before had been laied. The texte.

It beeyng therfore by many euident tokens assuredly well to be seen and knowen, that the lorde was vndoubtedly dead, leste any man myght fynde some poynte of cauillacion, eyther that he was not a verey naturall manne in dede, or els that he was not verily dead: behold, there cometh in a man of his owne free offre, by whom the lordes buriall myght be executed and accomplished, which buriall Jesus pleasure was should be cleenly and honourable. His life had been milde and lowe without bearing any port, his death had been a thyng of muche effecte, his buriall was magnificent, and his resurreccion glorious. So than euen at the verey houre, euen as God would, cometh in willingly of his owne free offre, a certain mā named Joseph, borne in Aramathia a citie of Jewry, a good man and a iust, and one of the nounbre of them that loked for the kingdom of God. This mā, although he were one of the chiefe men of that nacion (for he was a noble senatour & a rewler) yet had he neuer consented to the cōsayle and dedes of the priestes, the scribes, and the head mē of the people, although for feare of their power which hated Jesus, he durst not openly professe or acknowlage the good will and zele of his herte towardes Jesus. For as yet they had not geuen vnto them boldenesse, by the holy ghost, that all thynges despised, they might haue the power openly to professe the name of Jesus. The other disciples therfore being driuen away for feare, only Joseph together w̄ Nicodemus, dareth take in hande the office of burying the Lorde: whether it were because the fauour of menne towardes them that be good, doeth after the death of thesame encreace more & more: or els because the saied Joseph iudged ỹ enuy of the Jewes against Jesus to be now saciate with his death. Wherfore he cometh vnto Pilate to whom he was a man well knowē by reasō of his nobilitie, & asked of him ỹ body of Jesus. But Pilate would not geue it him before he had perfect knowlage by the Centuriō that he was throughly dead. Than Joseph toke the body, and after it was taken downe from the crosse, and enbaumed all ouer with swete odoriferous sauours, he wounde it vp in a fyne shete, hauing in the meane time no hope at all of his resurreccion, of the whiche Jesus had briefly in fewe woordes, geuen knowlage but a litle afore vnto his disciples: but in suche wyse had he doen it, that they thesame

disciples

disciples better remembred it, then beleued it. And because they had an opinion that Jesus was a good man, and putte to death without a cause: they thoughte to honour the remembraunce of him with a magnificente buriall. Wherupon they laied the corpse in a toumbe which stoode in a garden platte therby, hewē out of a whole piece of rockestone euē as it grew, in the whiche there had been neuer any body buryed before: These thinges, whereas at that present they semed to bee dooen by mere chaunce: were yet altogether dooen by the prouidence and ordeynaunce of God, that the Jewes might not quarel or make any cauillacions, that the toumbe hauing an hole made in it, the body had been taken away or chaunged.

The texte. And that day was the preparyng of the Sabboth, and the Sabboth drewe on. The wome that folowed after, whiche had cum with him from Galilee, beheld the sepulchre, and how his body was layed. And they returned and prepared swete odours and oyntmentes: but rested on the Sabboth day, according to the commaundement.

Whan these thinges were in doyng, it was the day of preparacion, that is to saye, the eaue of that high Sabboth: and it was called with them, parasceue, because that vpon that day they prepared al thinges which were necessary the to solenne kepyng of the Sabboth daye, that shoulde bee on the morowe, to the entent they might not bee compelled by doyng of any bodily labour, to breake the reste of the Sabboth daye. Now the women whiche had a karre of loked vpō Jesus on the crosse, folowed him to his buriall, because they would not be ignorant where the body of Jesus was layed, and in what place, or with what maner of orderyng it was layed: to the ende that they might knowe it whan they should come to it again. These thynges beeyng diligently vieued and marked, thei returne home again and prepared spices, odours, and oyntementes, wherewith they myght afterward dresse the bodye of the Lorde, although it had been nowe already soso, as it myght be, anoynted ouer with myrrhe by Nicodemus. But the Godly deuocion of the women minded to put some other more precious thyng to the lordes corpse. But the lorde therefore had before suffered an allabastre of precious oyntemente to bee powred vpon hym, because he woulde not tary for these womens swete oyntementes now at this tyme, whose deuoute diligence neuertheless auayled to confirme the belefe of his resurrection. For whan they seke hym as dead to bee anoynted and spyced, they haue due knowelage that he is alyue. Nowe after the sunne sette of thesame day vntill the eauenyng of the nexte day folowyng, they had rested according to the prescripcion of the lawe, because it was not standyng with Goddes precepte that they shoulde doe any bodily labour on the Sabboth daie. Than after the sunne was sette, they finished that they had begoonne before in preparyng of the oyntementes and spices. At the selfsame tyme also the Lorde kepte his Sabboth, restyng in his graue, after that he had before on the sayd day of preparacion executed and accomplished the woorke of our redempcion: because we should vnderstande that mankynde was restored by thesame manne, by whom it had been created. He finished the makyng of the worlde on the sixte daye, and on the seuenth day he rested from his woorke: thesame lorde finished the redempcion of the worlde on the sixt daie (which is the parasceue day:) & rested in the graue. He rested from worcking (as touchyng his humain body) vntill the eight day

Dyd

dyd shyne, the which eight daye the Iewes knowe not, but the Christians doe worshippe. The eight daye is the daye of immortalitie: in the which, reste and werinesse, woorke and idlenesse shall not by course enterchaungeably the one succede the other, but they shalbe in euerlastynge gladnesse: neyther shall the daye folowe the night and the night the daye agayne by course, but continuall and euerlastyng light shall shine to the eyes of the godly.

The. xxiiii. Chapter.

The texte. But vpon the firste daye of the Sabbothes verye erely in the morynge, they came vnto the sepulchre, and brought the swete odours which they had prepared, and other women with them. And they founde the stone rolled awaye from the sepulchre: and they went in but they found not the body of the Lorde Iesus. And it happened, as they were amased therat, behold two men stoode by them in shynyng garmentes. And as they were afrayed, and bowghed downe their faces to the yearth, they sayed vnto them. Why seke ye the liuing emong the dead? He is not here, but is arisen. Remembre howe he spake vnto you, whan he was yet in Galile: saying, that the sonne of man muste be deliuered into the handes of synnefull men, and be crucified, and the thyrde daye aryse agayne.

THat the selie weomen rested from doyng any woorke, was a thynge geuen to the solemnitie of the Sabbothe. But assoone as it was lawfull to returne agayne to worynge, the diligence of the weomen bestowed the tyme in watchyng after sunnesette aboute a deuoute piece of woorke, but yet a woorke that as than neded not. For on the daye, that was first & nexte of all folowyng after the Sabbothe, that is to saye, on the eight daye, whan all the Sabbothe daye was fully ended, euen verye erely in the firste breake of daye, they make haste vnto the graue, carryyng with them the spiceres and swete sauours whiche they hadde purposely prepared, certes, to bestowe this same as the laste poynte of honour that euer they shoulde shewe vnto hym beeyng now dead, whom they had tenderly loued whyle he was alyue, wheras yet neuertheless, they had no truste nor hope that euer he shoulde aryse agayne to life. Now was the mouth of the sepulchre stopped and shutfast vp with a mightie big stone, suche an one as might vneath be remoued a waye of a good many of men. There was also a seale set theron, and that was a thyng prouided and doen by the Phariseis and the Scribes, leste some felowe mighte priuely haue stolen awaye the dead body, and so spreade abrode an vntrue rumoure that he was arisen to life agayne, in that he coulde nowhere be found. There were keepers moreouer set there of the Lordes lieutenauntes men. Then the weomen whyle they carefully looke round about how the stone might be rolled aside, they see it soodainlye remoued awaye, and a way to come to the sepulchre lying wyde open for them. They tooke heertes to them to entre in, deuocion and loue towardes God had geuen them boldenesse euen weomen as they were.

And they found the stone rolled away from the sepulchre.

And they went in.

Whan they were entred in, they fynde not the bodie of the Lorde Iesus there. Whan this matter had sooner dismayed them, and in maner killed their heertes, because that whan the stone was remoued they had conceyued a verye good hope: and yet on the other syde againe they wer in a great meruayle, how it was possible that the graue shoulde bee emptie, whiche they hadde but euen

byanby

vpanby afore seen shutte and sealed vp: soodaynly there stande harde by them twoe Aungels in fourme and lykenesse of twoe young menne, with gladsome and frendely countenaunce, and theyr garmentes glitteryng in maner of clere brightnesse or lightning. Thissame veray lightnesse and light of the Aungels had been an open semblaunt of the triumph of an arysing agayne to lyfe. And whan the weomen beeyng throughly afrayed with this straunge syght, cast their countenaunce, and tyes downe vpon the grounde, and durst not loke streight vpon the maiestie of the visiõ, being a thing aboue the reache of mans nature: the sayed Aungels with mylde and amiable speakyng vnto them doe ease and recomfore the hertes of them beeyng astouned with that soodayne feare. O ye weomen (saye the Aungels) why doe ye seke hym in the graues of the dead, which is a liuesman? In dede here was he layed whan he was dead: but nowe forasmuche as he is reuiued agayne, he is not in graue, where the dead doe reste, but he is arysen agayne from death to life, and walketh a liuesman emong the lyuing. He had by his owne woordes foreshewed that dye he should: he had foreshewed the tyme & also the kynde of his death: but thesame had also foreshewed, that he would on the third day returne to lyfe againe. Ye beliue hym to bee dead, because ye sawe it: beliue ye also that he is arysen again to life. For he will not in this pointe deceyue you, whiche on the other parte tolde you trueth. Hath sorowe and trouble of mynde made you to forget all thynges that he tolde you of aforehande? Lette it come to your remembraunce againe howe that of all these thynges whiche haue nowe been dooen, he leafte not any one poynte vnspoken of or vntolde aforehande whan he was yet in Galile. For he tolde you afore, that it was so decreed by the wysedome and ordeynaunce of his father, that for the redempcion of mankynde the sonne of man should be deliuered into the handes of synners, and that he should bee accused, should be beaten, and should be setfurth to receyue al kyndes of mocking & skorning, and finally that beyng hoighced vp vpon the crosse, he should be put to death: but yet that he thesame man should on the thirde daye, returne to lyfe agayne. Call ye the tyme well vnto your knowlage. He was taken downe from the crosse well towardes the euentyde of the preparacion daye, and layed here in thissame graue: that daye is reckoned for the firste daye from his death. All the whole Sabboth day he rested in his sepulchre: Nowe is this the dayspryng of the third day, which third day, himselfe ariling together with thesame, hath willed to be gladsome and prosperous to all the whole worlde. After these woordes spoken, the Aungels vanished awaye from theyr sight.

Twoe men stode by this in shynyng garmentes &c.

Remembre howe he spake vnto you. &c.

The texte. ¶ And they remembred his woordes, and returned from the sepulchre, and tolde all these thynges vnto those eleuen, and to all the remnaunt. It was Mary Magdalene, & Joanna, and Mary Jacobi, and other that were with them, which tolde these thynges vnto the Apostles. And theyr woordes semed vnto them feigned thinges, neyther beleued they them. Than arose Petre and ran vnto the sepulchre, and loked in, & sawe the linen clothes layed by themselfes, and departed woondreyng in himselfe at that whiche had happened.

Than the weomen through the Aungels bringyng them in remembraunce, doe call to memorie the Lorde Jesus woordes, by the whiche he had tolde aforehand vnto his disciples, aswell his death as also his resurrection. Afterwarde vpon leauyng the monumente, they make hast to the eleuen Apostles, and the other disciples, who for feare of the Jewes lay in secrete places here some and

there

there some gathered together, and had euen themselues too, forgotte in maner all thinges that Jesus had tolde them, and wer now in manier in despayre: and to them doe the weomen bryng newes what they had seen and what they had heard of the Aungels. The first weoman Eue, beeyng deceyued by the serpent, allured her housebande Adam to doe amysse: these deuoute weomen beeyng taught by the Aungels, doe moue and exhort men to promptenesse of beleuing.

Therfore because the weomen kynde shoulde not euermore without any ende continue in slaunder and oblique for death that had issued out of them into men: the moste gladsome tidinges of lyfe restored agayne, doethe therehence procede, from whence the occasion of death hath first issued. Now the weomen whiche brought the fyrst newes of the premisses vnto the Apostles, were Marie Magdalene the systur of Lazarus, Joanna the wyfe of Chusa Herodes agent and factour, Mary the mother of James the younger, whiche was also called the systut of Mary the Lordes mother, and many other weomen whiche in coumpany of these were woont to goe with Jesus where euer he wente.

And their woords semed vnto them feigned things.

But for the vncredible matier that they brought newes of, the weomen beyng estemed to bee vessels sumwhat fraile, founde no suche regarde as to bee credyted emong the Apostles, whom the Lorde for suche consideracion suffred to bee the slacker to beleue, that the assured trueth of hys resurrection myghte by the moe euidente proufes and tokens bee confyrmed. Therfore what the sayed weomen reported of soodayne seeyng of the aungels, of the stone in a momente remoued from the mouth of the sepulchre, semed to the Apostles and disciples to bee some poynte of dotage suche as reigneth in weomen, because that thys sexe of woman kynde (hauyng the conceipte of their imagination somewhat infected and corrupte through the weakenesse of reason and of good iudgemente in them) doe many times beleue themselfes to see that they see not, and heare that they heare not. And although they did not beleue it to be a matter of trueth, that the weomen reported, yet dyd they earnest affirmyng of it, and standynge therin, thus muche auayle, that Peter arysyng from the place where he sate, ran furth to the monument: and puttyng hys head in, and lokyng afore hym, he fyndeth not the body, but the pieces of linnen in whiche the body of Jesus had been wound vp, he seeth lyng there aside in a place by themselfes. And yet not so neyther dyd he beleue that the Lorde was arisen agayne from death to lyfe: (so dieps forgetfulnesse had there taken hym, of the thynges which Jesus had sayed) but awaye he went from the sepulchre meruaylyng with himselfe what had befallen, and doubtyng whether any body had taken awaye the bodye out of the monument, and castyng many soondry thynges in his minde, by whom, or of what entent and purpose thatsame poynte had been dooen, that the body taken awaye, he sawe the linen pieces leafte behynde, as thynges laysurely taken of from the body, whiche could not without some busines haue been plucked of: and for that he sawe thesame linen pieces not cast aboute at auenture here one and there one, but handesomely layed vp in theyr place and ordre, the kercheke wherwith the head and face of Jesus had been couered, beyng layed by it selfe aparte from the rest.

Than arose Peter.

And departed wōdryng in himselfe. &c.

¶ And beholde, twoo of them went thatsame daye to a toune called Emaus, whiche was from Jerusalem aboute three score furlonges, and they talked together of all these thinges that had happened. And it chaunced, that while they commoned together, and reasoned, Jesus himselfe drewe nere and wente with them. But theyr yes were holden, that they

The texte.

they shoulde not knowe hym. And he sayed vnto them: what maner of communications are these that ye haue one to another, as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered and sayed vnto him: Arte thou onely a straungier in Hierusalem, and hast not knowen the thynges whiche haue chaunced there in these dayes? He sayed vnto them: what thynges? And they sayed vnto hym: of Jesus of Nazareth whiche was a Prophete: mightie in dede and woorde before God, and al the people: and howe the high priestes, and our rewlers deliuered him to be condemned to death: and haue crucified him. But we trusted that it had been he whiche should haue redemed Israel. And as touchyng all these thynges, to daye is euen the thirde daye, that they were doen. Yea, and certaine wemen also of our companie made vs astouned, whiche came erely vnto the sepulchre, and founde not his bodye: and came sayeng, that they had seen a vision of Aungels, whiche sayed that he was aliue. And certayne of them whiche were with vs, went to the sepulchre, and founde it euen so as the wemen had sayed, but hym they sawe not.

Two of them went that same daye to a toũe called Emaus.

And so it befell, that euen the verey same daye, twoo of his disciples, vnto whom the newes had tofore been reported of the sepulchre of Jes⁹, how it was found voyde without the body in it, (although there had no credence been geuẽ to theyr woordes) the sayed two disciples leauyng the citie of Hierusalem wente vnto a towne called Emaus. This Emaus is distaunte from Hierusalem the mountenaunce of three score furlonges (of whiche eight goe to a myle, so that it was from Hierusalem to Emaus, seuen myles and one halfe myle after that rekonyng.) And in theyr goyng on the waye they talked together of many sondrie matters, as men commonly vse to doe, namely whan any sorowe or penlikenesse is in theyr hertes. For they were men greatly dismated and caste in heauinesse with the Lordes death, and were euen nowe in a manier at the verye poynte of desperacion, and had cast awaye all hope. But as for theyr talkyng was altogether about Jesus, and about all the thynges whiche they had seen,

While thei commoned together. &c.

and whiche they had heard in these latter dayes aforegoyng. For they hadde borne a great loue towardes hym, as one that was a notable man and full of beneficiall goodnesse. And albeit that same gaye royall hope of restorynge the kyngdom of Israel was out of theyr mindes, almoste cleane forgotten: yet had they a delite with mutuall talking the one with the other, to renewe the memorie of hym euen dead as he was. For theyr myndes beyng altogether vnquiete and troubled, a certayn kynde of slumbre (as ye would saye) had creped vpon them, so that (as it were in a slepe) they beare a loue towardes hym, whom they could not forget. At last as they were diuising and tellyng betwene themselues many thynges of Jesus, and talkyng many matters of him to and fro, the one to the other: behold he was euen personallye presente there with them that they talked of. For Jesus who tofore had promised that he would bee in the myddes betwene them, wheresoeuer he should fynde any two persones talking together of hym, did at that tyme euen after the corporall presence of his body also, shew the thing whiche in spirite he neuer ceasseth to doe. So that he ioyned himselfe in coumpanye with them as a waifaryng manne, and offred hymselfe to kepe them company on the waye, but it was in a likenesse to them vnknowen: not that he had any other body then the verai same whiche he had before his death, but for that (because it pleased Jesus so to haue it,) theyr eye sight had such an impediment, that they could not knowe him, though they sawe hym corporally. Happie is that coumpanye and blysted of Goddes hande, as often as twoo persons haue none other talke, ne make none other serchyng out but of Jesus. Happie are they that euer they were borne, to whome Jesus vouchesaueth to ioyne hymselfe as a mate or a coumpanion. And as the Lorde Jesus hath

But theyr eyes were holden.

a good

a good fauſte to bee preſente with ſuche as talke of hym: ſo doeth Satan reioyce to bee preſent emong them which vſe ſuche communications together emong them, as may corrupt honeſt behauiour, as for exaumple, of leacherie, of falſehood, of auengeyng, of pryde, of gaynes, and lucre, of the ſlaūdre of the neighbour. But forbecauſe theſe two men dyd ſo burne in the loue of Jeſus, that by reaſon of humaine frailtie they doubted of his promiſſes, the Lorde for a litle ſeaſon deceyuyng theyr eyeſyght ſercheth out what opinion they had of him: not for that any thing was to him vnknowen, but becauſe he would remedie their vnbeliefe, for the better cōfirming of our feith. He therfore ſayeth: what talke is all thiſſame that ye two haue betwene you, on the waye as ye goe, your countenaunce and moode ſhewyng all the whyle a ſorowe and heauineſſe of herte? For euen this thyng alſo doeth commonly aſſwage ſorowe, yf we may fortune to haue any body into whoſe lap we may poure out the thyng that grieueth vs. yea and this one propertie ferthermore hath mans affection, that yf a thyng be to ons veray high contentacion and delite, he thynketh theſame to be vnknowen to no mā, and that euery body hath a ſpeciall care and regarde therof. Muche after the rate of this affection doeth the one of ỹ diſciples aunſwer, whoſe name was Cleophas: It is (ſayeth he) a thyng veray well knowen to all mē as many as enhabite or liue at Hieruſalē: and ſeeing that thou comeſt out of that citie aſwel as we, how can it be poſſible, that thou alone (as it wer ſum newcome ſtraunger,) ſhouldeſt be ignoraunt of theſe thynges which haue been doen there nowe in theſe laſt dayes, and which no man alyue but he knoweth them? Than Jeſus, as one couetyng to learne, where in veray dede he was come to teache, aunſwered: What thynges are theſe ye ſpeake of? They playnly mening good feith, yp declare at large vnto Jeſus the ſumme of all the whole matter, as to a ſtraunger, and one that was ignoraunte of all that had been doen: frankely makyng open confeſſion, howe fer they wer from hauyng as yet any opinion of Jeſus, wurthy for his wurthineſſe: and howe they had clene caſt awaye all hope in a maner, of his ariſyng again from death to life. We were talking (ſay they) & telling the ſtory of one Jeſus of Nazareth which was an excellent man, and a Prophete, mightie both in woorde and dede, not onely afore God, to whom he was veray dere beloued, but alſo emōg all the people vniuerſall, with whom he had by his miracles and doctrine, and benefites, purchaced and gotten moſt high autoritie. The high prieſtes and the rewlers of our people purſued him to death, before the lieutenaunt, & in concluſion nailled him on the croſſe. Nowe we had conceyued a certayne maruaylous hope of hym, that he ſhould haue redemed the people of Iſrael, as men beyng vtterly in beliefe that he had been the Meſſias which was long agon promiſed by the Prophetes. But his death which was bothe vndoubtedly true, & alſo full of open worldely ſhame, hath taken away this hope from vs. Ye & there had no ſmal hope been put in our heades, that it would ſo come to paſſe, that he would after thre dayes haue returned agayne to life: but wheras he was condemned, crucified, and buried, this veray preſent daye, is the thirde daye ſence all theſe thinges forſeen to be doen, and yet doe not we ſee any whitte the more of aſſured hope, ſauyng that certayn weme of the fraternitie of his diſciples, haue by the reporteyng of certayn ſtraunge newes, ſuche as neuer was heard of, made vs yea more aſtonied then we were afore.

What maner of communicacions are theſe ỹ ye haue one to an other: &c.

Art thou onely a ſtraunger in Hieruſalem: &c.

But we truſted that it had been he whiche ſhould haue redemed Iſrael.

Yea and certayne wemen also of our coũpany made vs astounced. &c.

For where these same wemen went furth before sunrisyng to the Sepulchre, they say playnly they founde not the body there, and affirme moreouer that certayne Aungels appered vnto them, & sayed that he is aliue. And whã no man gaue credite to theyr reporte, certayne of our coumpany went also to the graue to proue whether the fond wemens tale had any trueth in it. And as concerning the graue selfe they found the matter to goe euen so as the wemen had made relacion. For they found it opẽ and emptie: the pieces of linnen also, and the other thynges which the corpse had cast of, they found within the graue layed vp together in one of the corners. But as for hymselfe they found hym not any where at all.

The texte. And he sayed vnto them: o fooles and slowe of herte to beleue all that the prophetes haue spoken. Ought not Christe to haue suffred these thynges, & to entre into his glorie? And he began at Moses, and all the prophetes, and enterpreted vnto them in all scriptures which were wrytten of him. And they drewe nigh vnto the toune, whiche they wente vnto. And he made as though he would haue gon further. And they constrayned him sayinge: abyde with vs, for it draweth towardes nyght, and the daye is farre passed. And he wente in to tary with them.

When these two disciples had by this tale tellyng, simply declared howe greatly they wauered in theyr myndes, & howe lytle hope they were in of the Lordes promisses: than Jesus in dede doeth not yet suffre hymselfe to bee knowen, but like some one of Jesus disciples better enfourmed & enstructed in the matter, chydeth their dulnesse of capacitie, & rebuketh their vnbeliefe.

O fooles and slowe of herte to beleue all that the prophetes haue spoken.

O ye hard witted felowes (sayeth he) vnapte to bee taught to the vnderstanding of scriptures, and of an hard herte & slowe to beleue so many holy sayinges of the Prophetes, which they haue wrytten of Christ. Why doe these thynges nowe appere straunge vnto you, when they bee wrought and doen already, seeyng that the prophecies of the Prophetes dyd so many hundred yeres past tell afore hande, that they should afterwarde bee doen? why doe ye not conferre and compare theyr foretellynges with the thinges that haue nowe been wrought and executed? doe not the scriptures, which haue by the inspiracio of God been written, teache howe that it so pleased the prouidẽce of God, that Christ should suffre these thynges whiche he hath suffred, and should after such sorte by an vncouthe conueighaũce restore lyfe by meane of death, & should by meane of the crosse recouer his kyngdom, & through open shame of the worlde should enter into his glory? This worlde hath it glory, but it is neither true glory in dede, nor yet perpetual to endure for euer. And suche persons as acquire and get thesame, they get it by vaine petigrewes, tytles, rychesse, bounteous geuyng, stately porte, ruffleyng in the worlde, yea and many tymes they get it from men whether they will or no by extorte power. But Christ shall by ferre vnlyke waies and meanes recouer & winne vnto him emong men, his owne glory that he had before the creation of the worlde: because he will shewe vnto all mortall men, by what pathway they ought stoutely to breake a passage vnto true glory that shall neuer dye.

Ought not Christe to haue suffred these thinges? &c

And he begã at Moses.

Where Moses hath of this matter taught so many lessons, where the Prophetes haue foretold so many thinges, are ye yet stil of so grosse a minde and vnderstanding, that ye looke for your Messias to be some captaihn wiche shall vsurpe vnto himselfe the kingdom of the worlde, and entre the possessiõ

therof with charyottes, horses, elephauntes, wilde asses, armed hostes of men, with gunnes, crossebowes, ingiens, fyer, sweorde, and bloud. Doe ye not yet fele the scripture to be spirituall, and the power of Messias not to consiste in garrisons or fortresses, by meanes of whiche the princes of this worlde doe either get into theyr handes, or els enlarge their temporall kyngdomes, but contrariwyse to consiste in vertue and power celestiall.

Why doe ye not rather serche and try out the scriptures, which haue already foreshewed many thynges of Christe, and conferre the same with those thynges which Christe foreshewed of hymselfe vnto his disciples, and the which haue come to effect accordyng as he had foreshewed them. By that meanes it shall come to passe, that neither any thyng of all these matters which haue of late befallen, shall seme vncouthe or straunge: and of the thinges, which he promised should afterwarde come, there shall be no matter that ye will conceyue mystrust of. After that the Lorde had with this lytle fitte of chidyng made them more earnest to geue better hede & eare to the matter, he declared vnto them all the scriptures, which openly foreshewed that the thing should so come to passe in Christe, which had nowe of late fortuned: shewyng that there did so many prophecies, figures, & effectes of thinges in facte cũmyng to passe, so iustely accorde in tune together, that it must nedes bee on the one syde a token of a certaine exceding great dulnesse, not to espie and marke the same, and on the other syde of notable mystrustefulnesse not to beleue it.

And all his processe he begonne out of Moses and out of the Prophetes: and after that, gatheryng out of euery booke of holy scripture some one poynte or other, which might both enforce the credite of the thinges that had fore already happened, and also purchace credite aforehand to the thinges which were afterward to come. And all these places of scripture did he in such sorte conferre one with an other, that the matter appered clere and euident. Happy were they that euer they were borne, who were thought worthy to heare that heauenly teacher with liuely voice expouning the same thinges at large, which he had afore caused to be writtē by the Prophetes hauyng the instinct of his owne holy spirite. I (because I am not sufficient to recite all) will make relacion but of a certaine noumbre of places gathered out of that same blissed talkyng of Christe with the sayed two disciples.

And entrepreted in al the scriptures whiche were writte of hym.

Whiche places would God that the Iewes would at leaste wyse euen now at last geue eare vnto: and would leaue looking for any other Messias, and would with earnest zele and affeccion embrace this man Iesus who is geuen to the worlde an onely saluedur and redemer: whereby they myght be saued, and myght be made free, yf not from the empire of Cesar, yet at leaste wyse (which is a more blissefull thyng) from the tyrannie of the deuill: & that they myght with theyr captaine Christe atteyne the kyngdome, not of this worlde whiche is fraile and transitorie, but of heauen, whiche knoweth none ende. As for Moses (saied he) the Iewes doe in maner no lesse then wurship as a certain God, because he cõducted and brought the people of Israel out of Egypte, and deliuered vnto them in deserte a lawe through the obseruing and kepyng wherof they should atteyne deliueraunce & safegard, and should come to a lande flowing wt honey & mylke. But this same Moses, what other thing was he, but a certain shadowe of Christe to come. For he was not the sonne of God, but the seruaunt: nor he did not in veray true dede deliuer the

people, seeyng that they were afterward in bondage vnder the king of Babilon: nor he was not vtterly without synne: no nor neuer entred in his owne persone into the lande, vnto the whiche he was a guide and captayne to the people. And in case he had entred, it had ben no great matter, seeyng ỹ there be idolatres enhabiting in the selfe same lande euen at this present daye. All these thynges beeyng vnderstanded after the flesshe, doe conteyne no great matter in them.

But Christe is that same true and right Moses, who by his owne propre power doth deliuer, not the Hebrewes onely, but also all the vniuersall nacions of the worlde, as many as doe put their affiaunce in him: all suche doeth he deliuer from the vengeaunce and stroke of God: he deliuereth them from the tyranny of the deuill: he deliuereth them from the derkenesse of errours: he deliuereth them from the abhominable bondage of synnes: and whan he hath first clensed them with his owne bloud, he bryngeth them forth into the fredome of the spirite, beyng to them a perpetuall guyde and coumpanion also, vntill he bryng them through and past all the daũgiers of this presente lyfe, vnto that same heauenly lande aboue, plenteously flowyng and rennyng ouer with all kindes of blisse and felicitie. He is the true Moses, who made a lawe ghostely and euangelicall: whiche lawe should not teache a corporall righteousnesse through ceremonies & sacrifices of beastes, but should geue true and perfeite righteousnesse through feith and charitie. And that suche an one should spring vp, Moses himselfe foresayed. For thus speaketh he in the Deuteronomie. The Lorde thy God shall reise vp vnto thee a Prophete of thyne owne nacion, and of thine owne brethren, as he hath doen me: him shalt thou heare. And forthwith euen in the same Deuteronomie, the Lord confirmeth the promisse of Moses, saying.

Deut. xviii. c.

Deut. xviii. d.

I shall reise vp vnto them a Prophete out of the myddes of their brethrẽ, lyke vnto thee, and I shall put my woordes in his mouth, and he shall speake vnto them all the woordes that I shall cõmaunde & enioyne him to speake. Ye haue here the prophecie of Moses: now compare the thing with the prophecie. There sprang vp none after Moses, which hath by any meanes eaguallye matched him in authoritie, sauing only Jesus Christ, who hath in suche wise resembled Moses, that he euery waye ferre passed Moses.

He was the maker of a newe testament, but the same testamente for euer to endure. And this testamente hath he consecrated, not with the bloud of a calfe, but with his owne bloud. He was ỹ maker of a newe lawe, but it was such a lawe, as should bryng present helth. Moses was but the ministre and seruaunt of God: but this Christ was his sonne, and came downe from heauen, and taught those thynges whiche he sawe aboue with his father, as one hauing within himselfe a perpetuall vncessaunte power to doe whatsoeuer his wyll is. Moses vpon the mountayne talked with God in a cloude: Christ hath proceded and come foorth from the brightenesse of his father. Moses taught and deliuered the shadowes of thynges: Christ taught and gaue the trueth. Moses did in such sort make intercession for the sinnes of the people, that hymselfe hath nede of an other mediatour for his owne offences: Christ beyng clere from all synne, pourged and clensed the sinnes of al ages & times aswell past as to come. Moses fasted fowertie daies: Christ dyd the same, so that one might at leaste wyse by that token knowe him to be the seconde Moses.

ses. Moses brought the lawe firste downe from the mountayne: Christe on the mountayne taught the perfectionyng of the lawe, whan he pronounced those straunge beatitudes neuer afore heard of. He taught often tymes also in the temple, whiche is sette in the mounte Sion, whiche thing was doen according to the prophecie of Esai, that sayeth: mat. v. and Luke. vi.

The lawe shall come out of Sion, & the woorde of the Lorde from Hierusalem. But at what tyme the lawe of Moses was made and geuen, all thynges wer wholly replete with terrours, for to snibbe & hamper the hardenesse of herte that reigned in the people: Christe came milde & amiable rather then terrible, conuincing them with reason, prouokyng them with benefites, alluryng them with meknesse, offreyng himselfe to all menne, and readie for euery manne to geue them health, and ouercummyng them with paciente sufferaunce. And suche maner an one, had the holy sayinges of the Prophetes afore promised that he should be. For ye haue read what Esai hath wrytten. Esai. xi. a

I haue geuen hym my spirite, that he may shewe foorth iudgemente and equitie emong the Gentiles. He shall not be an out cryer, nor lifte vppe hys voice, his voice shall not be heard in the stretes. And a bruised rede shal he not breake, & the smokyng flaxe shall he not quenche: but faithfully and truly shal he geue iudgement, not be pensife nor carefull, that he may restore righteousnesse vnto the earth, and the Gentiles also shall kepe his lawes. Againe, the same Esai in a certain other place maketh Messias speakyng in this maner: Esai. xlii.

The spirite of the Lord God is vpon me, for the Lord hath enoynted me, and hath sent me to preache good tydynges vnto the poore: that I myght bynde vp the wounded hertes: that I might preache deliueraunce vnto the captiue, and open the prieson to them that are bounde: that I myght declare the acceptable yere of the Lorde, and the daye of vengeaunce of our God: that I myght coumforte all them that are in heauinesse: that I myght geue strength of herte vnto them that mourne in Sion: that I myght geue, I say, beautie in the stede of ashes, ioyfull oynctement for syghyng, pleasaunt raymente for an heauy mynde: ye haue heard what maner one the prophecie promised that he shoulde be, nowe rekon in your myndes whether he came not euen suche an one as he was promised. What sere, what age, what state high or lowe, did he remoue or putte of from his beneficiall goodnesse not children, not wemen, not Publicanes, not synners, not harlottes. Esai. lxi.

What kinde of disease did he cry fie vpon or turne his face from not lepres, not men possessed with deuils, not persones possessed with bloudie flixes, not folkes diseased with the palsie. What coulde bee more meke or tientyll then this saying whiche ye haue heard spoken of his owne mouth? Come vnto me all ye that laboure and are loden, and I shall refreshe you: for my yoke is swete and my burden is light: learne ye of me, that I am meke and lowe in herte, and ye shall fynde reaste vnto your soules. What mother hath euer so loued, so suffred, and so cherished hir childrē as he did his disciples? Besydes all this, the lawe of Moses neyther was geuen to all peoples, nor to al ages: Christes lawe like as it is geuē vnto al naciōs, so shal it in no age ne time be chaūged vntill thende of the worlde. And cōsidre ye in this behalfe also howe all poyntes doe iustely agree one with an other. Firste and formoste howe clerely & plainly Hieremy did prophecie vnto you afore, that the circumcision of the body shall ceasse together with the sleaghyng of beastes Math. xi. d

in sacrifice, the solemnisyng of Sabbothes, the obseruation of dayes, the
difference of meates, the fastes, the vowes, and the residue of ceremonies,
whiche were for a season for this purpose geuen, that they might be vnto the
Iere. iiii a Iewes as figures of thynges spirituall. Plough your lande (sayth he) and
sowe not emong the thornes. Be ye circumcised in the Lorde, and take ye a-
waie the foreskynne of your hertes, all ye of Juda, and all the enhabitaūtes
Dier. xxxi. f of Hierusalem. Again in a certain other place the same Prophete sayeth: Be-
holde the dayes shall come (sayeth the Lord) and I shall make a newe league
and couenaunte to the house of Israel, & to the house of Juda: not after the
tenour of the couenaunte whiche I couenaunted with your fathers: & forth-
with he added a manifest difference betwene that same lawe beeyng rough
and vnpossible for any man to beare: (whiche was not without good cause
written in stones, whiche stones did by their hardnesse represente the hard-
nesse of the Iewes hertes:) and betwene the lawe euangelicall, by meane
Dier. xxxi. f wherof innocencie is freely offred through fayth. This shall be the couenaūt
(sayeth he) whiche I will make with the house of Israel: after those dayes
(sayeth the lorde) I shall plante my lawe in the inward partes of them, and
in their hertes will I wryte the same. And forthwith teacheth he that the
shadowes also of the lawe shall cease as soone as the lyght of the trueth is
shewed forth.

And from thens forth shall no man teache his neighbour, nor his brother,
saying: Knowe thou the Lorde. For all people shall know me from the leaste
of thē to the moste (sayth ꝑ Lorde) for I shall haue merey on their iniquitie,
and I shall neuer remembre their sinnes any more. And doe not ye remembre
how Christe spake and did all thinges agreable herunto, whā he was yet li-
Mat. xi. b uyng. Did he not manifestly denounce and geue warnyng of an ende, of the
Luke. xvi. d lawe, whan he sayed: The lawe & the Prophetes reigned vntill John. The
Jhon. iiii. c Iewes worshipped God & prayed vnto him in the citie of Hierusalem. But
what sayed Jesus to the Samaritane woman: The houre shall come and
it is nowe already present whan ye shall neither in this mountaine, nor yet at
Hierusalem worship the father, but in spirite shall they worship hym.

Mat. xii a Did he not secretely without making any woordes, begynne to abrogate
Mar. ii. d the lawe, whan he healed on the Sabbothes, the Pharisеis in vain roaring
Luke. vi. a against hym: whan he spake in the defence and maintenaunce of his disciples
Mat. ix. c against the slaundrous querelyng of the saied Pharisеis at what tyme hys
marke. ii. c disciples plucked the eares of wheate in the corne field on ꝑ Sabboth day:
Luke. v. f whan he plaied the aduocate for the same his disciples in a sēbleable querele
picked against them by the same Pharisеis for that they dyd not kepe their
mat. viii. a solēne faste: But a great dele more, at what time he healed the lepre without
marke. i. d any ceremonies, and (which thing the lawe forbiddeth) touched one with his
Luke. v. c handes after he was cōdemned of the lepry by the prieste: and at what time
mat. ix. a he did without any remedy of the lawe, forgeue sinnes vnto the mā possessed
marke. ii. a with the paulsey: to the woman sinner that rushed into the Pharisеis house
Luke. i. d. e vnbidden, while they were at diner, & to many moe besides these. For ꝑ law
had commaūded burnt offreynges to be sacrificed for their synnes, and that
mat. xxvi. a any offence committed, should be pourged and clēsed with certain sacrifices
mar. xiii.
Luke. xii. f and oblacions appoynted by name. But Christe beeyng a newe reformer of
Iohn. xii. a the old law, in stede of burnt offreing, did substitute charitie. There be (saith

he)

he) many synnes forgeuen hir, because she hath loued muche. He substituted
feith in stede of sacrifice at an other tyme also, whan he sayed: O sonne haue
thou a sure feith and trust, thy synnes are forgeuen thee. Yea, & yet more ma- math. xix. a
nifestly also at a certain other seasō did he shew vnto you a diuersitie of both mar. x. a
lawes, the new, & the olde: forbidding diuorce, which ỹ lawe of Moses had Luke. xvi. b
by permission graunted: also whan he forbidde swearing, which the former math. v. f
lawe of Moses had not forbidden: also whan he cōmaunded to loue the ene- math. v. g
mies, wheras the olde lawe did permitte both to hate the enemie, and also to
be auēged on him for any trespace. Did he not once for altogether abrogate &
take awaie al autorities from the priestes, the Scribes, and the Pharisei, in
that they did yet still hold the grosse letter of the lawe fast in their teeth? Let math. xv. b
them alone (saied he) they are blind, and guydes of the blind. And had not the
Prophetes forshewed this thing also, that thynges carnall, should in tyme
cummyng geue place to thynges spirituall? Doe ye not remembre what
Daniell the Prophete doeth wryte?

That preuarication (sayeth he) may be at the vttermoste, and that synne Daniel. ix. f
may haue an ende, and iniquitie may be wyped cleane awaye, and euerlasting
righteousnesse may be brought in, and that the vision and the prophecie may
be fulfilled, and the holy of holyes may be enoynted. Whan ye heare that
the prophecies are consummate and brought to their perfeite effect: verayly
ye doe nowe vnderstande, that suche thynges as are alreadie past and doen,
ought not any longer to be looked for, as if they were still to come: and whē
ye heare eternall righteousnesse, ye vnderstande that the righteousnesse of the
lawe, whiche was to endure but for a whyle, is nowe abolished.

Whan ye heare that Messias is to be enoynted, who is the holy of all ho-
lyes, and he alone that maketh all thynges holy, forsoth ye vnderstand, that
corporall enoynting must ceasse, & the priesthood of the lawe together with
the oblacions and sacrifices of the same to be abrogated. For Jesus was ne-
uer enoynted with that same holy oyntement, which the lawe did veray scru-
pulously teache for to make, threatenyng death vnto those persones, whoso-
euer had cōtrefeited or practised the lyke confectiō, or had applied the same
vnto any secular vses. For the enoynting of the body maketh nothyng at all
to the effecte or purpose of the priestes, but that it was a signe of the spiritu-
all enoynting wherwith Christe was enoynted: accordyng as I recited ere-
whyle out of the prophecie:

The spirite of God is vpon me, for the Lorde hath enoynted me. Where- Esai. lxi. a
unto the psalmiste Dauid accordeth speaking of Messias: Therfore the God psal. xliiii.
thy God hath enoynted thee with the oyle of gladnesse aboue all thy com- b.
peres. What the Prophete promised, ye lawe performed, whā Jesus was math. iii. d
baptised in fluime Jordane. For the holy ghoste came in a visible lykenesse, marke. i. b
and lighted on the toppe of his head, and the voice of the father was heard, Luke. iii. d
who had enoynted his sone with the oyle of gladnesse, aboue the Prophetes John. i. b
and Patriarkes, yea and aboue all mortall creatures, whiche eyther in tyme
past haue been, or nowe at this present be, or herafter shalbe. This heauen-
ly and spirituall enoynting hath sette an ende to the priesthood of Moses Daniel. ix. f
institutyng, whiche thyng Daniel doeth forthwith clerely bryng in, sayinge:
And in the middes of the weke, hostes & sacrifice shall faill. Neyther any o-
ther thyng it was that God ment, speakyng by Esai, as one whose stomake

aroſe and ſtode againſt their corporall ſacrifices of beaſtes. What care I for the multitude of your killyng of ſacrifices (ſayeth the Lorde:) I am full. The burnt ſacrifices of wethers, and the greace of the fatte beaſtes, and the bloud of calfes, and lambes, and goates, I will none of. Nowe ferthermore
Luke. xix. c Daniel, did he not manifeſtly forſhewe the deſtruccion & throwyng downe of the citie of Hieruſalem together with the Temple therof: And dyd not Chriſte prophecie the ſame vnto his diſciples, with weepyng eyes, lamenting and bewailyng the wofull caſe and extremitie of the ſame citie & people: For it grieued God already beeyng as he is ſpirituall, and made him wery to enhabite a temple made and built vp with the handes of man: He was nothyng delited with the offreynges of beaſtes ſlain in ſacrifice: He founde a miſſe and a lacke of an other citie, on whiche that ſame name Hieruſalem myght truely light: he miſſed and wanted an other temple mete for hym to dwell in, builded of himſelfe, conſecrated and hallowed with his owne ſpirite: other ſacrifices & oblacions, an other nacion circumciſed in herte, on whom the name of Iſrael might truly agree. Nowe is there nothing of perpetual cõtinuaunce, that may be ſeen with bodily eyes: thynges that are not ſeen are euerlaſting, and therfore mete & ſemely for God, who is eternitie ſelfe neuer to haue end. But yet theſe ſhadowes of thinges viſible were geuẽ for a time to the groſſe and vntrained people, to the ende they might one daye in proceſſe of tyme by theſe fyrſte introduccions, growe and procede forwarde to thynges of the minde. But Jeſus whoſe ſtomake ſtode muche againſt aſwel the citie, as alſo the temple, and the nacion, and the ſacrifices of the olde lawe, doeth by the Prophetes declare euidently enough what maner thynges he wiſhed from thenſforth to haue in ſtede of theſe others nowe reherſed. Haue ye not read what Eſai wrote of the heauenly Hieruſalem:

Eſai. i. g Thou ſhalt (ſayth he) from henſforth be called the citie of the righteous man, the feithfull citie. Sion ſhall be redemed in iudgemente, and they ſhall bryng hir home again, in righteouſneſſe. Ye heare a new buildyng of the citie, whiche is the churche or congregacion built vp of liuyng ſtones, the corner ſtone wherof, and the foundacion wherof is verey Chriſte himſelfe. And this is the ſtone whom the prophecie of ỹ miſtical Pſalme did ſignifie,
pſal. cxviii. c where it ſayeth: The ſtone whiche the builders refuſed and caſt a lyde, the
mat. xxi. a & ſame is made to be the head ſtone of the corner.
mar. xii. a & And ye haue heard Chriſt himſelfe obiecting the teſtimonie of this ſcripture
Luke. xx. c vnto the Phariſeis, who attempted and did the beſt they could to caſt aſide the ſtone which God had choſẽ. yea and of this ſame ſtone an other Prophete
Eſai. xxviii d. and i. Pet. ii. b alſo maketh mencion: I ſhall lay in the foundacion of Sion a ſtone, approued and tryed, a corner ſtone, a ſtone of price founded in the foundacion. And did not the tune of Chriſtes woordes whẽ he liued, agree wt the woordes of thys prophecie, at what tyme he propouned a parable of an houſe builded vpõ a ſounde rocke of ſtone, which houſe no violent blaſte or rage of wyndes
Math. vii. d. and Luke. vi g & Math. xvi. or waters could be hable to plucke out of his place: wherin verily he ſignified himſelfe to be the foũdacion of the churche, againſt whom no not ỹ gates of hell are hable to preuaill, as he did one day freely promiſe vnto his diſciple Peter. Salomõ builded a tẽple at Hieruſalẽ, according to the appoyntement and ordeinaunce of Moſes. But lyke as he beeyng a peacefull kyng did beare the image and figure of Meſſias, who reſtored a perpetuall peace and

atonemente

atonemente for euer betwene God and man: so the sayed Temple being built vp with mannes labour, conteined the figure of the Temple, wherof Christe himselfe was the builder, & chiefe workeman, as the Lord many yeres agon spake by his Prophete Nathan vnto Dauid, as ye reade in the seconnd boke of the kinges: Thou shalt not be he, that shalt builde me an house to dwell in, but I shall reise thy sede after the, whiche shall come forth of thy wombe, he shall builde vp an house to my name, and I shall establish his throne euen for euer and euer. And verayly that the woordes whiche were spoken by the sayed Prophete, doe not agree to be spoken of Salomon: euen this poynte (though there were nothyng els) doeth plainly proue and conuince, because in Salomons throne euen nowe at this present daie there sit straunge borne aliens, and all the whole people of the Iewes shall shortely be dispersed and scattred abrode into all nacions of the worlde. ii. kynges. vii. b.

The saied house which Salomon built in Hierusalem, was a busie thyng, with slaughter of beastes, with fumigacions, with washynges, and veray troubleous with perfumes. But this house whiche Christe hath builded, is made acceptable through faith inuisible, & this house knoweth no ende. For the Prophete in thesame place afore alleged speaketh in this maner: And faithfull shall thy house be, and thy kyngdome euen for euer, before my face, and thy throne or seate shalbe firmely established for euer.

These promisses are the vainest of the worlde, and the moste full of lyes, yf they be taken (according as the lettre remeth) to concerne Salomon, or Dauid eyther. For Dauid, he deadly foiled his kyngdome with aduoutrie coupled with murdre: and Salomon was through the carnall loue of weomen plucked awaye from God, and drawen euen vnto idolatrie. ii. kyng. vii. c.

Consider ye nowe, in what sorte the woordes of Nathan doe agree with the woordes of Esai: Thou shalt (saieth Esai) be called ỹ citie of the ryghteous man, and the faithfull citie. And of all mē that euer were, there hath been none besides only Christe alone, who myght be called purely righteous, not only free from all corrupcion or infeccion of synne, but also suche an one, that by and through him, all men are iustified and made righteous. And what doeth Christe require of his seruauntes, but fayth. Esai. i. a

And for thesame consideracion did he call his churche, which cānot skill of the workes of the lawe, the faithfull citie, wholly altogether staighyng and trusting on him alone. Whan ye heare that this citie shalbe redemed in iudgement, ye see the confidence and trusting on the ceremonies of the lawe to bee taken awaie. For God iudgeth not man of his workes, but of his fayth, not of meate or drinke, not of the garment, or of solitarie quiete liuing, but of the godlynesse of mynde. And the iudgement is this: that suche persones as shal beleue in Christe, shall through the death of thesame Christe, who suffred peines and tormentes for all creatures, be redemed from theyr synnes, and shalbe iustified through his righteousnesse, yf they folowe & goe the steppes of their head and captaine. ye heare nowe and knowe the spirituall citie and temple, which cānot be shewed ne pointed vnto with mens fyngers, as neither the kyng and workemanselfe can be poynted vnto, according to the lesson here folowing which himselfe taught, whā he was heare liuing: whan they shall saye: Beholde here is Christe, beholde yonder he is: beleue ye them not. The Iewes glory in the mounte of Sion, whiche beareth the temple: But after mat. xxiiii. b

Mar. xiii. d
Luke. xvii c

this there ſhalbe a ghoſtly Sion bearing vp the myndes and ſoules of them that beleue, frō the couetous deſire of thynges earthly, to ỹ ſtudy of thynges celeſtiall, of whiche the Prophete Eſai prophecied vnto you, ſaying: And

Eſai. ii. a

there ſhalbe in the laſt dayes an hill prepared, the houſe of the lorde, in ỹ top of mountaines, & it ſhall be lifted vp aboue all hilles. And all nacions ſhall flowe vnto him, there ſhall many peoples goe, and ſhall ſaye: Come ye, let vs clyme vp to the mountaine of the lorde, & to the houſe of the God of Jacob, and he ſhall teache vs his wayes, & we ſhall walke in his pathes: for forth of

Pſal. cxxiiii.

Sion ſhall the lawe come, and the woorde of the lorde forth of Hieruſalem. Dauid alſo doeth ofttymes make mencion of this ſpirituall mounte: They that truſt in the Lorde as the mounte of Sion, ſhall not be moued for euer, whiche dwelleth in Hieruſalem. And of this materiall temple, of whiche the Jewes are nowe proude, howe it ſhall ſhortely be caſt downe, euen Chriſte alſo prophecied. Your houſe (ſaieth he) ſhalbe leaft deſerte & waſte vnto you.

Luke. xix. & xxi.

And that the ſelfeſame thyng ſhould euen ſo come to paſſe, God had before that tyme threatened vnto Salomon, as ye reade in the third booke of the

iii. kyng. ix b.

kynges. And the temple whiche I haue poynted & marked out to my name, I ſhall caſt out frō my ſight, & Iſrael ſhalbe into a prouerbe & into a common talkyng ſtocke to all peoples, & this houſe ſhall be into an exaumple. Euery body that paſſeth by it ſhall be aſtoned for woondres, and ſhall hiſſe at it, and ſhall ſaye: wherfore hath the Lorde thus doen to thiſſame lande and to thiſſame houſe. And they ſhal aunſwer: Becauſe they haue forſakē the Lorde their God. For this is thatſame houſe, the prouoker, with whom God doth by his Prophetes ſo often tymes chyde and braule, and whiche ſo ferre forth fell frō their God, that his only ſonne they hoiſted vp & nayled on the croſſe. yea and moreouer in ſtede of a people carnall and ſtifnecked, the Prophete doeth promiſe a people peaceable, & obedient euen vnto death. For in maner folowyng doeth Eſai ſpeake: and they ſhall forge theyr ſwordes into plugh

Eſai. ii. a

ſhares, & their ſpeares into ſithes and ſicles. One nacion ſhall not lift vp the ſworde againſt an other nacion, neither ſhall they any ferther forth be exerciſed to fightyng in battayle. ye houſe of Jacob, come ye, and lette vs walke in the light of our God. Are not theſe woordes conſonaunt and agreable to the woordes of Chriſte in whiche he promiſed, that he would of the very ſtones reiſe vp children vnto Abraham. and whan he called himſelfe the lyght of the worlde, whom whoſo folowed ſhould not walke in derkneſſe. whan he caſt

Jhon. viii d

at them this ſaying of the Prophete Eſai.

Eſai. xxix. a

This people honoureth me with their lippes, but their herte is ferre from me. And as for a newe people he promiſeth vnto hymſelfe by the Prophete Oſeas, a people not makyng bauntes and braggues of theyr workes, but acknowlageyng the mercy of God. And it ſhall be in a place, where it ſhall be ſaied vnto thē: ye are none of my people: it ſhalbe ſaied vnto thē, the chil-

Pſal. xvii

dren of the liuing God. And again: And I ſhall haue mercy on ỹ ſame people, whiche was deſtitute of mercy: ſignifying the people of the Gentiles, who

John. x. c.

whereas it hath hitherto ſerued idolles ſhal ſhortly receiue the doctrine of ỹ ghoſpell, which the Jewes hath refuſed & forſaken, of whom the Pſalmiſte Dauid alſo hath prophecied tofore: A people, whom I knewe not, hath ſerued me, in hearing of ỹ eare hath it obeied me. Did not ỹ woordes of Chriſte agree with this prophecie, whā he ſaied: I haue other ſhepe too, which are

not

not of this folde, euen them also must I nedes bryng home. For south the prieſthood and the kyngdome reſtored and made newe again, dooeth make all thinges newe. And as for a newe prieſt the holy writte of the Prophetes had promiſed aforehande. For the miſticall pſalme renneth in manier and forme folowyng: The Lorde hath ſworne and it ſhall not forthynke hym: thou art a prieſte for euermore after the ordre of Melchiſedec. Melchiſedec beeyng bothe a prieſt and a kyng, the prieſt of the higheſt god (for he was not inſtituted by the lawe,) and the kyng of Salem, (that is to ſaye, the kyng of peace) ſignified Chriſte, who neither hath had begynning, ne neuer ſhal haue endyng. Chriſt, not through the bloud of calfes or of goates, but through his owne bloude entreth into the high holy place, to make intercelliō for the ſynnes of all the whole worlde. And this ſacrifice he executed in the altare of the croſſe offreyng himſelf a moſte pure ſacrifice vnto God the father. Suche a prieſte certes had god long agon promiſed vnto Helias whan he was readie to dye: I ſhall (ſayeth he) reiſe vp vnto my ſelfe a feithfull prieſte, who ſhall doe after myne owne herte, and after myne owne mynde, and I ſhall builde vp vnto him, a feithfull houſe, and he ſhall walke before myne enoynted people al dayes for euer. And verayly this is euen the verai ſame thing whiche Chriſt himſelfe hath promiſed vnto you: I am with you euen vntyll the conſummacion of the worlde. Nowe in ſtede of the bloudie ſlaughter of beaſtes whiche the prieſtes of Moſes lawe did vſe, what kynde of ſacrifice ſhall ſuccede, the prophete hath not leaft vnſpoken. For the pſalmiſte by inſpiracion ſayeth thus: Sacrifice thou vnto God, the ſacrifice of laude, and paie thy vowes vnto the higheſt: call on me in the daye of tribulacion, and I will deliuer thee, and thou ſhalt glorifie me. And agayne in the ſame place. Whoſo offreeth me thankes and prayſe, honoureth me, and to hym that ordreeth his conuerſacion right, wyll I ſhewe the ſaluacion of God. And in another place: Sacrifice ye the ſacrifice of righteouſneſſe, and truſte ye in the Lorde. Ye haue here nowe heard a threfold manier of ſacrifice, that is to wete, the ſacrifice of prayers or vowes, (whereof Chriſte hath thus taughte you: Whatſoeuer ye ſhall aſke my father in my name, he wyll geue it vnto you:) the ſacrifice of laude and prayſe, (whiche it is euidente enoughe that he ſolemnely executed and accompliſhed, many tymes rendryng thankes vnto his father:) and the ſacrifice of righteouſneſſe, whiche geueth and perfourmeth the ſtrength and power of lyfe to the innocente, and the ſeruiceable attendaunce of charitie towardes the nedie. And of this righteouſneſſe dyd he in propre perſone ſhewe vnto you a perfecte exaumple, ſpendyng his own ſoule and lyfe for his ſhepe, beeyng founde onely and alone emong men, in whome no fraude ne guyle was. He taught this thing alſo out of ỹ prophetes wordes, ſaying thus: Goe ye, and learne what theſe woordes of the Prophete dooe meane. Mercye wyll I haue, and not ſacrifice: In the ſpirituall temple than, vnder the moſte higheſt prieſte Chriſte, there ſhall not nowe bee geuen diſtribucion of rawe meate out of the fleaſhe of calfes, of goates, or of ſhepe: but of the precious bodye and bloud of Jeſus Chriſte, whiche he hath once for all offred, to thende that it maye al tymes, bee ſpritually taken of his enoynted, renewyng vnto themſelues after a certaine manier, the death of their head & king by that thankefull commemoracion. For ſouth this is the hoſte, whiche ſhall ſhortely be offred all the world ouer by the prieſtes, whom God hath enoynted: of whiche

ſacrifice

Pſal. cix. a

i. kyng. xi. g

mat. xxviii. a
Iohn. xiiii. d.

Pſal. xlix. c

Pſal. xlix. a

Pſal. lii. a

Iohn. xiiii. b.

Oſee. vi. c

Malach. i. c sacrifice Malachias spoke afore in the spirite of Prophecie: I haue no wyll in you (saieth the Lorde of hostes,) and gyfte wyll I none take of your hande. For from the arisyng of the sunne, vnto the goyng downe, my name is greate in all nacions, and in euery place there is sacrificed and offreed vnto me a clene oblacion. And this was it, whiche was foretolde by Hely the prieste also, that it should come to passe, that whosoeuer should come into the newe temple, should saye: Leat me goe, I beseche thee, to one syde of the priesthode, that I maie eate a morsell. This is the same sacrifice whiche Christe in Estur supper gaue vnto his disciples, puttyng foorth breade vnto them, whiche he sayed to be his body, and geuyng them the cuppe, whiche he sayed to bee the cuppe of his bloude, by whiche his bloud he consecrated vnto them a newe testamente, that is to saye, a bande and league of frendeshyp neuer to dye ne decaye. All these thynges ye twoo haue not sene on your owne parties, yet at leastewyse ye mighte haue hearde it of his twelue speciall Apostles, by meane of whom he hath wylled all that hath been wrought and dooen, to come to the knowlage of all creatures.

mat, xxvi, c and marke xiiii, c, and Luke, xxii. b, and i, Corinth, xi, c,

Lyke as Christe cummyng from heauen, hath turned all carnall thynges into ghostly, the citie, the temple, the priesthode, the sacrifices: so woulde he also his kyngdome to bee newe. And for the same cause did he muche vse to call it the kyngdome of heauen, because ye should not looke for any suche manier thyng as ye see many in the kyngdome of the worlde. For although he were the Lorde of all, yea euen before he came downe into the yearth: yet was there a ghostlye kyngdome, whiche because he would recouer vnto his father, he became obedient to the same, vnto the death of the crosse. For by that meanes hath he ouercomed and banquished his aduersarie: that waie hath he deliuered his people and made them free: by that meanes hath he recouered, enlarged, and established his kyngdome vnto his father. And in dede the Prophete promised Messias by the title of a kyng and a captaine: but he assigneth a double cummyng of hym: the former (whiche your selues haue seen) humble and peaceable. For he came to heale, and not to strieke in the waye of vengeaunce. But he shall come in the ende of the worlde with maiestie, garded and encoumpaced round about with many thousandes of Aungels to iudge the quicke and deade.

And now in this tyme, because he hath come lowe and mylde, many haue taken slaunder of conscience, insomuche that euen those same twelue also, (whome he had out of all the coumpanie specially chosen out as moste feithfull and trustie vnto hym,) beeyng strieken in a drede, haue fled euerie man his waye for feare, yea and one hath reneagued hym too, saying that he neuer knewe hym. But if ye woulde diligentlye compare the writing of the Prophetes with the thynges whiche ye haue seen wrought and doen, there should be no cause why ye should bee offended or slaundred: but there is cause why ye should acknowlage hym, who came suche an one as he was promised to come. Consider ye what Zacharie saieth: Beholde, thy kyng shall come vnto the righteous, and a saueour, beeyng hymselfe in fourme of a poore man, mountyng vpon an asse, and vpon a colte the foale of a she asse. He that so came, came not to make battaile, but to destruie the battayles of the worlde whiche are made and kepte vnder Satans banners. For the Prophete bryngeth in byanby after: And I shall scattre soondrie waies abrode, the carte from Ephraim, and the horse from Hierusalem, and the bowe of battayle shall be destruied, and he shall speake peace to the nacions and his power shall bee from sea to sea.

Zacha. ix. b,

ye sawe him entre the citie of Hierusalem with this pompe, partly to mocke the kyngdomes of this worlde, and partly because he would putte you in good remembraunce of the prophecie: And now marke ye well this poynte, whether Esai did promise hym of any other sorte. For euery violent takyng of booties w̄ forceable ruffleyng, and garment embrewed with bloud, shall be for burnyng, & the meete of fyer. For a lytle one is borne to vs, & a sonne is geuen to vs, & princely power is set vpon his shoulder, and his name shall be called the meruaylous, a Counsaillour, the God of strength, the father of the world to come, the Prince of peace: his empier shalbe multiplied, & there shalbe no ende of peace: He shall sitte vpon the seate of Dauid, and vpon his kingdome that he may conserue the same, and make it strong in iudgemēt and righteousnesse. Whan ye heare a kyngdome and princely power set vpon his shoulder: doe ye not manifestly heare the kyngdom of the crosse, which crosse Christ did beare to vanquisshe the powers of the aier? whan ye heare, ỹ prince of peace, forsoth, ye vnderstande a kyng alluryng with benefites and not cōpelling with violence ne with feare: whan ye heare ỹ father of the worlde to come, ye see one much vnlyke to the princes of this worlde. Neither doeth he describe hym a man of any other sorte, where he speaketh of hym in a certaine other place. And he shal strike with the rodde of his mouth, and with the spirite of his lippes shall he sleagh the wicked: & righteousnesse, shalbe ỹ girdle of his loignes, & feith the belt of his reines. The woulfe shal dwell with the lambe, the leoparde shall lie downe hard by w̄ the goate, & all the reste that foloweth much dissonaunt and contrarious from the armour and battayles of worldely princes. Nowe herken ye, what himselfe saieth of himselfe in the misticall psalme of Dauid. As for I, am constituted of him a king vpō Sion his holy hill, preachyng the precepte of him: did he not in these woordes manifestely expresse the kyngdome of the woorde euangelicall? Certes this is ỹ sweorde, wherof an other psalme maketh mencion. See thou girt with thy sweorde vpon thy thigh, o thou moste mightiest: with thy beautie & fairnesse entēde thou, prosperously procede & reigne thou, for thy veritie, & mekenesse, and righteousnesse. And who hath heard that a king hath in the beautie of his body prosperously gon forward, or els to haue gotten himselfe a kingdome with mekenesse? But this was the grace of the woorde of God, by which ye haue seen Jesus allure and draw vnto him great multitudes of people: this was the trueth against which ỹ Phariseis did so many times in vaine attēpt to wraitle and striue. This maner a sweorde it was, whiche he at the tyme whan he should die, aduertised his Apostles to gette them, of whiche he had afore also spoken, allegeing that he was not come into ỹ yearth to send peace, but the sweorde. Suche lyke ones also are the arrowes of the mighty beyng sharp, with which he gooreth the inordinate lustes & desires of men, with the which he killeth the couetous mā, and reiseth the beneficiall bounteous man, with the which he sleagheth the idolatre, & reiseth vp the professour of euāgelicall godlinesse, with which he killeth the fierce man, and the man of vengeaunce, and reiseth vp the meke and merciful, with which he ouerthroweth the proude man, & setteth vp the humble. Will ye vnderstand the kyngdome, what sorte and nature it is of? See ye what maner ministers and enlargers of his dominion and iurisdictiō he chose out for the nonce: Poore felowes, mē of lowe degree, mē of no learnyng ne knowlage, but euen of the bare mother witte,

Esai. ix. b

Esai. xi. a

Psaml. ii. a

psal. xliii. a

Math. x. a

witte, and tongue, ne with any treasour, ne weapon, nor victayles, ne with any strength or maintenaunce of this worlde, furnished or armed against the capcious malice of the Phariseis, against the power of princes, against the pryde of the Philosophiers, that is to say, of ỹ great schole mẽ. And by these captaines shall he outwarre and subdue all the vniuersall kyngdomes of the worlde, with none other cõplete harnesse, then with the helmet of saluacion, which is the right vnderstanding of holy scripture: with the buckler of feith, by vertue wherof (God beyng their protectour) they shalbe in perfeite safegard against al assaultes of the wicked people: with the Jacke or habercon made of the righteousnesse of al the vertues euãgelicall: with the belt of chastitie, & with shooes of the ghospels making, which is an herte pure from all yearthly affections: but moste specially aboue al thinges, with the sweorde of the spirite, which is the woorde of God. So was it thought good vnto God, that by meane of his fomes weakenesse he would shewe his power: by preaching which should be accoũpted worldly folishenes, he would declare his wisedom: & thorough the worldly shame of the crosse, he would renoume his glory. In these thinges consisteth the kingdome euãgelicall, in the meane whyle vntill the maiestie of Christ shall in the ende of the world shewe forth it selfe, his low degree laied away: & the blissefull state of the godly sort shal also shewe it selfe not stained or defoiled with any afflictions. And yet this outward bassenesse conteineth a ghostly strength of the spirite both effectuall & apt to cast downe al buildinges, that lift vp themselfes to stand against the glory of God. Haue ye euer seen any thing more ientill or pacient then Christ was? haue ye seen any thing more lowe or basse in worldly acceptacion, any thing more poorer, more meke, more felowlike with the people, & more ferther remoued from all lykenesse of a kyngdome? And yet what thyng coulde there be more regall or kinglike, then with a worde to cast out wicked spirites, with a woorde speaking to caulme the wyndes & the sourges of ỹ seas, with touching to heale folkes that were infecte with lepry, & with mere bidding to put away al kindes of diseases? How many times escaped he harmelesse thorough the thickest of the Jewes worcking death vnto him? He suffred himselfe to be taken: but at the voice of him the armed soldiers fell down flat on the ground. He dyed on the crosse, but what thing could be of more power then this death, which made all the elementes of the worlde to shake, whiche caused the sunne to lese his light, and to be full of derkenesse, which cutte stones in soonder, which opened graues, which reysed the dead bodyes out of thesame? There could be nothing more lowe or basse to the worldeward thẽ was his natiuitie: but yet euen in his natiuitie also there did streight way at the first houre appere tokens moe thẽ one of his high maiestie, which he than hid & would not be acknowẽ of. He is borne of a tender young virgin, but it is by the operatiõ of Gods holy spirite. He was laied downe in an ore maũger: but the Aungels syng glory to God in the highest. He lieth crying being an infaunte in the cradle place, but Herode being a kyng trembleth for feare, and the Magians worship him on their knees. These thynges being as yet knowen not to veray many, shall in time to come be preached thoroughout all the vniuersall worlde. And with suche lyke sure fenses shall he appoynte and furnishe his Apostles also. That if ye shal here after reade the scriptures and marke them well, & shall conferre them with the thynges which ye haue seen

and

and heard: ye cannot doubt but that he is the same Chriſt, which was promiſed, the prieſt, the king, and the ſaluecour of all the worlde, after whom there is none other to be looked for. Reken, I pray you, and conſider in your mindes all his whole age, which ye haue partely with your owne iyes ſeen, and partely ye might haue knowen of his kynſfolkes and familiars: and ye ſhall not fynde any one poynte, that hath not been bothe ſignified and marked out by figures, & alſo foretolde by the Prophetes. He was promiſed out of the ſtocke of Dauid, and out of the tribe of Juda, and out of the toune of Bethleē. As touching the place where he ſhould be borne, ſe ye whether Micheas did derkely prophecie, or eis plainly. And thou Bethleem Effrata, a litle one thou art in the thouſandes of Juda. Out of the ſhall one come forthe whiche ſhall be vnto me a rewler in Iſrael: and his cummyng foorth is without begimming from the daies of eternitie. And that this ſhould ſo come to paſſe, the Scribes & the Phariſeis vnderſtode before they were doen, who whan Herode demaunded the queſtion of them, made aunſwere at once, that Meſſias ſhould be borne in the citie of Bethleem. And euidente it is, that Jeſus was borne in this citie through the occaſion of the ſurueigh and tare which Ceſar cauſed to be made. The cauſe & matter ſelfe was through Herodes crueltie made knowen to the worlde. And once ye knowe, that he was cōmonly reputed not for a Bethleemite, but for a Nazareā and a man of Galile, becauſe he was brought vp in Nazareth vntyll the tyme of full mannes ſtate, and lyued there a good noumbre of yeres with his fosterfather Joſeph, & his mother Mary: in ſo muche that the poiſee of his croſſe had the intitulacion of Jeſus the Nazarean. Neither was this poynte vnſpoken of by the Prophetes neither, who nowe and than note hym and call hym by the name of holy, and of the holy of holyes, becauſe he was ſingularly conſecrated to the Lorde, not only after the lawe, whiche indifferently apperteined to the firſt borne of māfere (accordyng wherunto Jeſus alſo was brought by his parētes vnto the temple, and there cōſecrated vnto the Lord:) but alſo aboue all mortal creatures by a certain ſpeciall prerogatiue, whiche no man had but he. This Nazarean did Jacob ſee, beeyng a man in maner altogether blynd in the iyes of the body, but verey charp and quicke of ſight in the iyes of his feith, at what tyme he bleſſed Joſeph, who bare the figure of Chriſte.

micheā.v.a

Mathi.ii.a

Luke.ii.a

mat.xxvii.d. Luke.xxiii.d. Jhon.xix.d

And they ſhall be (ſayeth he) in the head of Joſeph, and in the toppe of the croune of the Nazarean that was ſeparate from his brethren. For whatſoeuer thyng the lawe of Moſes doeth after the fleſhe appoynte or entoyne for conſecratyng of the Nazareans, the ſame is after a ſpiritual vnderſtanding fulfilled in Chriſte. And God to Dauid thus ſpeaketh in the pſalmes:

Ge.xlix.d

Of the fruite of thy woombe will I ſet vpon thy ſeate. And againe elſwhere the prophete Eſai before Dauids tyme. There ſhall a rod iſſue forth of the roote of Jeſſe, and a floure ſhall aſcēde out of his roote, & the lordes ſpirite ſhall reſt vpō him. And well knowen it is ỹ Mary was of the tribe of Juda, & of the houſe of Dauid neither was that thyng hidden or vnknowen to the Phariſeis, who, whā Jeſus himſelfe before he ſuffered death aſked of thē, whoſe ſonne Meſſias ſhould bee, made aunſwere without any ſtudy or tarying: the ſonne of Dauid. The Prophete had forſayed that he ſhould be borne of a virgin. For thus did Eſai prophecie. For this cauſe ſhall the Lord himſelfe geue vnto you a ſigne. Behold a virgin ſhal conceiue and ſhal bryng

pſal.cxxxi.b. Eſai.xi.a

mat.xxii.d mat.xii.d Luke.xx.g Eſai.vii

forth

forth a ſonne: and his name ſhall bee called Emanuell. Daniel foretolde the
Daniel. ii. a ſelfeſame thyng more couertely, whan he expouned what was mente by the
ſtone that was cut of from the hill without hãdes, which brake al to pieces
and into powdre, that ſame prodigious image made of golde, ſiluer, braſſe,
iron, & clay: and within a ſhort while it grew into a great mountaine, which
with his largeneſſe filled and poſſeſſed all the kingdomes of the world. For
Chriſte being without mannes helpe borne of the virgin Mary, ſhal grynde,
and cruſhe to powdre all the kyngdomes of the worlde, and ſhall with hys
doctrine poſſeſſe all the worlde. Verayly Ezechiell beyng enſpired dyd per-
ceyue theſame tofore, at what time he deſcribed the Eſte gate of the temple,
through which ỹ Maieſtie of the Lord entred in. Of which gate he ſpeaketh
in this maner: ‡This gate ſhall be ſtill ſhutte, & ſhall not be opened, & there
ſhall not a man paſſe through it: becauſe the Lorde God of Iſrael hath come
in therat, els ſhall it be ſhutte ſtill. The prince hymſelfe ſhal come through it,
&c. Whan ye heare the Temple of the Lord, ye knowe well enough to be mẽt
therby the wombe of Mary conſecrated by the holy ghoſte. Whan ye heare
the Eſte gate, doe ye not knowe the menyng of it to bee the encloſure and ta-
bernacle of the virginly chaſtitie, which neither any mortall man entreing vn-
to it, ne the ſonne of God either entreyng in, or cummyng forthe of it hathe
violated or defoiled. Certes this ſame is the Eſte gate, out of whiche proce-
ded & iſſued the light that ſhould lighten all the worlde vniuerſall. And this
miſterie although it be not yet publiſhed abrode emong the Iewes, yet is
it not vnknowen vnto thoſe, that haue had familiar conuerſacion of lyuing
with Mary the mother of Jeſus, and with Joſeph hir ſpouſe. For the ſaied
Joſeph was taken and vſed as a moſte true & vndoubted witneſſe of this
priuy miſterie, which at his due tyme ſhall be famouſly ſpred and ſpoken of
throughout the worlde vniuerſall: howe that a virgin without any lyke ex-
aumple afore goyng ſence the worlde firſt begon, by the breathing of the ho-
ly ghoſt vpon hir, brought forth a babe, whiche was partaker of the diuine
nature of the godhead, & of the humain nature of man both at once. That if it
appete to you or ſeme a thing vncredible that God ſhould be borne of a crea-
ture mortall: conſidre ye what the Prophete Baruch did prophecie of the
ſonne, whom God, taking pietie and compaſſion on mankynde, dyd euen for
the verey purpoſe ſende into the yearth, that vnto the straighing wandrers
and to the blynded he ſhould ſhewe the waye of health and ſaluacion.

*Thiſſame is our God (ſayeth he) & there ſhall be none other eſteemed bely-
Baruch. iii des hym. This is he that hath found all the way of diſcipline, & hath taught
it vnto Jacob his babe, & to Iſrael his beloued. After this, he hath ben ſeen
in yearth, and hath liued emong men. And as for Daniel doeth alſo ſhewe the
Dani. ix. tyme of his birth, accoumptyng it by ſeuens or ſeuenfoldes of wekes and
yeres, if a man will any thyng curiouſly ſerche and trye it out. But long and
many a daye before him, the patriarke Jacob, beeyng nowe ere the tyme of
his departing out of this worlde, and endewed with the ſpirite of prophecie
to ſhewe thynges to come, prophecied in this manier:

Gene. xlix. *The ſcepter ſhall not be taken awaye from Juda, & a guide frõ the thighe
of hym, vntill he come whiche muſt be ſent, and he ſhall be the expectacion of
the heathen. Now al the regiõ of the Iewes, were in ſubiecciõ to the Empe-
rours of Rome. Iewrye had Herode to their kyng beeyng an aliene, or out-

landyſhe

landilhe man bozne. That thyng did euidently conuince and pzoue that Meſſias ſhould nowe come, if a body had ſerched the pzophecies. And where he added: * And he ſhall bee the expectacion of the heathen: albeit this poynct ſhall in tyme to come bee moze clere and manifeſt, yet did it euen than at the verave time of his natiuitie appere. Foz immediately vpon the deliueraunce of the virgin, there come renning thither by the guiding and leding of a ſterre, thze Magians, oz ſage philoſophers with pzeſentes to wurſhyp the newe kyng, and to dooe homage vnto him. And euen thilſame verave poynte, that it ſhould ſo be, had not the voyce of the pzophetes leakte vnſpoken neither. Foz thus ſayeth Eſai: * Befoze he haue the knowelage to refuſe that is euill, and to chooſe that is good, he ſhall take the ſpoiles of Samaria and Damaſcus againſt the king of the Aſſyrians. Foz whyle he beeyng yet a young babe and an infaunte dzaweth thzee Magians vnto hym by the ledyng and guidyng of a ſterre, and of idolaters maketh them wurſhippers of the kyng of kynges: did he not take the ſpoiles of Samaria, whiche countrey had an euill name foz woꝛſhippyng and ſeruing of idolles?

Foz Damaſcus was in olde tyme reputed foz a parte of Arabia befoze that by the diuidyng and partition of the countreyes of Syzia it was aſſigned to be a parte of Syzophenicia. And in dede the Eaſte parties haue muche aboundaunce of ſwete odouriferous ſauours and ſpieces: wherof the Magians of their rychelle bzought foozth frankinſence, and myzrhe, and golde: wherof the pzophecie failled not to make mencion neither. Foz thus ſpeaketh Eſai. * Al they of Saba ſhall come bzingyng golde and frankynſence, and ſhewing fozth laude vnto the Lozde. The pzophecie alſo of the Pſalme maketh mencion of theſame where it ſayeth: * There ſhall be geuen vnto hym of the golde of Arabie. And agayn in another place: * The kynges of the Arabians and of Saba ſhall bzing pzeſentes. Foz in thoſe regions and parties, the chiefe rewle and gouernaunce is commonly in the handes of the Magians, that is to ſaye, the ſaiges, oz the wyſe mē of knowlage. And foz ſoth by the name of the kyng of the Aſſyrians, was ſignifyed the wicked kyng Herode, who at the ſpzyngyng vp of Meſſias, whan it was told hym, was ſoze out of quiete in his mynde and defeated of his purpoſe by the Magians. Therupon folowed the murdzeyng of the infauntes within all the limites and boundes of Beethleem, whiche thyng the pzophecies did not leaue vnſpoken neither. Foz thus did Hieremie ſpng. The voyce of heauineſſe, weppyng, and lamentacion was heard on high: euen of Rachell mournyng foz hir childzen, and ſhe would not be comfozted, becauſe they wer awate. Foz ſo did he expzeſſe the lamentyng of the mothers bewailling the boucherly murdzement of their young ſuckyng babes. And the place he did halfe derkely and miſtically expzeſſe by the name of Rachel, whoſe ſepulchze is not ferre of from Bethleem. Than was he ſecretly conueied into Egipte by the warnyng of an Aungell: and was bzoughte home agayne from thence by the warnyng of theſame Aungel. And had not the pzophecie of Oſeas ſhewed that ſame afoze: * Out of Egipte haue I called my ſonne. Now befoze he begonne to take in hande the office of pzeachyng appoynted vnto hym by his father, did not his fozegoer John opēly teſtifie that he ſhould come immediatly furthwithal, and whan he cam in dede, ſhewed him to the people of the Iewes with his finger: And had not Eſai clerely pzophecied afoze that ſo it ſhould bee: * The voyce of a cryer in wildernelle, pzepaire ye the waye of the Lozde: make

Math. ii. a
Eſai. xii.
Eſai. lx.
Pſa. lxxi. a
Math. ii. c
Hiere. xxxi.
Mat. ii. b
Oſee. xi. a
Mat. iii. b
Marke. i. b
Luke. iii. d
John. i. c
Eſai. xl. a

ye the pathes of our God streight in wildernesse. I wysse ye sawe Iohn preachyng in wyldernesse, ye hearde hym acknowelaging this prophecie being forespoken of hymselfe. No nor the prophecie leaft not his baptisme vnspoken of neither. Now where he begonne his preachyng not in Hierusalem, but in Galilee, did not Esai prophecie clerely enough therof aforesaying: The land of Zabulon and the lande of Neptalim, (where through the sea waie goeth ouer Iordane into the lande of Galilee:) the people which sate in derkenesse haue seen a great light. And them that dwell in the lande of the shadowe of death, vpon thē hath the light shyned: and it is well knowen that Capernaum, (where Iesus first dwelt whan he entred the office of preachyng) standeth in the marchesse of Zabulon and Neptalim, and that it is a citie sytuate on the shores syde of the sea. Neither was there any straungenesse or clokyng made of the kynde of doctryne, whiche he oftentymes vsed emong the people, enwrappyng his mynde and sentence in the misticall derkenesse of parables. For thus renneth the discourse of the Psalme Asaph: In parables shal I opē my mouth, I shall speake propositions from the beginnyng. And ferthermore that people there shoulde bee whiche should crye out agaynst his doctrine, and withstande thesame, as men sinistrely interpretyng and slaundreyng aswell all his sayinges as doinges, Esai prophecied saying: Ye shall heare in dede, but ye shal not vnderstāde, ye shal playnly see, and not perceyue. Harden thou the herte of this people, stop their eares, and shut theyr yes, that they see not with their yes, heare not with their eares, and vnderstande not with theyr hertes, and conuert and bee healed. And suche people doeth he synde faulte withall in an other place also: Lorde, who hath geuen credence vnto the thyng whiche we haue hearde? And ferthermore as touchyng the miracles whiche ye haue seen him shewyng, had not the holy sayinges of the Prophetes plainly tolde therof aforehand doeth not Esai thus speake? He only hath taken on him our infirmities, and hath borne our peines. For what kynde of sore or euill hath he not driuen awaye from persones being in woefull case and miserable? Thesame Esai in an other place also speaketh, yea, more openly and plainly, of the selfe same thyng in this manier.

Esai. ix.

Esai. lxxvii a.

Esai. vi.

Esai. liii.

Esai. liii.

Saie vnto them that are fearefull: Bee of good chere, and feare not. Behold, your God commeth to take vengeaunce, and ye shall see the rewarde that God geueth. God commeth his owne selfe, and will deliuer you. Than shal the yes of the blynde be lightened, and the eares of the deaf bee opened. Than shal the lame man leape as an herte, and the dumme mannes toungue shall geue thankes. Haue ye not with your owne yes seen Iesus dooe all the premisses, yea and greater thynges then those also? ye heard him whan he acknowelaged thillame prophecie as a thyng written and spoken of hymselfe, at what tyme certain disciples of Iohn beeyng sente vnto Iesus demaunded hym, whether he were the Messias that was looked for, or els it were an other that was to be looked for, and he aunswered and sayed: Goe youre wayes, beare woorde agayne to Iohn of the thynges whiche ye haue hearde and seen. The blynd see, the haulte goe, the lepres are clensed, the deaf heare, the dead arise agayne, and to the poore is the glad tydinges preached. And that the chiefe rewlers of the synagogue woulde bee with these benefites yet stil wurse and wurse incensed, did not Esai after a goodly sorte peinte out, vnder the parable of a vyneyarde, whiche beyng with exceedyng many poyntes of diligente cure and good housebanding

Esai. xxv b

Luke. vii, a

bandyng occasioned to bryng forth good fruite, dyd not aunswere the expectacion of his tiller.

* I looked (saieth he) that it should haue brought forth grapes: and it hath brought forth wylde grapes: I looked that it should haue doen iudgemente, and beholde wickednesse: & that it should haue doen righteousnesse, & beholde crying and misery. And doeth not the parable iustely agree with the same sentence of prophecie, whiche ye haue heard of Jesus hymselfe, concerning a vineyard enclosed and fensed with a toure, and furnished with a wyne presse and a gutter, whiche vineyard neuertheless through defaulte of the housebandmen yelded not condigne fruite to the Lord and owner. The same thyng also was noted by that same figtree, whiche would not begynne to be fruitfull, no not thanneyther, whan much doungyng and cherishyng had been doen to it. Neyther was there any thyng els mente by the parable of the sede that was cast vpon ill grounde. He founde the same selfe fault els where also in the Prophetes: * I haue all the daye long euermore holden out my handes to an vnfaithfull people, that goe not the rightway, but after their owne imaginacions: to a people that is euer defying me to my face. The menne of power had enuy at his vertue, and slaūderously surmuised those miracles to be wrought by the suppostacion of Beelzebub. But the weakenesse of his body, the meanesse of his degree, and the afflictions whiche he suffred, was a matter of offence and slaundre of conscience to the weake, though they were no euyll men. For whan he was taken of the Jewes, euen those same twelue specially chosen Apostles fled and ranne euery man his waye. See ye whether the Prophete Zachary leaft euen this poynte vnspoken of too. * I shal strieke the shepeheard (saieth he) & the shepe of ỹ flock shalbe scattred abrode. Wherunto accordeth the song of the eightie seuenth psalme. * Thou hast put awaye myne acquaintaunce ferre from me, and made me to bee abhorred of them. For dyd not Petur with a detestacion forsweare his mayster, and the other Apostles ready to doe the same, if lyke perill had bloustreously come vpon them. And that this would so come to passe, Christ had foresaied to Petur before it came to passe in dede. He was betrayed by Judas, who was one of the noumbre of the twelue. Cōsider ye whether the prophetical psalme did not foretell of ỹ also. * For if mine enemy (sayth he) had spokē ill of me, I would verayly haue paciently borne it, and yf he that hated me, had spoken great thinges vpon me, I would peraduenture haue hidden my selfe frō him. But thou a mā of myne owne minde, my guyde & my familiar. Now if ye haue learned ỹ Christe, whan Judas comyng of purpose to betray the lord vnto the souldiers by meane of a deceiptfull kisse, did thus speake vnto him: * Frende for what purpose art thou come. Betraiest thou the sonne of man wt a kisse. Did he not manifestly lay vnto him in his veray teeth ỹ saying of ỹ prophete. he calleth him a guyde, because this Judas semed in maner as one made a rewler ouer the Apostles, because he had the charge of doyng all affaires abrode cōmitted vnto him. Again an other psalme speaketh yet more clerly: * For the mā of my peace in whō I haue trusted, who eate my loaues hath magnified supplanting ouer me. And see I pray you, howe the wordes of Christe whiche he spake to his disciples of the betraier at his last supper with them, doe iustely agree with this prophecie: * He that eateth bread with me (saith Christ) shall lift vs his foote sole against me. An other psalme

Esai. v. b

Mat. xxi. d
Mar. xii. a
Luke. xx. b

Mat. xxi. b
Luke. xiii. b

Mat. xiii. b
Mar. iiii. a
Luke. viii a
Esai. lxv.

Mat. xxvi.
Mar. xiiii.
Luke. xxii.
John. xviii
Zachar. xi

psal. lxxxvii

Mat. xxvi.
Mar. xiiii. c
Luke. xxii. f
Joh. xviii. c

psal. cxliii

Math. xxvi.
Luke. xxii. e

psal. xl. e

psalme, xxxvii.

again sayth: My frendes and my next neighbours haue approched nere, and
Psal. viii haue stande against me. yea and an other psalme yet again; his woordes are
Psal xxxvii suppled aboue honey, and they be very dartes. And is it not a woorde softer
thē honey, to say haill maister being spoken with a kisse geuing? And was it
not a darte infected with deadly poison, to say: That same is he, hold ye him
fast? Thus might ye haue heard of his Apostles, or in case ye haue not yet
heard it, ye may yet learne it in time to come. Judas demaūded of couenaunt
of the bishops, & the chiefe rewlers, the sūme of thirtie pens or denaries of
siluer, with which deadly sūme of money there was forthwithall a piece of
ground bought for the burtall of poore folkes. And both these poyntes did
the Prophete forespeake of in his prophecie. As concerning the pryce that he
was sold for, thus did one of ỹ Prophetes say: And they toke thirtie plates
Zachar. xi the pryce of him that was valued, whom they bought of the childzen of Is-
rael, & gaue them for the potters field. These thinges thus executed, Judas
ouerlate repenting him of his facte, honge himselfe, diminishing therby the
noūbze of the twelue chosen, & making a roume for an other to bee supplied
Psal. cviii. into ỹ ordze of the Apostles. Neither was this vnspokē of by ỹ Prophetes.
For thus sayth ỹ proceste of the misticall psame: Let their abyding be made
to lye waste & let there not be he that dwelleth in it, and his shepeherdship let
an other body take. And as for the deuilishe conuocatiō for ỹ puttīg of Je-
sus to death, which was solemnely kept in the house of Caiphas beeyng the
highest bishop, by the Scribes, the Pharisseis, the rewlers of the people, &
the cōmons being swozne to the same: marke ye whether the same poynte also
hath not been wrytten & declared by ỹ prophecie of the psalme, which sayth:
Psalme. ii Why doe the heathē so furiously rage together? & why doe ỹ people imagine
vaine thinges? The kynges of the earth stand vp, & the rewlers take coūcell
together against the Lozde, & against his enoincted. ye heare the namyng of
the heathen, & ye knowe that Jesus was crucified by Pilates seruauntes of
his crue: ye heare ỹ woorde, peoples, & ye knowe that the multitude of all
sortes of the Jewes, cryed, crucifie him, crucifie him: ye heare the name of
kinges, & ye know ỹ Pilate was ỹ rewler & gouernour of Jewry in Cesars
behalfe, by whose sentēce Jesus was cōdēned: ye heare this woorde, ỹ rew-
lers of ỹ earth, & ye vnderstāde ỹ headmen of the people of Jewry, who not
vnderstāding the lawe spirituall, sought earthly thinges: & while they will
in no wise be pulled frō the same, they put ỹ king of heauē to death. yea & Es-
sai also doth sore threatē the same. Woe vnto ỹ soules of thē (sayeth he) for
they haue thought an exceding naughty thought against thēselues, saying:
let vs tie vp ỹ righteous man for he is not for our purpose. He was brought
Esai. liii. c to iudgement as a man accused and to be arraigned. yea and that thing also
did Esai tell afore. The Lozd stādeth to be iudged, & he stādeth to iudge the
peoples: ỹ Lozd shall come into iudgement wt the elders of his people, & the
rewlers of the same. Jesus was iudged in the house of Caiphas by the chief
Luke. xxii priestes, Scribes, & Pharisseis, & the chief rewlers of ỹ people. Eftsons cō-
dēned he was by ỹ crying & clamour of ỹ people at ỹ benche of ỹ lieutenaūt,
whā they cried: Away with him, away with him: naile him on the crosse. But
while the Lozd is iudged, they are iudged themselfes, in ỹ their detestable
iniquitie is by all maner waies & meanes bewraied. Pilate gaue & pronoun-
ced sentence of iudgement against & vpon them, when he sayed: I am free &

innocent

innocent from the bloud of thilſame righteous man, chooſe you. And themſelues gaue ſentence of iudgement agaynſt themſelues, whan they cryed. His bloud be vpon vs, and vpon our chyldren. Hieremie alſo muche lamenteth their deteſtable woorkyng agaynſt Chriſte. Lord (ſaieth he) thou haſt ſeen the iniquitie of them agaynſt me, iudge thou my iudgement. Thou haſt ſeen all their furious rageyng, all theyr thoughtes agaynſt me, thou haſte heard all their reprochefulneſſe O Lorde, all theyr thoughtes agaynſt me, theyr lippes ariſyng agaynſt me, & ſtudying agaynſt me all the daye, theyr ſitting downe, and theyr ariſyng agayn haue I ſeen. Doeth he not in theſe woordes clerely (as it were in a playne picture) ſet foorth the prieſtes and the head men of the people conſultyng together how they might put Jeſus to death, huntyng for falſe teſtimonies whereby they might oppreſſe hym beyng innocent, laying blaſphemie vnto his charge, condemnyng hym by iudgement before they had matter to hym, ſitting vpon hym as iudges, ariſing again whan they had iudged him, becauſe they would accuſe him before the lieutenaunte. A miſchieuous ſitting downe, and a more miſchieuous ariſing vp again. And that not any kynde of death at auenture might ſatiſfie their hatred, but there was ſpecially choſen ſuche a kynde of death as was bothe moſte ſhamefull and alſo moſte hardeſt. Hieremie witneſſeth bearyng the perſone of Chriſt. This, o Lord, haue I learned of thee, and I do vnderſtande it, for thou haſt ſhewed me theyr imaginations. But I am as a meke lambe, that is carryed awaye to be ſlayne, not knowyng that thei had deuiſed ſuche counſayles agaynſte me, ſaying: we will deſtruie his meate with woode, and driue him out of the lande of the liuing, that his name ſhall neuer more be thought vpon. For the deuiſe and purpoſe of the Phariſeis was this: that the name of Jeſus after he were accuſed, condēned, hanged betwene two notorious malefactours, ſhoulde either bee vttrely for euer aboliſhed, or els ſhould bee reputed emong names execrable and deteſtable. Nowe ferthes call ye vnto your remembraunce that Chriſt tolde you al this matter before his death, how he ſhould be betrayed and deliuered into the handes of the Gētiles, that he ſhould be refuſed of menne and caſt of, that he ſhould be ſkorned, that he ſhould be ſcourged, that he ſhould be crucified, all ye knowe by your owne eye, that no pointe hereof was vnaduiſedly doen or by blynde chaunſe of caſualtie. The Jewes did before the preſence of Annas and Caiphas by meane of falſe witneſſe, laie vnto hym the cryme of blaſphemie, then which there is none other crime more hainous. And this matter was marked out and figured in Joſeph, whom his brethren conſpiryng together through enuie did accuſe of a verye naughtie cryme. Before the iudges Jeſus aunſwered either nothyng at all, or els very fewe woordes, whā there was no ſparke ne ſpotte of any cryme in him, for he had determined with himſelf to dye for the redemption of the worlde. Thynke ye hardely that this was a thyng dooen by blynd chaunce, if Eſai did not tell of it afore. He was offred vp becauſe he would, and he opened not his mouth: as a ſhepe ſhall he be led to be put to death, and ſhall kepe ſilence as a lambe before one that ſhereth him, and he ſhall not open his mouth. And ſee how iuſtely the prophecie of the Pſalme agreeth with Eſai. As for me, I was lyke a deaf man, and heard not, and as one that is dumme, whiche dooeth not open his mouth. I became euē as a man that heareth not, and in whoſe mouth are no reproufes. For in thee, o Lorde, haue I put my truſte. For nowe was the full tyme come, that he ſhoulde willingly offre himſelfe to all open ſhame of the

Jerem. xi.

mat. xxvii

Jerem. xii. f

mat xxvi. c. Luk. xxii. g

Gen. xxxvii

Pſal. lxxii.

worlde, as one that shoulde shewe vnto his felowes a perfecte exaumple of pacient suffreaunce: bounde he was, stricken & beaten he was, bothe with blowes and buffettes, scourged he was, and all to spetten in the face. He had a wede of purple doen on his backe in the waye of mockyng and skorning him, and crouned he was with a croune of thornes, and beeyng contemned of Herode, he was in the waye of puttyng hym to worldly shame, sent backe agayne to Pilate in a white vesture, in a myserable lykenesse and pieteous to behold was he brought foorth to the people, and Barrabas was preferred before hym to bee pardoned and to escape. Nowe forasmuche as he willyngly suffred all these thynges for the redempcion of the worlde, accordyng to the foresayinges of the Prophetes, it oughte not to haue bred desperacion in you, but rather haue geuen you the more hope. Doeth not Hieremie lamente and bewaile these thynges, where he sayeth: The verai breath of our mouth euen the enoynted Lorde himselfe was taken in theyr nette, of whom we saye: vnder his shadowe we shalbe preserued emong the heathen. Heare ye againe thesame prophete lamentyng: He shall holde out his cheke (sayeth Hieremie) vnto hym that striketh hym: he shall be filled with wordes of reuilyng. In the assemblie or conuocacion of the Iewes, he was striken with a blowe of the bishops seruaunte. Of Pilates men he was striken with blowes and buffettes and with a rede: and yet made he no resistence. Nowe heare the prophecie of the Psalme: Upon my backe (sayeth he) the synners haue ploughed, they haue made long furrowes of theyr iniquitie. And the song of holy Elate is muche accordyng to thesame. The Lorde god (sayeth he) hath opened my eare, therfore can I not saye naie, nor withdrawe my selfe: but I offre my backe vnto the smyters, and my chekes to the nippers: I turne not my face from men rebuking me and spetting vpon me. Now whan ye reade the prophecie of thesame prophete in an other place, do ye not thynke your selues to see verai Christe hymselfe, scourged, spetted on, crouned with thornes, couered with a garmente, and broughte foorthe in presence to the people of the Iewes in the waye of mockage and skorne. For he writeth in manier folowyng: He hath neither beautie ne fauour, whan we shal looke vpon him, there shalbe no fairenesse: we shall haue no lust vnto hym. He is despised and abhorred of men, he is suche a man as is full of sorowe, and as hath good experience of infirmities. We haue reckoned hym so vile, that we hyd our faces from him, yea he was despised, and therfore we regarded hym not. Howbeit he only hath taken on him our infirmitie, and hath borne our peynes, yet we did iudge hym, as though he were plagued and cast down of god, and punished, whereas notwithstandyng he was wounded for our offences, and smytten for our wickednes. For the chastisement of our peace was layed vpon hym, & with his stripes are we healed. Therfore thus speaketh he of himself in the mistical psalme: As for me I am a wourme, and not a man, the verai skorne of men, and the outcast of the people. Neither hath the mistical scriptures kept silence of his croune of thorne. For vnto the first man Adam it was sayd: Cursed is the yearth in thy worke. Whan thou shalt tille it, thorne and briers shal it cause to budde to thee. Thesame that the earth was to the former Adã, thesame thing was the Iewysshe people vnto the second Adam. For thatsame earth beeyng so many sondrie waies tilled, prouoked and occasioned with so many benefites to bryng foorth good fruicte: it brought foorth thornes vnto their tiller.

Luke. xxiii.

Iren. iiii.

Psal cxxvii

Esai. l.

Esai. liii.

Psalm. xxi.

Gene. iii.

Now Christe was the spouse of the churche or holye congregacion, as ye heard

heard John also testifie, and the sonne of the Synagogue, being a murdrer of hir owne flesshe and bloud. Therfore in the misticall weddyng song the father calleth forth al mē to this cruell sight of the spouse being crouned with thornes. Goe ye forth, O ye daughters of Sion, and behold king Salomon in the croune wherwith his mother crouned hym in the daye of the gladnesse of his herte. Forsoth thatsame was an earnest and effectuall louer, whiche washed his spouse in his owne bloud, and knitte hir vnto hym with a bande and knot vnpossible to be vndoen. And this was thatsame daye of espousall, whiche he had with so great desire desired, so that to hym beyng so earnestly in loue, all delay and tariaunce semed long. Whan the lieutenaunte leaft nothyng vndoen that he myght doe to quitte Jesus, & to let hym goe, the chiefe men of the Jewes together with the people, cryed with murdreyng and rageyng voices out aloude: Awaye with hym, awaye with hym, crucifie hym, crucifie hym. And see howe Hieremie leaft not that thing vnmencioned, speakyng in the persone of Christe: I haue forsaken myne owne dwellyng place, and haue leaft myne heritage. My lyfe also that I loue so well haue I geuen into the handes of myne enemies: Myne heritage is become to me, as a Lion in the wood: it cryed out vpon me. But whatsoeuer thyng was doen vnto hym in the waye of open shame, that shall he turne into his glory. Herode sēt him backe again to Pilate clad in a vesture of white: & the people of the Gentiles shall in time cumming embrace him for their priest. The crue of soldiers did vpon his backe a robe of purple: they gaue hym moreouer a rede in stede of a sceptre: they set on his head a crounemade of thornes: Gods people shal acknowlage, and shall on theyr knees wurshippe theyr kyng, euen of suche a facion ouercumming and triumphing. Herode and Pilate play and daly together, castyng Jesus as a boule or a balle to and fro betwene them. But in the meane tyme they are made frendes wheras they were tofore at discorde and variaunce by mutuall hatered: and euen in theyr beray so doing, did they no lesse then ratifie Jesus to be a reconciler and pacifier of all thynges which are in heauen, and whiche are in yearth. Wherof Job prophecied in this maner. The Lorde reconcileth the heartes of the princes of the yearth. Nowe eftsons renewe ye all thatsame sight vnto your selfes by castyng it in your mynde, thatsame sight (I saye) which nowe this last day ye sawe with your iyes, that is to wete, Jesus goyng out to the place of execucion, & bearyng his crosse vpon his owne shoulders. Had he not geuen tokeninges ỹ it should so be, whan he did many tymes saye emong his disciples and the people.

Wholso doeth not take vp his crosse and folowe me, is not worthy of me. Forsoth thissame was the sceptre of the king of Jewes, that is to saye, of all men confessyng the thyng whiche Esai long and many a daye agonne, sawe vpon his shoulders, whan he sayed: And his kyngdome vpon his shoulder. A figure therof did Isaac represente so many hundred yeres past, whan he bore a faggot of wood vpō his shoulder for hymselfe to be slaine as a burnt sacrifice. But Isaac is safe vnto vs, a ramme only was slaine, that is to say, the materiall body of Jesus, whiche only could dye, but yet so dye, that it should within a beray litle time arise to life again. And slaine he was without the precincte of the citie: and that the thing should so be, Christe himselfe had signified tofore by the parable of the housbandemen or fermers, which after they had cast the sonne out of the vyneyarde, slewe hym. But long afore dyd

Mallctes. ii

Luke. xxii.

Hierem. xii

Luke. xxii.

Math. x. d
Mar. viii d

Esai. ix. b
Gen. xxii. b

Math. xx. d
Mar. xii. a
Luke. xx. b

Moſes ſignifie the ſame thyng, who as ye reade in the booke that is entitled
Leuiticus, cõmaunded the calf that was ſlain in ſacrifice for ỹ ſinnes of the peo-
Leuit. viii. ple, to be carryed forth without the precincte of ỹ tentes, & there to be burnt.
And takyng it in an allegorie, (that is to saye by the meanyng, and not by the
wordes,) was not Jeſus burned vp without the precinct of Hieruſalem, in
that he beyng enkiendled with the vnestimable fyer of charitie & loue tow-
Nume. xxi. ardes mankinde, offreed himſelfe vp altogether. Whã ye ſawe Jeſus hanging
of a great heighth vpon the tree of the croſſe, dyd not that ſame miſticall ſer-
pente come to your mynde, whom Moſes did in old time hang vpon a ſtake,
whiche ſhould be a ſafegarde vnto all that were ſtoungen with ſerpentes, yf
they did earneſtly and ſteadily caſt their iyes vpon the ſame. The iye of a man
is feith. And whoſoeuer ſhall earneſtely caſt this iye vpon Jeſus crucified,
ſhall immediatly be ſafe: yea & this veray thyng alſo did Moſes forſhewe
that it ſhould be, that the Jewes beholding Chriſt hãging on the croſſe, who
by his death gaue life vnto all creatures, yet neuertheleſſe would not beleue
Deut. xxviii in him. For in this maner ſpeaketh he in the Deuteronomie. And thy life ſhal
hang before thine iyes, and thou ſhalt feare both daye and night, & ſhalt haue
no truſt in thy lyfe. Ye ſawe hym hangyng betwene twoe theues, and doe ye
Eſai. liii. b not acknowlage the prophecie, that ſaied. And with the wicked was he repu-
Math. xx. b ted. Ye ſawe the derkeneſſe of night ſodainly ouercaſt in the middes of ỹ day
Luke. xxii d time from the ſixt houre vntill the nynth: Chriſt himſelfe ſaied and affirmed
Amos. viii. himſelfe to be the light of the worlde, and gaue knowlage ỹ the night drewe
nere at what tyme he ſhould be doen to death out of this worlde. And dyd
not Amos clerely prophecie this matter. And it ſhalbe in that day (ſaieth the
Lord) the ſunne ſhall goe downe in the noontide, and I will make the yearth
to be all ouercaſt with derkeneſſe in the daye of light. Neyther did Zacharie
hold his peace concernyng this matter, whan he ſayed: And it ſhall be in that
daie, there ſhalbe no light, but colde and froſte, and it ſhalbe one daie whiche
is knowen to the Lorde. Not daie nor night in their due time, in the euentyde
ſhall the light be. It was a day knowen to the Lorde which day the Jewes
Zach. xiiii. b knewe not by the markes therof. Daye was it not, becauſe that aboute the
houre of noontyde aroſe derkeneſſe: night was it not, becauſe that after the
nynth houre light came again. Than colde and froſte there was in the hertes
of the diſciples whan they fled euery manne his waye, and deſpaired, in the
noumbre of whom was Petur: who ferthermore abiured the Lord (that is
to ſaye, ſwore that he knewe hym not, nor had naught to doe with hym, nor
naught would he medle with hym,) while being throughly taken with colde
he taketh warmth and heate by the coles of wicked Jewes. Cõferre ye now
the thynges that were doen whyle Chriſte was hangyng on the croſſe. Whan
he thirſted, there was raught vp vnto hym wyne mixed with myrrhe, and
vyneagre withall: euen like as whan he ſhould bee hoiſgheed vpon the croſſe,
they offered hym wyne mixed with myrrhe. And did not the prophecie of the
Pſal. lxviii Pſalme tell plainly herof afore, where it ſayeth: They gaue me gaule for
my meate, and in my thirſt they gaue me drinke of vineagre. Ye heard the
Luke. xxiii. Phariſeis and the rewlers lyke conquerours ſpeakyng proudely agaynſte
him as he hãged on the croſſe, and emong other reuiling woordes laying this
alſo againſt him. He ſayed he was the ſonne of God, he putteth his wholle
truſt and confidence in the Lorde, let him nowe deliuer him yf he will haue
hym.

hym. See ye nowe how iuſtely the prophecie of the Pſalme did not onely fore-
ſhewe the verey thyng: but alſo did ſpeake euen the verey wordes of thoſe wic-
ked perſones, where it ſayeth: But as for me, I am a wourme and no manne: Pſal. xxii.
a verey ſkorne of men and the outcaſt of the people. All they that ſee me, laugh
me to ſkorne. they ſhoote out their lippes, and ſhake their head, ſaying: he tru-
ſted in God that he would deliuer him: leat him deliuer him if he wil haue him.
Ye ſawe the lambe, of whiche Eſai prophecied, not once openyng his lippes, Luke. xxiii.
but holdyng his peace at al oppробrious wordes, yea and moreouer praying
hertely for the cauſers and workers of his death, whan he cried. Father forgeue
them, for they knowe not what they doe. Nowe loke ye whether the pſalme did
not fore tell this thyng too. They ſpake againſt me with guilefull toungues, Pſal. cviii.
they coumpaced me round about with wordes of hatred, and aſſailed me with-
out cauſe. In ſtede of that they ſhould haue loued me, they railled againſte me,
and as for me I did praye. Ye ſawe hym faſtened to the croſſe with nailes, and
hang naked, his bodye ſtretched euerie waye to the vttermoſte. Heare ye nowe
a clere and plain prophecie of theſame. They perced my handes and my feete,
and they tolde all my bones. Ye ſawe the ſouldiers partyng emongſt them the Pſal. xxi.
garmentes of Jeſus whan he was crucified. And this poynte alſo foloweth
the prophecie of theſame Pſalme in thys manier. They patted my garmentes
emong them, and caſt lottes vpon my veſture: his other garmentes they par-
ted emongſt them: for his coate that was a whole piece in it ſelfe, becauſe it had
no ſeames that it might bee vnriept, they drewe lottes. Whan he was euen at
the poynte to yelde vp the ghoſt, ye heard hym saye with a ſtrong voyce: Father
I commende my ſpirite into thy handes, declaryng the prophecie of the pſalme Pſal. xxx. b
to had ſpoken afore of his death. Ye ſawe the twoo theues legges broken in fo-
re: and that Jeſus legges were not broken, becauſe he woulde by this ſigne
alſo declare hymſelfe to bee the true Paſchall Lambe, whoſe bloude hath made
free and hath deliuered from euerlaſting death al perſones that believe in him,
of whome there was a commaundemente geuen in the booke entitled Exodus:
Ye ſhall not breake any bone of hym.

Ye might alſo haue marked this poynte that he ouercame the ſtrengthe of
the worlde and Satan with the contrarie: with ſimplicitee he maiſtered craftī-
neſſe, with mekeneſſe he ouercame fierceneſſe, with humilitee he hadde the ouer-
hande of pompe and glorie, with courteous behaueour he ſubdued pryde, and
in lyke manier with the weakeneſſe of body he conquered the power of Satan.
For what thyng is more weake or feble then a man dying, and yet what great
ſtrength this weakeneſſe had, ye ſawe. Ye beheld and ſawe the ſunne ouercaſte
with derkeneſſe, the yearth to be caſt in a quakyng, ſtones to braſt one piece frō
another, graues to open, the vail of the temple to be cutte in ſoondre. Theſe Pſalm. cv.
thynges verely declared that his ſpecial great ſtrength, wherwith he thorough-
ly ſubdued the deuill, and the world, was preſtly and readily ſhewed forth at
the houre of his death.

And this thyng alſo had the myſticall Pſalme foreſhewed, where it ſayed: Abacuc. iii
Tell ye in the nacions, God hath reigned from the tree. And this thyng did
not the Prophete Abacuc leſue vnſpoken: His brightneſſe (ſayeth he) ſhal be as
lyght: hornes in his handes: there is his ſtrength hidden: death ſhall go be-
fore his face: and the deuill ſhall go out before his feete. Ye heare the hornes
or peakes of the croſſe, the febleneſſe wherof beguyled the prynce of this worlde.

For the lord Jesus had there priuely hidden his heauenly vertue and strength, to thende that he might oppresse the deuill: he led death in a triumphe, he made Satan to be openly knowen what he was, and made hym an open shewe: and
Iohn.xii.c his verai self before he should dye, foretold that this thing should so be, in that he sayed: Whan I shalbe exalted vp from the yearth, I wyll drawe all thynges
Deu.xxxiii. vnto my selfe. And the selfsame thyng did Moses signifie beyng nere the tyme of his death, although by derker woordes of a misticall sense. For whan he blissed the tribes euerie one by it selfe, and it was come to Joseph (who bare the figure of Christe) he sated: As of a firste borne ore is the beautie of hym, and his hornes as the hornes of the beaste Rhinoceros, with them shal he fanne the nations euen vnto the endes of the earth. So hath it ben thought good to the wisdom of God: that Christ should subdue the vniuersal world through the hornes or angles of the crosse. Neyther did the Prophetes leaue his buriall vnspoken of neyther. For Hieremie representyng the persone of Christe wryteth in this manier: My lyfe fell downe into the lake and they put a stone vpon me. For ye
Luke.xxiii knowe that he was buried in a sepulchre of stone, and that the mouth of the
Mat.xxii d monumēte was shutte with a mightie great stone, because no body should take
Mark.xv d away his corpse. On the preparyng daye well towardes euentide he was laied
Iohn.xix g in his graue: there did he rest all the Sabboth, that is to saye, whan the woorke of mannes redemption was nowe finished, and completed. Consider ye whether the prophecie did not foreshewe euen of thissame thing also: From the sight of iniquitie (sayeth the prophecie) was the righteous taken awaie, & his place shall bee in peace. Moreouer vntill the tyme of his death, he suffred hymselfe to be touched of the wicked: after his death he would not be handled ne touched of no body but of his frendes. Neither did he from that tyme forthward shewe him selfe to be seen, but only to his frendes. And of this matier had the aunciente prophecie of Jacob the patriarke, geuen a darke signification and tokenyng, who, whan he should dye, prophecied in this manier of Juda. Naye I shoulde rather saye of Christe: Thou layest a long as a lyon, who shall reise hym vp?
Gene. xlix. Furthermore lyke as it was his will to dye, and to bee buried, so that it shoulde not come to passe that he should rotte in his sepulchre, but that after tarying a veray shorte tyme, he should arise to lyfe agayn, was it not a thyng openly foreshewed of the prophetes: doeth not the holy ghoste speake after this manier in the fiftéenth psalme: Thou shalt not leaue my soule in hell, nor shalt suffre thy holy one to see corruption. No spieces, no swete baulmes doe geue this gifte, that a dead carkesse shall neuer putrifie, forasmuche as continuaunce of tyme doeth forweare the verai spices selfe, whiche tyme consumeth euen the monumentes, though they be of marble stone, but this gifte doeth resurrection geue, whiche geueth immortalitie, but all the whole figure of this matier did not Jonas the prophete many yeares sence plainly presente: The tempest was imputed
Jonas.i.b vnto him, and to the entent leste al ỹ compañie should perishe, he was headlong toumbled into the sea, to thende that by the losse of hym being but one mā, the tempeste might be alayed, wheras otherwise it threatened death vnto al the company. Christe dyed for the sauyng of all creatures, to the ende that he alone might pourge awaye the sinnes of all the people. Jonas was swallowed vp of a whale, and out of the bealye of thesame whale was he rendred againe on the thyrde daye after, otherwyse then all folkes loked for: Christe was layed in his graue, wherbence he promised that he woulde come forth on the thyrde daye.

For

For vnto the Jewes requiring a signe from heauen, he promised the signe of Jonas the prophete, and that hymselfe would after the exaumple of thesame Jonas, come forth on the thyrde daye out of the caues of the yearth. And howe many tymes did he repeate this thing to driue it into the disciples myndes, that he should dye, and returne agayn to life on the thyrde daie? And that thing had Oseas the prophete told long afore, who sayed: After twoo dayes shall he reuiue vs, on the thyrde daye shall he reise vs agayn to lyfe. Forasmuche therfore as ye haue hitherto seen all thynges agree together, the figures of the law, the forsayinges of the prophetes, the foretellinges of Christ himself, and finally the ende of thynges as they haue from tyme to tyme folowed and come to passe: howe happeneth that ye nowe, as men beyng halfe in a sloumbre or a dreame, are vnbelieuers, and doe not rather of thynges alreadie paste, coniecture thynges afterwarde to ensue? He tolde you afore, that betraied he shoulde be and deliuered to the Gentiles, that he should be bound, scourged, skorned, and crucified.

Mat. xii. c. Mar. xvi. Luke. xi. d John. vi. d.

Osee. vi. a

Not one iote of all these thynges but it hath come to passe. All the premisses ye haue seen, and dooe beleue them: but euen he the verai same man, told also afore that on the thyrd daye he would arise to life again, and that he would by the space of certain of dayes, shewe hymself not vnto the worlde, but vnto his disciples. Wherefore than do ye not credite those weomen which report them selues to haue been adcertayned by the Aungels, that he was arisen to lyfe agayn? Doth the frailtie and feblenesse of his body deceasse, so greatly offende you that ye nowe fall into vtter dispaire, as though al thatsame noble promises of his wer vtterly extinct and dead, concernyng his kyngdome, concernyng the power of heauen and yearth to be deliuered vnto the sonne, concernyng his ascending vp into heauen, and his returnyng fromhense vnto his father, concernyng his sittyng at the right hande of his father, of extendyng and spreding the gospel throughout all the nacions of the world, concernyng his glorious cummyng a little before the ende of the world, concernyng the immortalitie of the holy, concernyng the euerlastyng paines and tormentes of the wicked? Mai wete ye well, that death it was whiche opened the waye and entreaunce into the maiestie of all these thynges. Euen as ye haue seen hym dying and buried, so shall ye see hym returned to lyfe agayne, so shall ye see him ascending vp into heauen. Ye shall receyue the spirite of God: ye shal see the celestial power of god shewe forth it self in men of lowe degree, and of no learnyng ne knowlage worldly: ye shall see the light of the ghospell by meane of thesame persones in a litell tyme to spreade ouer all the world with his radiaunt beames. And that same Jesus, who hath here ben set at naught, spetted at, and had in derision, ỹ same Jesus shall all the world worshipe, as eguall with God the father, and an eguall partener with him in his kyngdome. Finally all mankynde without exception, shall see him in the maiestie of his father encoumpaced with coumpanies of Aungels, iudgeing the quicke and ỹ dead. And it hath pleased him that the cummyng of thatsame daye shoulde bee vncertayne to all creatures. In the meane season his wille was that his seruauntes shoulde care for nothyng but the kyngdome of the ghospell.

And all the premisses haue been foreshewed by the prophetes: they haue been marked and appoynted out by typures of Moses lawe: they haue been a great porcion of them, alreadie performed: neyther ought there any manne to

doubte

doubte but that all thynges shall in theyr due tymes bee presently shewed. These wordes of the Lorde Jesus mouthe, not onely stricken the eares of the saied twoo disciples, but also percyng and throughly sinking into theyr hertes, did so possesse them, that neither they felte the trauayle of the waie, nor tooke any markes of his face while he spake, nor yet remembred to thynke with themselues in theyr myndes, who is thilsame that hath the holy scriptures, and all the doctrine and lyfe of Jesus so prompte at his fingers endes, and the whiche doeth in suche wise hold vs stil, & moueth the verai bottome of our herte rootes with talke of suche efficacie and pith. This man did we neuer see enog the disciples, and yet doeth nothyng escape him, but he knoweth it. They dyd nomore but cast a fansie of loue vnto him halfe in a dreame, and hadde a great delite to learne Jesus of Jesus self. For neuer is he with better lucke or successe learned, then whan himselfe vouchesalueth to teache hymselfe vnto vs.

Theyr iourney beyng with this & other lyke cõmunication wel ouerpassed, they did now drawe nere to the litle towne called Emaus. Than Jesus, because he would the more enkiendle their desirefulnesse, feyned & made countenaunce as though he woulde not make any tariaunce at Emaus, but made as though he had yet somewhat ferther waie to goe, for the others, as men fallen in despaire had forsaken Hierusalem, and were in returnyng home into theyr owne countrey where they were borne, wheras suche persones as haue truelye beleeued in Christe, haue here in this world no parmanent citie, but doe by continual iourneyng make haste vnto thatsame other citie celestiall. But the saied two disciples, because they could not bee plucked awaye from suche a holy talkyng companion on the waye, they praye hym, they beseche hym for Goddes sake, they make al possible instaunte requeste vnto him, yea and in conclusion bothe with desyryng which wolde not haue any nay, & also with takyng and holdyng him fast by the cloke and vesture that he went in, wheras he refused so to doe, they compel him without choyce or remedie to take lodgeyng with them that night, now callyng hym by the name, maister, not that they knewe hym to bee Jesus: but because that by his meruaylous talke they conjectured hym to bee no common wayfaryng man. And this saied they vnto hym: Maister, thou hast hytherto shewed thyselfe a swete and frendly coumpanion on the waye, now shew thy self also a like geaste vnto vs. Why wouldest thou committe thyself to goyng of a ferther iourney. The euentyde now draweth fast on, and the sunne draweth well towardes setting in the west. Of veray good cause doe they hate the nighte, as many as loue Jesus: and yet ought not suche people to feare the nighte of this worlde, as haue Jesus to theyr coumpanion. And Jesus loueth to be prayed to doe the thyng, whiche he dooeth with glad will: partely to the entent he maye geue his giftes to persones iustlily deseruyng it, and worthi of it: and partely to teache vs a lesson, that a benefite or good turne is to bee put in the lappe, and will he nill he, to bee doon to the neighbour beeyng in necessitee. For some persons do in suche sorte offre a good turne to the neighbour, as thoughe they were in feare, lest the partie, to whom it is offreed, would not refuse it: and they geue it with suche a countenaunce, that they seme to geue it agaynst their stomakes. Jesus hereupon entreed the toune, and vouchesalued to vse their courteous entretenemente.

The texte. ¶ And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe hym: & he vanished out

out of their sight. And they sayed betwene themselues: did not our hertes burne within vs, while he talked with vs by the waye, and opened to vs the scriptures? And they arose vp the same houre and returned agayn to Hierusalem, and found the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Symon. And thei told what thynges were doen in the waye, and how thei knew him, in breakyng of breade.

The sayed twoo disciples beyng glad men of so great and noble a geaste, whā they had ministred vnto him all manier of thynges whiche are wont to bee ministred to geastes that are welcome to ones house: they also layed a table and made readie for supper, and as apperteined for men of their slender hauour, thei sette theron for hym suche poore parte as they had. The fare was competent & meane without any excesse: but aboue al thinges their countenaunces that they set theron, were good and frendely, & aunswerable to their moste sincere hertes. And now that Jesus was sette at the table with them, he tooke bread, he blissed it, and brake it, and than raught it forth to them. And because thei knewe this guyse to be as a thyng peculiarly vsed of Christ, and no man els, that he would before meate geue thankes vnto the father, and thā afterward he would breake it with his owne handes, and so distribute it emong his disciples: These twoo disciples (as it had ben) sodaynly awakened out of slepe, begonne bothe at once to thynke in their myndes vpon Jesus. And immediatly the impediment that had hitherto been therof, beyng now taken away, thei knew by that marke that it was veray Jesus in dede. And while that a certain sodain kynde of beyng amazed entred into their hertes, Jesus vanished awaie out of their sight. For after the time of his death forthward he did but a litle at once and after a sparing facion shewe hymselfe in presence: either for that the infirmitie of mortall men was not hable to abyde the maiestie of his bodye beyng returned to life again: or els because they might by litell and litell enure themselues to lacke the sight of his body, which was verai shortely after to bee had awaye from them to the ende they should now loue him after the spirite. Furthermore they haue perfect markes to know Jesus, but in the house, whiche is the churche or holy congregacion: they haue no sure markes of him, but whan himselfe reacheth forth vnto them the breade of the worde euangelicall. For he it is that openeth the yes wherwith Jesus is by sure markes and tokens knowen. On the waye had he broken and geuen them thatsame bread after a misticall sorte, whan he opened the scriptures vnto them. And the thyng that he had there dooen after the spirite, he did afterwarde renewe by a corporall and bodyly token. And whan Jesus was in body goen, they did now better see him, then at suche tyme whan he was in bodye present with them. Their yes were holden, because they beleued not. Now whan he is absent, they see him with the yes of their faith. After the departure of Jesus awaie from them, they ceasse not to talke of Jesus betwene themselues, saying: how happened, that it was so late ere we knew Jesus? A certayn kynde of slepe possessed our myndes: the blessyng of the bread, the breakyng and the geuyng of it vnto vs, was the firste thyng that did shake awaye thesame slepe: but had we not been as men half a slepe, we mighte of his verai talkyng with vs euen alwei haue coniectured that himselfe was Jesus, in that he did with such a long processe so meruailously tell vs so many thinges of Jesus. Whan he did in talkyng familiarly with vs on the waie, expoune vnto vs out of the scriptures the mysticall derke speakinges of the figures and prophecies: did not we fele a certain woondrefull feruentnesse of herte, suche as the

As he sate at meate he tooke breade and blissed it. &c

And their yes were opened. &c.

And they sayed betwene themselues: did not our hertes burne within vs?

talke

talke of the Scribes and the Phariseis doeth not engedre the like in the hertes of the hearers: But euen of such lyke sorte as this, are the lorde Jesus woordes woont to bee vnto suche folkes as heare them with a simplicitie. His woordes or sermons would pricke the conscience, it would moue the myndes with affections, it would rauishe, it would burne, it would enflame, and it woulde leaue certaine sparcles and stynges or priccles behind it in the hertes of the audience. And whan they had bothe the one to the other confessed plainly that they hadde bothe of lyke sorte been stricken in their hertes, & did not now any thing doubte but that he was veray Jesus self returned again to life: they streight waie lefte Emaus although the daie did nowe growe fast awaie, & with greate spede they gotte them backe again to Hierusalem, to thentent that they mighte make the other disciples also partakers of so great a ioye, and that by mutual conferring one with another, the feith of all the cumpanie might be confirmed. For the lord hath a great desire to haue the benefites of his free gift in suche wyse to be spred ferther and ferther abrode emong men: that through their mutuall doyng of good one to another, alwell charitie maie growe emong them, as also good desertes maie encrease in them, whiche God maie rewarde. They were slowe whā they leaft Hierusalem, because Jesus beyng one that kept talke with them, beguyled them of felyng any werinesse of the waie, and plucked out of theyr myndes, all desyre of beyng in theyr hosterie. But the gredinesse aswell of bearyng tydynges backe agayn of that that had happened, as also of knowyng againe on the other syde what had befalle to the others, made them as light as though they had had wynges on their fete, whan they returned backe again to Hierusalem. Whan they were come thither, they founde the eleuen Apostles: (for now had Judas ben abated from the noumbre of the twelue.) And with these eleuen there were many disciples mo present: who not tarying vntill these twoo had reported all theyr tale, leappyng of theyr owne mocion for ioye, made relacion to the same, that after the vncertain hope, whiche the women had fyrst of all creatures made vnto them of the lordes arisyng again from death to lyfe: there was present knowlage come that he was arisen in veray true dede. For (they sayed) he had appeared vnto Symon Peter. The woordes of this Peter, because he was of a principall estimacion emong the Apostles, had more credite with the disciples, then the wordes of women afore. For it pleased the lorde Jesus to cōforte this Peter first, and to confirme him with his presence, whō he knewe besydes the euill of vnbelief whiche was in the rest also aswell as in hym, to bee greued with the priuie knowlage in his conscience of forswearyng his maister. The twoo disciples aforesaied beyng glad men of these newes, doe semblеably on theyr parte also make relacion, howe whan thei were on the waye goyng towardes Emaus, there came a certaine man beyng of none acquaintaunce with them, and ioyned hymselfe together with them in coumpanie, in the lykenesse of a wayfaryng man, who by takyng an occasion had tolde and recited manye thynges of Jesus: repeatyng out of the bookes of Moyses & of the Prophetes, whatsoeuer thyng had been foreshewed concernyng Jesus, and also recityng what had fortuned, and what was afterward to happen: and how they had no knowlage of hym by any token till at last by the peculiar and speciall custome that he had euermore tofore vsed to blisse, to breake, and to geue bread vnto thē.

And found the eleuen gathered together.

And thei tolde what thinges had ben doen on the waie.

The texte. ¶As they thus spake, Jesus hymselfe stood in the middest of them, and sayeth vnto them: Peace

ye feare bee vnto you. It is I, feare ye not. But they were abashed and afrayed, and supposed that they had seen a spirite. And he sayed vnto the: why are ye troubled, and why do thoughtes arise in your hertes? Beholde, my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no fleashe and bones, as ye see me haue. And whan he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioye, and woondred, he sayed vnto them: haue ye here any meate? And they offred him a piece of a broiled fishe, and of an honey combe. And he tooke it, and did eate before them.

Whyle they with suche holy talkes as these, do on bothe parties counforte and glad themselues, some of them beleuing, and some yet still doubting: the Lorde Iesus sodainly entred in, whan the doores were all shutte, and was not seen commyng thither, but sodaynly was standyng euen in the middes emong them. For in suche lyke sorte do the angels soodainly appere visible, whan theselues will, and again soodainly vanishyng awaie whan them lyketh. And as good spirites whā they appere, are accustomed with frendly and amiable speakyng vnto men to take all feare out of them, to the entent that the weakenesse of mannes nature maye not bee any thyng dismayed or troubled: righte so the Lorde because he shewed himselfe visible bothe sodainly commyng in, and also in the euentide being now wered verie darke, he speaketh vnto them w an amiable salutacion, saying: Peace be vnto you. It is I, feare ye not. This speaking although it ought of good cause to putte awaye all feare: yet neuertheleſſe so great was the weakenesse of some of the disciples, that hauyng they? herte at they? verie mouth for feare, they dyd not beleue that it was Iesus, but supposed themselues to see some spirite. And he said vnto them: peace be vnto you. &c.

They had seen hym not long afore dead and buryed, they sawe hym not to had entred at the doore, but to had appered sodainly. Wherfore it coulde in no wyse synke in their hertes, that it was Iesus bodye that they sawe, but some spirite. For the common people reporte suche manier fables, howe ỹ the goſtes of dead folkes doe oftentimes appere to suche as they wyll, and to represent to mortall mennes yes a certain lykenesse of verie naturall bodyes, and yet not to haue any materiall and verraye body in dede.

Emong these was Thomas, who vnto the disciples reporting that they had seen the Lorde, had sayed playnly that he would neuer beleue it, except by puttyng his fingers into his syde, he hadde serched all the prientes and holes of the nailles and of the speare. Iesus therfore to shewe an vndoubtable trueth vnto them all, that bothe he was aliue, and also bare aboute with hym a veray reall body in dede, and not any other bodye then: thesame whiche he had caryed tofore, sayed vnto them: Why dooe ye yet feare me, as the sight of a ghoste, seeyng that ye playnly beholde me with your yes, and knowe my fauour of olde, and seeyng ỹ ye heare my voyce, beyng acquainted and familiar vnto you, & yet neuertheleſſe dooe thoughtes of vnbelief & mystrustyng arise yet still in your hertes, euen suche like as are woont to come commonly in mēnes myndes? Satisfie ye euery one of your senses: vieu and beholde you my hādes & my feete: they haue manifest prientes of the nailes: touche & handle ye my syde, it hathe the gashe of the speare, fele ye my bodye & come nerer me with your yes, & leaue ye suspectyng of any spirite. For a ghoste hath neither fleashe nor bones as ye see that I haue. That I entred in hither the doores beeyng shutte, that whan my wyll is I am seen, and whan my will is I am inuisible: it is not any blyndyng of mennes yes by any sleyght, but the gifte of the body beyng now made immortall. And euen suche lyke shal your body also be, after the

A spirite hath no fleashe and bones, as ye see me haue

the resurrection. Whan the lorde had by suche woordes as these taken awaye the feare from thē, and had put them in a comforte: he shewed forth vnto them his handes and his feete to be viewed: he opened his side that they might handle the manifest dientes of the woundes.

For it was the lordes pleasure to reserue thesame, to the entente that by those euident tokens he might than emong his disciples perfectly auouche the trueth of his humain bodye, and also that he maye in tyme to come at the laste daie of iudgement enbraide to the Jewes their vnbelief according to the prophecie, which sayeth: They shall see in whom they haue perced and made holes. Nowe whereas some there wer yet still, which did not plainly beleue it to bee thesame bodye that they had seen dead, but were in case that a certain inebriation (as ye would saye) of dronkenship or gladnesse did so holde theyr myndes, that they did neither perfectly beleue theyr owne yes, nor theyr eares, nor theyr handes (for oft tymes we be afeard to beleue the thyng whiche we doe rather then our liues wilbe to be true, as men fearing leste we should caste our selues into some fooles paradise, or false ioye wherof to bee anon after depriued again:) Jesus vouchesaluyng with all tokens of euidence to bee a Philician to their vnbelief, because there should no spiece of the lyke mistrustfulnesse remaine in vs, sated: Haue ye any thyng here that maie be eaten? For none there is a more vndoubted token or proufe of a man to be aliue, then yf thesame take meate. And therfore Jesus willed meate to be geuen to the damisell, whā she was called again to life, & semblebly also vnto Lazarus: not that we shall fele any hūger after that we be reised agayn to immortalitie: but because he wouldе (as that present tyme requyred) confirme and make euidente vnto his disciples, the veritie of his humain body. There wer present at that tyme in thesame place a good nūber of his disciples, and yet was there but verye small prouision of viandye. Therfore that that they had, they bryng forth, whiche was a morsell of fishe that had been bruiled, and a honey combe. Than Jesus in the sight of them al eate parte of the thinges whiche were set before hym.

He sated vn to thē: haue ye here any meate?

Math.xi. Marke.v.c Luke.viii. Johñ.xi.

The texte.

And he sayed vnto them: These are the woordes whiche I spake vnto you whyle I was yet with you, that all must nedes be fulfilled whiche were written of me in the lawe of Moses, and in the prophetes, and in the psalmes. Than opened he their wittes, that they might vnderstande the scryptures, and sayed vnto them. Thus it is written, and thus it behoued Christe to suffer, and to aryse agayn from death the thyrde day, and that repentaunce and remissyon of sinnes shoulde bee preached in hys name emong all nations, and muste beginne at Hierusalem. And ye are witnesses of these thynges. And beholde, I will sende the promise of my father vpon you. But tarye ye in the citie of Hierusalem vntyll ye bee endowed with power from on high.

And whan he had nowe made all their senses perfectely to beleue that he was no sighte of any ghoste, but a verai and a liuyng man, euen thesame, whō they had tofore seen bothe liuing and also dying: he taketh recourse vnto the holy scriptures, wherunto there ought credite to bee geuen, although the sēses of man should neuer so muche crye against it. Ye ought not (sayeth he) to meruaill at the thynges whiche ye see to haue been doen. The scripture cannot lye forasmuche as it hath been wrytten by the inspiracion of the holy ghoste. Whatsoeuer thyng hath hitherto been doen, thesame had been foreshewed and prefigurate afore in the bokes of Moses, in the prophetes, and in the psalmes. For euen I am veray he, whom the figures of Moses lawe did signifie: I am the man, of whom the holy prophetes promised so many thynges: and it is I,

whose

whose first springyng vp, whose progression or goyng forward, and whose cõsummacion, the misticall psalmes doe describe: And with no lesse trueth shall all the rest of thynges also bee perfourmed, which haue in thesame scriptures been foreshewed concernyng my returnyng into heauen, concernyng the spirite of God to be sent: who, after that this bodye of myne shalbe taken awaye from you, shall make you the more stedfast concernyng the ghospell to bee spredde throughout the whole vniuersall worlde, and concernyng the laste ende of this worlde. These are the thynges whiche I did so many tymes labour to beate into your heades, whan hauyng yet a mortall bodye subiect vnto death, I lyued conuersaunt emong you, beeyng also mortall. At that tyme had not the premisses setled in your hertes: now can ye not any longer doubte whan ye see my sayinges to agree with the misticall scriptures, and the cummyng to passe or sequele of thynges to agree with them bothe. Hitherto (as the tyme hath required) I haue tenderly borne with the weakenesse of your fleashe, and I haue with grosse proufes laied the trueth of matters before you. From hensforthe growe ye forwarde to a spiritual vnderstandyng of the scriptures. There shal ye frõ hencefoorth see me, there shall ye heare me. And because the misticall bokes are not vnderstanded, excepte God open our mynde and reason, Jesus opened vnto them, the yes of theyr herte that thei might reade, beleue, and vnderstãd, that was written in the scripture. For no man doeth vnderstande scripture, but he that dooeth beleue it. In this order (sayed Jesus) it hath semed good vnto my father to restore mankynde. And the thyng whiche he had decreed, hath ben set forthe by his inspiracion in bookes of holy scripture. The selfe same thyng hath been foreshewed by me before it was doen: neither was it possible that it should any otherwyse come to passe, because the determinacions of God are immutable, and the holy scriptures can as litle skille to lye, as the selfe spirite of God, by whose instincte they haue been wrytten. By death, and by open shame of the crosse, the waie did lye vnto glory: it was necessarie that I shoulde arise again to lyfe on the third daye, to the ende ye might know your selfes to haue a Lorde and an aduocate beyng a liuelman, and one that from henfoorth shall dye nomore. And thesame your aduocate beeyng admitted into heauen, shall from theuce send vnto you the spirite of god. Than muste ye in the name of Jesus Christe preache repentaunce of the lyfe past, and the remission of all synnes without the keepyng of Moses lawe. Thesame remission of synnes shall bee geuen to all people through euangelicall feith onely. I haue suffred the peines in the behalfe of all creatures: leat them no more but beleue, and they shall attaigne the state of innocencie. And these thynges muste be preached, not onely to the Jewes, but also to all nacyons of the worlde: but yet prouyded alwayes, that ye begynne firste with Hierusalem. In Jewrye was I borne, & there haue I wroughte miracles: at Hierusalem haue I taught, and suffered death. Emõg this people shall ye fynde hertes by meanes and wayes nowe already prepared vnto feith. Vnto these people shal ye renewe the memorie of the thynges whiche ye haue seen an heard. My doctrine whiche I firste receiued of my father, and than taught vnto you, ye shall poure out again into them. The world will gainsaye and withstand your testimonie, lyke as it did vnceassauntly crye out against me. But I (as I haue heretofore saied) will from my father sende vnto you the spirite, whiche he long agone promysed by the prophetes, that he woulde sende, whan he spake by the mouth of Johell. And it shall bee: I shall hereafter

Than opened he their wittes that thei might vnderstãde the scriptures. &c

And that repentaunce & remission of synnes shoulde bee preached in his name.

And behold I will send the promise of my father vpon you.

Johel. ii. g Psal. xiii. d

hereafter poure out my spirite vpon all fleashe: and your soonnes and your daughters shall prophecie: whiche spirite holy Dauid also did wishe for, whā he saied: Sende thou furth thy spirite, and they shal be created: and thou shalt renewe the face of the yearth. That same spirite shall make you strong & inuincible against all terrours to bee shewed of this world. The same spirite shall moreouer geue you eloquence whiche no creature shall bee hable to gayneseye: he shall also geue you power to worke miracles, in sorte that your testimonie concernyng me shall bee a thyng of condigne pith and efficacie. Ye in the meane tyme vntil than, bee ye in perfecte quiete and rest with your selues, and beeyng congregated together in one coumpainie, remayne ye in this citie of Hierusalem, begynnyng there the concorde and vnitie of the churche that shall spryng vp: and exhorte ye one another with holy communications, deuoutly prayeng, and geuyng thankes vnto God, vntill that same spirite come from aboue, who shall enstructe and arme you with power and strength celestial.

But tarrye ye in the citie of Hierusalem vntill. &c.

The texte. ¶ And he led them out into Bethanie, and lift vp his handes, and blissed them. And it came to passe, as he blissed them he departed from them, and was caryed vp into heauen. And they worshypped him, and returned to Hierusalem with great ioye, and were continuallye in the temple praysyng and laudyng God.

And lift vp his handes and blissed them.

Herupon after that Jesus had by soondry euidente prouffes confirmed the veritie of his resurrection: he led his disciples into Bethanie, and beeyng euen now readie to departe from hence into heauen, he lift vp his hādes and blissed them, representyng euen in this verave poynte also therāple of the patriarkes and of Moses. And in the same instaunte, while he wisheth well vnto his disciples, he was lifted vp from the yearth, and in sighte of them al was carryed vp into heauen. Than the disciples fallyng prostrate on the grounde worshipped the Lord, lookyng after him with theyr iyes as long as they might. But muche more did thei looke after hym with their hertes, after that his bodye was taken awaye from their iyes. The premisses thus executed and dooen, they returned to Hierusalem, accordyng as the Lorde had enioyned them, and returne thei did with great ioye. For nowe had feith shaken of from theim all sorow and heauinesse: and assured hope of the promises did geue thē cherefulnesse. In the meane season thei wer muche and oftē in the temple, as men euen thā alreadie offreing euangelicall sacrifices, praysing and magnifying the bounteous goodnesse of god towardes mankynde, and rendryng thankes vnto hym, for that he had decreed freely to geue suche high benefites vnto mortall men, through his sonne.

And wer ētinuallye in the temple, praysing & laudyng god.

FINIS.

To the moste vertuous Ladie and moste gracious Quene Katherine late wife to the moste noble kyng Henry the eight of moste famous memorie deceassed, Nicolas Udall your highnesse moste humble seruaũt wisheth healthe, and all prosperitee in Christ.

When I cõsider, most gracious Quene Katerine, the greate noumbre of noble weomen in this our time and countreye of Englande, not onelye geuen to the studie of humaine sciences and of straunge tongues, but also so throughlye experte in holy scriptures, that they are hable to compare wyth the beste wryters aswell in endictynge and penninge of godlye and fruitfull treatises to the enstruccion and edifiynge of whole realmes in the knowleage of god, as also in translating good bokes out of Latine or Greke into Englishe for the vse and commoditie of suche as are rude and ignorannte of the sayd tounges, I cannot but thynke and esteme the famous learned Antiquitee so ferre beyonde these tymes, that there cannot tustelye bee made any comparison betwene them. Cornelia a noble matrone of Rome throughe longe conuersacion and continuaunce with her learned housebande, was in processe of tyme so well learned & so eloquent, that hirselfe was the chiefe & principall instructrice and bringer vp of hir two sonnes Caius Gracchus, and Tyberius Gracchus in all their learning, and made thesame at lengthe so fyne, that they yet to this daye remayne registred in the noumbre of the absolute and perfecte Oratours of olde tyme. We reade of one Amasia in Rome a woman so well spoken & so fine of toungue, that beynge on a time indicted and arrained of a grieuous offẽce, she so wittily, so pithythly, and with suche grace made answer for hirselfe: that all the whole benche & Courte then presente, iudged her, for ỹ mere respecte of her eloquence and witte in that present perill and ieoperdie there shewed, worthy by theyr whole cõsentes & sentences, to be quit and discharged of the law for that crime. Hortensia the daughter of Quintus Hortensius, & brought vp continually frõ hir cradle and tendre infancye in the house and companye of suche a noble Oratour, came at lengthe so nere to the perfect eloquẽce of her father, that she was hable in publique hearing to make oracions, and thesame of so pithythye a sorte, that where the noble weomen of Rome were on a time sore tared to departe with their golde, & iewels toward certayne necessarie charges of that cõmon weale: Hortensia came before the cõmissioners to speake in the behalfe of the matrones, & with her exquisite talke obteined a mitigacion almoste of the wholle tare whiche the sessours had afore agreed vpon, and appointed vnto the weomen to contribute.

These exaumples of eloquence in weomen, lykeas they are but verye fewe in noumbre, so are they thynges of no suche highe excellencie to be merualled at. For what great matier of woondre is it that emong so many thousãdes three or fower should be founde hable to speake before a iudge in open audience: or what straũge case is it to be reputed, if some one or two weomẽ haue ben foũd wittie or learned in the Latine toungue beynge their owne native language, which euerie carter and handicraftes man than spake, though not all thinge so

kindely as the learned men and Oratours dyd. What high matier of praise and commendacion is it, if a fewe weomen being either wiues or daughters to excellent fine Latine men, could in continuaunce of a greate manye yeares speake Latine well: yet are these weomen specialy chronicled in histories as notable, yea and syngulare exaumples worthy perpetuall fame and memorye for their wytte, learnyng, and eloquence. After these heathens, Hierome in his Epistles writeth speciall high praises and commendacions of Eustochium the mother, Paula the daughter, and Blesilla the daughters daughter: of whiche euerye due were passyng well seene not onely in holy scryptures, but also in Latyne, Greke and Hebrewe: whiche toungues they learned exactely in a verye shorte tyme, & excelled in the same. The like testymony he geueth of Marcella a verye noble woman in Rome, whome he reporteth to had in his time so well profyted in the knowleage of holy scriptures, that after his departure from Rome, yf there were any doubtefull question or any poynte of difficultee concernyng scripture: all folkes would resorte to hir as to a iudge hable and also sufficient to decise any matier of coutrouersie or ambiguitee that happened emonge them. But this knowleage extended no ferther then to the priuate edifyinge of theyr owne selues with a very fewe others, and the same in suche places where Latine was their mother toungue and their natiue language. But nowe in this gracious and blisse full time of knowleage, in whiche it hath pleased almighty god to reuele and shewe abrode the lighte of his most holy ghospell: what a noumbre is there of noble weomen (especially here in this realme of Englande,) yea and howe many in the yeares of tender virginitie, not onely aswell sene and as familiarlye traded in the Latine and Greke tongues, as in their owne mother language: but also bothe in all kyndes of prophane litterature, and liberall artes, exactly studyed and exercised, and in the holy scriptures and Theologie so ripe, that they are able aptely, cunnyngly, and with muche grace eyther to endicte or translate into the vulgare toungue for the publique instructio and edifying of the vnlearned multitude. Neyther is it nowe any straunge thing to heare ientle weomen in stede of moste vaine communicacion aboute the moone shynyng in the water, to vse graue and substantiall talke in Greke or Latine with their housebandes of godly matiers. It is now no newes in Englande to see young damysels in nobles houses and in the Courtes of princes, in stede of cardes and other instrumentes of idle trifleing, to haue continually in theyr handes eyther Psalmes, Omelies, and other deuoute meditacions, or els Paules epistles, or some booke of holy Scripture matiers, and as familiarlye both to reade or reason therof in Greke, Latine, Frenche, or Italian, as in Englishe. It is nowe a common thing to see young virgins so nourysled and trained in the studie of letters, ỹ they willingly set all other vayne pastimes at naught for learninges sake. It is nowe no newes at all to see Quenes and Ladies of moste highe estate and progenie, in stede of Courtly daliaunce, to embrace vertuous exercises of readyng and wrytyng, & with moste earneste studie both erely and late to applye themselues to the acquiring of knowlage, aswell in all other liberall artes and disciplines, as also moste specially of God and his moste holy worde, wherunto all christen folkes, (of what estate or degree so euer they be,) ought to the vttermoste of their possible powers, moste principally and moste earnestly themselues to geue & dedicate. But what a great cause of publique reioycyng (o lorde) maye it be, ỹ in this time of Christes harueste, euerie good bodye moste busily applyinge the

worke

woꝛke of his vocatiō to wardes the inning of the loꝛdes ꝛoume, some by instruc-
tyng the youth, some by teachyng scholes, some by pꝛeachyng to their simple
stockes, some by godly inducing of their families, some by wꝛytyng good and
godly treatises foꝛ the edifying of suche as are willing to ꝛeade, and some by
tꝛanslating good bokes out of stꝛaunge toūgues into our vulgare language
foꝛ the helpe of the vnlearned: the most noble weomen of bloude and estate
ꝛoyall, are no lesse diligent tꝛauaillours then the best, (in any of the aboue na-
med offices mete foꝛ their sexe,) ne take any mauier skoꝛne oꝛ disdeigne in ẏ la-
bour of dꝛawing this haꝛuest home, to bee ioyned as ẏ like fellowes with in-
feriour persons of moste lowe degꝛe and condicion. Howe happie art thou, o
England, foꝛ whose behouse and edifying in Chꝛiste, Quenes and Pꝛin-
cesses spare not ne cease with all earnest endeuour and sedulitee to spende their
tyme, their wittes, their substaunce, and also their bodyes. And in this behalfe
lyke as to your highnesse, moste noble Quene Katerine, as wel foꝛ compoſyng
and setting foꝛth many goodly psalmes and diuerse other contemplatiue me-
ditacions, as also foꝛ causyng these paꝛaphꝛases of the moste famous clerke
and moste godly wꝛiter Eꝛasmus of Roterodam to bee tꝛanslated into oure
vulgare language, Englande can neuer bee able to render thankes sufficiente:
so may it neuer bee able (as her desertes require) enough to pꝛaise & magnifye
the moste noble, the moste vertuous, the moste wittye, and the moste stu-
dious Ladye Maries Gꝛace, daughter of the late moste puissaunte and moste
victoꝛious kyng Henry the eyght of moste famous memoꝛie, and moste derely
beloued syster to the king oure soueraigne lorde that now is, it maye neuer bee
able (I saye) enough to pꝛaise and magnifie hir Gꝛace foꝛ takyng suche great
studie, peine and tꝛauaill, in tꝛanslatyng this paꝛaphꝛase of the said Eꝛasmus
vpon the gospel of John at your highnesse speciall contemplation, as a noum-
bꝛe of right well learned men woulde bothe haue made courtesie at, and also
would haue bꝛought to wurse fꝛame in the doyng. O how greatly maie we
all glozy in suche a pierlesse floure of virginitee as her Gꝛace is: who in the
middes of Courtly delices, and emiddes the enticementes of woꝛldly vanities,
hathe by her owne choice and election so vertuously, and so fꝛuictefully passed
her tendꝛe youth, that to the publique comfoꝛte and gladfull reioycing whiche
at her byꝛth she bꝛought to all Englande: she doeth nowe also conferre vnto
thesame the vnestimable benefite of fꝛetheryng bothe vs and our posteritee in
the knowleage of Goddes woꝛde, and to the moꝛe clere vnderstandyng of
Chꝛistes gospell. O royal exercise in dede of virginly education. O vnestimable
and pꝛecious fꝛuite of maydenly studies. O noble succesſe of pꝛincely spending
the tyme, especially in a womā. O zele of pꝛouokyng Gods glozy woꝛthy im-
moꝛtalitee of fame and renoume. Foꝛ what coulde be a moꝛe manifeste argu-
mente of myndyng the publique benefite of her countrey, what coulde bee a
moꝛe euident pꝛofe of her will and desyꝛe to dooe good to her fathers moste
derebeloued subiectes, what could be a moꝛe plaine declaracio of her most con-
staunt purpose to pꝛomote Goddes woꝛde, and the free grace of his gospell:
then so effectually to pꝛosecute the weoꝛke of tꝛanslatyng whiche she had be-
goonne, that whan she had with ouer peynfull studie and labour of wꝛyting,
cast her weake body in a gꝛieuous and long sickenesse, yet to the intent the di-
ligent Englishe people shoulde not bee defꝛauded of the benefite entended and
ment vnto them: she committed the same weoꝛke to Maister Fꝛaunceise

Maiet doctour in the facultee of diuinitee with all celeritee and expedicion to be finished and made complete. That in case the kynges maiesties moste royall commaundemente by his moste godly iniunccions expressed, declared, and published, (that the sayed Paraphrases shoulde within certaine monethes bee sette foorthe to the Curates and people of this Realme of Englande) hadde not so preuented her grace, but that she might ekfones haue put her syle to the poolishing thereof: where it is nowe alreadie veraye absolute and perfecte, it woulde than emong the rude and homely doinges of me and suche as I am, none otherwise haue glyttered, then clothe of golde empowdred emōg patches of canuesse, or Perles and Diamoundes emong peoblestones. But in the meane tyme, to what learned man maye not the seduliteē of suche a noble princesse bee a spurre and prouocacion to employe the talente of his learnyng and knowlage to the publique vse and commoditee of his countrey? To whō maye not this moste notable exaumple of so vertuous a Lady, be an occasion to shake of all sluggishenesse, and to yeld vnto the common weale of Englande some condigne fruicte of his studie and learning? To what idle loiterer maye not this mooste excellent acte of a kynges daughter and the same a kynges sister bee a shame, and reproche of negligence? To what persones (be they neuer so ignoraunt or vnlearned) maie not this mooste earnest zele of a princesse of suche highe estate, bee an effectuall prouocacion and encouragyng to haue good mynde and wyll to reade, heare, and embrace this deuout and catholyke Paraphrase so plainly and sensibly translated, and so graciously by her offred, and (as ye would saie) put in all folkes handes to be made familiar vnto them? Beseechyng therfore almighty god that it maie in the hartes of all good Englishe people take no lesse place, ne woorke any other effect of godly knowleage and innocent liuing, then your highnesse in procuryng these trāslacions, and the said Ladie Maries grace on her partie also haue ment it: I shall sembleablye be a continuall peticioner to his diuine Maiestee, longe yeres to preserue bothe your estates: you, to the procuring of many such good translacions for the edifying of simple people in Christes discipline, and her to the doing of many lyke actes for the publique vtilitee of vs al, wherby ye maye botheof you atteygne in this woorlde condigne fame and renoume with perpetuall memorie emong men, and after this lyfe a croune of immoortall glorye and blisse in heauen eternally there to raigne with Christ and his holy Aungelles. Amen.

To the moste renoumed Prince/ Fo. iii.

Ferdinando Archeduke of Austriege, and brother to Charles the fift, the Emperour of the Romaynes.

Erasmus of Roterodam wysheth
health.

THe laste yere, moste gracious prince Ferdinando, I tooke on hande to write a paraphrase vpon the gospell of saincte Mathewe, more at the vrgente request of the moste reuerende Lorde Mathewe, Cardinall of Hedune, then of myne owne mynde, partly because the greate excellencie of the woorke by a certayne reuerente feare withdrewe my mynde from medlinge therwithall, partlye also forasmuche as there was besides this, many and sundry difficulties, the whiche mighte abashe my weakenesse (whiche did acknowleage his owne inhabilitie) from medlyng with a treatise so farre aboue my power, so that me thought I was vtterlye dispatched of all suche kinde of wrytyng: yet all this notwithstandyng I am compelled (I cannot tell how) after the same sorte to declare the ghospell of saincte John, partely by the successe of my former bolde enterprise partly by the auctoritie of certayne noble personages, whose desire, if I should not satisfie, I might be thought very vnkynde, and wicked also yf I should disobey their commaundementes: yet was it not vnknowen vnto me howe muche more full of godly maiestie this present gospell was, the whiche for the moste parte doeth trauaile in the declaracion of suche secrete misteries, as vnto the nature of God doeth appertaine, and the wonderfull copulacion of the sayed nature vnto ours by his incarnacion. For what is he that canne by very imaginaciō, comprise how that God the father, beyng without beginning, doeth continually beget God the sonne: in to whom the begetter doeth so wholy powre out him selfe, that yet thereby he is nothyng diminished, of whō also the sayed sonne is after suche wyse borne, that yet thereby he is nothyng secluded: againe how that from them bothe, the holy ghoste doeth so procede, that there continueth a perfit copulacion of one nature emōgst them, without any confusion of the distincte proprietie in persons? Who can by witte atteyne to knowe by what coniunccion the omnipotente and vnspeakeable nature by incarnacion, did couple mannes nature vnto hys: so that the selfesame whiche euermore had bene very God of the lyuyng God begotten, was also very man borne of the virgin Marie? In the declaracion of suche matters, in the whiche oftentymes, the bare transposing of one woorde is an haynous offence, what lybertie can a Paraphrase haue? Aboute all this I did perceyue that I muste go, if I did prosecute my purpose, ouer places incumbred with many and sundry difficulties: hedged and diched, parted and diuided with fluddes, and gulfes, ouer the whiche it should not be possible to passe by reason of thickets, and standynge moates. For there is none of all the gospels that hath eyther mo, or more harde questions to be solued, either in whom more vehement studie hath been bestowed of the old and excellent autours: finallye in whose exposicion the interpreters do more varry and discent, the whiche verilye I doe not thinke mete to be imputed to their dulnesse or lacke of learnyng, but either to the ob-

ſcurite of the ſtile or elles to the diffuſenes of thinges conteyned therin. There were beſides theſe, other peculiar difficulties in the ſayed matter, becauſe that all the wordes which the Euangeliſt doeth attribute vnto Chriſt, are intricate with enigmaticall queſtions, the whiche if a man ſhoulde expreſſe in wyſe of a paraphraſe, ſuche thinges will not agree with their anſwer, ỹ did not perceiue to what purpoſe Chriſt did ſpeake ſo. For many thynges be ſpoken of Chriſt, after ſuche a ſorte, that he knewe well that they neither coulde, neither woulde he that they ſhould be perceyued vntill the concluſion of the thyng dyd declare his sayinge: Furthermore in aſmuche as it is the office of a Paraphraſe to expreſſe that thing that is briefely ſpokē, and in fewe wordes couched, with more copy & plēty of wordes, I could not obſerue ỹ due meaſure of time. For wher as it is read that our lorde did kepe his maundy vpon the night time with his diſciples, & at the ſayed time to haue waſhed their feete, yet after the ſame maūdy he had ſo long cōmunicatiō with his diſciples, that it maye be thoughte a wonder that he had time to ſpeake ſo manye wordes, namelye ſeynge that the woordes of the other Euangeliſtes do declare that manye other thynges alſo wer bothe ſaied and doene by hym the ſame nighte: wherfore dewe meaſure in tyme could not be obſerued of me, whiche ſhould declare at large all the ſayed thynges with more copy & plenty of wordes. Finallye this Euangeliſt hath a certaine peculiar kynde of ſtile of his own. For he doth knit his ſtile as thoughe it wer ring & ringe ioyned & linked togither, ſumtime with contrary mēbres, ſumtime with like, ſumtime with one ſelfe thyng ſūdry tymes repeted, ſo that a paraphraſe is not able to expreſſe ſuche pleaſaunte elegance of his ſtile: I meane ſuche places as this: *In principio erat verbum, & verbum erat apud deum, & deus erat verbum.* In the beginning was the worde, and the worde was with God: & God was the worde. In theſe .iii. places worde after worde, & God after God is pleaſaūtly repeted. And byanby repetyng agayne the beginning, he concludeth the ſentence. *Hoc erat in principio apud Deum.* Theſame was in the beginninge with God: & again: *Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil.* All thynges wer made by theſame, & without theſame was nothiug made ỹ was made. *Quod factum eſt in ipſo vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebre eam non comprehenderunt.* In him was the life, & the life was ỹ light of men, and the lighte ſhineth in derkenes, and the derkenes did not cōprehend it. In theſe it doeth appeare how that euery membre of the ſentence doeth alwaye repete the former, ſo that the ende of the former begynneth the latter: & ſuche a lyke thyng may be perceiued here, as the Greke Eccho is wōt to repreſent: but as touchynge theſe thinges, ſumthyng haue I ſpoken in the argumentes of the Euāgeliſtes goſpels and Epiſtles. This peculiar grace and elegancie of ſpeche, I perceiued well could haue no place in my paraphraſe. Therfore although I did perceiue theſe and many other like difficulties, yet I toke vpon me this buſye piece of worke, ſeyng that ſo many and noble men did by theyr exhortation, encourage me thereto, & by auctoritie enforce me: ſpecially becauſe the good ſucceſſe of my former dewtie and obedience, rather than any preſumpcion, dyd bolden me to theſame. For I had not onely good ſucceſſe foraſmuche as the gentyll reader for my trauayle and paines doeth thanke me, but alſo foraſmuche as Charles (of al Emperours ỹ for this eight hundreth yeres hath reigned in this world, both of moſte puiſſance, if we beholde his large dominion, and alſo the moſte vertuous, if we conſider beſides his other very imperiall qualities, his feruēt

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affeccion and zeale towardes religion and godlynes) hath this my paynes (for vnto him I did dedicate it) not only by countenaunce and wordes, but also by letters both full honorably and louingly wryten, certified me that it was most thankfully accepted of his grace, whereupō me thought it conuenient that seing Mathew was to the Emperour Charles dedicate and preseted: John should be vnto Ferdinando, the other and second Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promising me that it shal come to passe, that like as my former labour by Charles good fauour did wel prōcede, & had good successe, so shal this my present endeuour by the gracious fauour of Ferdinando, procede & haue lucky successe. These be two names in our tyme moste fortunate, a couple of brethren in these daies moste lucky. Neyther is it to be doubted, thinke I, but ỳ the fauour of God wil prosperously set forth the godly purpose of suche so godly disposed princes. For a man maye (as I thynke) haue a good opinion in them, in whom beeyng yet of tender age, the excellente fruite of vertue doeth satisfy ỳ great expectacion the whiche (if I might so call it) the blading tendre age did put vs in comfort of. For in your very chyldage, there appered in you a certayne straunge and meruelous towardenes of suche prudencie, moderacion, mekenes, integritie, deuocion and godlines that euery mā did hope that your grace woulde be a wonderfull excellent prince in euery condicion perfite and absolute. And now as touchyng the publike hope, that al the whole world hath cōceyued of you, like as hitherto you haue not frustrated it, so haue you brought to passe that nowe when you be come to the age of more discrecion, it doeth appere that you will not onely contente and fulfill the sayde hope and expectacion, but also the desire of all men to the bittermoste. My litle treatise of a Christian Prince, suche as it was, for many dayes agoe when ye were a young man, you caused all studious persons to lyke, in asmuche as ye dyd vouchesafe to reade it. And this present worke dedicate vnto your graces name, you shall likewise cause to be lyked, seing that of all yōg mē in our time you be the floure, and for manyfold considerations vnto all the worlde moste derely beloued, neyther shall ye so do eyther to aduaunce your glorye and renoume, eyther to procure me any benefit or commoditie, for neyther your noble estate, neyther suche a sober and moderate nature doeth couet or looke for the prayse or commendacion of man, neyther my minde or fantasie doeth seke any thyng els, then the fauour of Christe, but that those for whose furtheraunce these paines were taken (and for all men in generall is my paine bestowed) more plentifully might haue cōmoditie ther by. For suche as be of their owne nature commendable, haue then especiall profite and singuler commoditie, when they ouercum all malice, and be thought worthie the fauour and commendacion of all men. To this present purpose maye your grace muche helpe, if you declare this my present worke compiled by my payne and studie, for to haue bene not reiected of your graces maiestie. For it is not to be feared, I truste, leste your graces wysdome geue credence vnto them, the whiche peraduenture will saye when they shal vnderstande a paraphrase vpon the ghospell to be dedicate vnto prince Ferdinando, what should a laye prince and a younge manne do with the gospelle And wil make cauillacion & saye ỳ I geue frogges wine, as the Greke prouerbe speaketh. As thoughit wer to be thought that only suche do present princes wt mete giftes, ỳ which bryng vnto them bokes written in barbarous tōgue, conteyning matters of huntyng, kepyng of dogges, and horses, of in-

ghnes for warre, yea & mafortune of diſſing & carding. Verily I am in a contrary opinió: for I deame that where the euangelical and heauenlye philoſophie is thought to be to all, of the hyghest, lowest, and myddle eſtate, wonderfull profitable, yet it is to none more neceſſarie, then to the ſupreme heades & powers of the worlde. For the more weight, charge, & burden, that they ſuſteyne, the more daungerous the ſtormes, that appertaineth vnto them for to caulme and aſſuage, the more manyfold occaſions they haue whereby good wyttes well inclined by nature, and well inſtructed by education, maye be marred and corrupted, ſo muche the more it is semyng that they ſhoulde be inſtructed and armed more diligently then the reſte, with the moſte godly and infallible preceptes of holy doctrine: for ſuche cannot offende without the great damnage of the whole worlde. It is the peculiar office of the prelates to nouriſhe ỳ people with plentifull and abundant foode of the euangelicall doctrine. For the which cauſe they be called paſtours and herdes in ſcripture. I graunte all theſe to bee true. Yet the poete Homer of the moſt cõmendable chriſtian auctors is commẽded, & not vnworthily, becauſe he calleth a kyng, a herd ouer his people: howe muche more then it is mete ỳ this name & title agree with euery chriſtiã prince. A prince doeth not preache & teache the goſpell, but he doeth obſerue, practiſe, & fulfill it, & yet doeth he after a ſort teache it, whoſoeuer doeth kepe & obſerue it. But how can he fulfil it if he knowe it not? how ſhall he know it, excepte by diligente and frequent readyng he peruſe it, except with a great ſtudie he profoundly print it in his memorie? whom behoueth more ſtedfaſtlye to beleue ỳ the celeſtial king is gouernour of this worlde, vnto whõ nothing is vnknowen, whoſe eyes no man can deceiue, whoſe power no man can reſiſte, who ſhal iudge euery man accordyng to his merites, then the ſupreme powers, whiche by reaſon of their power do dreade no man, and can if they liſt eaſilye deceyue whome they liſt: whiche if they treſpaſſe any thyng, bee not cited to appere at any mortall mans conſiſtory, but be commended alſo oftymes for their miſdedes? In whoſe myndes ought it to be more depely grauen that after this preſent lyfe (wherof the kynges theſelues haue no aſſuraunce, no not aſmuche as of an houre and whiche no man can enioye long) there is to come another lyfe, that neuer ſhall haue ende: in the whiche indifferentlye without reſpecte of eſtate, or dignitie, (ſauing that the ſtrayter iudgement ſhallbe to them, ſtraiter accõpt ſhal they make, ỳ which in this worlde hath ſurmounted other in roume office, and auctoritie) euery man ſhall by the ſentence of the moſte righteous & iuſt iudge (whoſe iudgemẽt no man ſhall eſcape) reape ỳ croppe of that, which he hath ſowen in this preſẽt life, neither ſhall anye eſcape but that either for his good dedes he ſhall receyue the croune of eternal glory and bliſſe, or elſe for his offences be committed to euerlaſtyng fier: in whoſe myndes (I ſay) is it more neceſſarie this thyng to be depely infixed, then theirs, whom al kynd of proſperitie and flatterye of man, doeth prouoke both to ſet their aſſiaunce in thynges preſent, & to forget what is hereafter to come? In whoſe memorie is it requiſite more depely to be printed, that Chriſt hath plainlye threatened vs in theſe wordes, (wo be to ỳ riche, & the high powers of this worlde, which hath their comfort in this worlde) than in theirs whiche haue plentie, and ſtore of all ſuche thynges, wherby mans minde is corrupt & degenerate. In whoſe eares is it more cõueniẽt diligently to be beate that euery man ought warely to beſtowe his talent which the lorde hath committed vnto him, in the waye of vſurie, for

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the lordes auauntage, and wil cal euerye man to make accoumpte thereof, then theirs whiche by reason of their power committed vnto them by God, may at their pleasure, either profit most, or displofit most in this worlde. Who ought more, assuredly to beleue that all men be they neuer so puissant & in high auctoritie, can of themselues do nothyng, & that all thynges that be good & commendable, do come of God, of whom al thinges ought to be desired, that maye by christian petition lawefully be desired, and that vnto him the whole glory and prayse of all that we prosperously do in our affaires ought only to be attributed and ascribed, then they whom the worlde doeth commende and magnifie by reason they haue suche thinges as Christ taught should be despised. Who because of certaine vaine and fantastical apparent shadowes of thynges ỹ seeme cõmendable, ỹ base sorte doeth in maner regard and worshyp as goddes. Who ought more thorowly be persuaded, ỹ sternnes is hated of God, that iniurie ought not to be reuenged by iniury, ỹ nothing is more commendable thẽ peace nothing more acceptable to God then meakines & clemencie, then suche whome so muche busynes dayly doeth prouoke to vnquietnes, to warre, & reuengyng of displeasures. In whose minde oughte it more depely be printed, ỹ neyther for desire of life, neither feare of death, it is lawfull to swarue from honestie ỹ in this present life no man oughte to loke for to be rewarded for his merites & deserues, seyng that in the nexte worlde no man shall be defrauded of his dewe reward, then in the mindes of princes, whom so manye prouocatiõs, so much troublesome busines, so many occasions doeth ofte and many tymes entise & allure to dishonestie. Verely such a minde vpon whiche ỹ general felicitie or miserie of the whole worlde doeth depend, ought with weightie & profoũd persuasiõs of philosophy be armed: whereby it maye vpryghtly & nothyng shrinking, perseuer against all policies and engines of this worlde: but suche doctrine whiche doeth so peyse the minde that it be not tossed by the waues and surges of fortune, and worldly busines, no other wyse then the balans do the staye the shippes in tyme of tempest, can neither more conuenientlye, neither of more certayne veritie, neyther yet of more efficacie and power be collected out of any other wooyke, then the ghospel of God. If ỹ profane princes, forasmuch as thei must commonly trauaile in worldly affaires, & maintenaunce of publique trãquillite and reste, cannot alwayes obserue suche thynges as they perceiue, and iudge to be most conuenient to be kepte & obserued yet at the least if the euangelical doctrine be profoundly rooted in them, they shal be able to do this, that forasmuche as liethe in them to do, they shall alwaye endeuoure themselfes to approche nigh vnto ỹ performaunce of Christes preceptes, & litle or nothing swarue from theyr marke. This thyng as we desire that it may appeare in all such as be gouernours of this worlde, so most gracious prynce Ferdinando, we greatly hope to se it in you, whome we haue known from your childeage hitherto, to haue been maruelously geuẽ to the readinge of the gospell for you were not wont, whyle the priest is at seruice, to spende your tyme either in superstitious kind of prayers, eyther vnfruitful iãgling as the moste parte of nobilite doth, but to opẽ the testamẽt, & reuerently to se what the epistle & gospel of that day doeth instructe & exhorte you to do. Neyther do we doubt but that this example of your childage, you haue muche encreased by encrease of age. Neyther do we mystrust but that in tyme to come in euery place, many other will folowe this your exaumple. For like as an infection of vice taken at the

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example of men of estate, doeth spedely crepe vnto many: euen so the example of vertue, if it haue his beginning of renoumed persons, will soone be well lyked of all men. In what estimation the worde of God was had in old time, may euidently appere by those rites and ceremonies as yet be vsed in the churche, lefte vnto vs of old antiquitie. The boke is adorned truly with gold, iuery, & precious stones, reserued & laied vp deuoutly amongst ỳ ie wels. It is not brought forth ne caried in without greate reuerence. The gospeller desireth licence of hym that doeth execute, that he maye rede and pronounce it. After that, ther is caused an holy perfume by censing of frankincense, of stacten, the droppyng of mirrha, of mirrha it selfe, and of the powder of the herbe galbanum. The forehead and brest hath the signe of the crosse made vpon them, glorye is geuen to the lorde downe to the ground, euery man ariseth and standeth bolte vpright, the heades be bare, the eares attentife, the iyes full of reuerence. At the name of Iesus as oft as it is mencioned, the knees be bowed downe to the ground, after all this with great reuerence he holdeth the boke before his brest, and carieth it about, euery man doeth kisse it, and at the laste it is reuerently layd vp emongest ỳ reliques. What other thyng doeth these ceremonies meane, or put vs in remembraunce of, than ỳ nothing ought of christian men to be more regarded, more derely beloued, more reuerently handled, then that celestiall doctrine, whiche Christ hath preached vnto all persones: the whiche for so manye hundreth yeres ago, the consent of the whole worlde hath allowed, the whiche against this worlde, and the prince therof, maketh vs to prenaile: but like as wurthely the vain and misordred deuocion of the Iewes is reproued, whiche Iewes doe greate reuerence vnto the booke of their lawe the olde testamente, in layng pure and cleane clothes vnder it, kneling downe to it, and worshipping it, not once touchyng it, but with cleane and vndefiled handes, (where as such thinges as their lawe doeth chiefly teache them, they wickedly contemne and despyse) so it is to be perceyued of vs, that we be not as vndeuoute in keping and fulfylling the ghospel, as we be superstitious and scrupulous obseruers of the rites and ceremonyes. For what doeth it auayle to haue the booke adourned with Iuorye, siluer, golde, and sylke, if our lyuing bee polluted and infected with such vice as the ghospell doeth so straytely forbid: if our soule bee decked with no vertue accordyng to the ghospell: what can the booke auayle vs bome before our hert, if the doctrine of it be not in our herte and mynde: what seruice doeth the perfume and odour caused by censyng, if that his doctrine bee contemned, if our lyuyng haue a dayly pestilent sauer: what the better be we to bowe downe our necke to the booke, if our lustes obstinately and with stiffe neckes repine at his preceptes: what doeth it profit and auayle vs to rise vp, and to stand bare headed, if al our whole life be such that it declare openly that we despise the doctrine of the ghospell: howe dare ye be so bolde as to kisse the boke that the ghospell is in, the whiche beeyng subiect to lecherye, to auarice, to ambicion, to sensualitie, and yet, do defile and dishonest the admonicions of the ghospell: howe dare he kysse the booke that teacheth nothyng but peace, but mekenesse, and charitie, the whiche despysyng Christes doctrine is wholy consumed with enuie, replenished with hatred, boyleth in anger, inflamed with desyre to bee reuenged, furious and madde against his neyghbour, the whiche also (so his mynde maye bee satisfied) forceth not by wood battayle to set all the worlde by the eares together-

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howe dare he be so impudente as to embrace and worshippe this holye booke, the whiche in all kinde of liuing and conuersacion is vtterly geuen and married vnto this worlde, whiche as a mortall enemy, the doctrine of the gospell doeth detestate and abhorre: with cleane handes and verye reuerentlye we vse to touche the holy boke of the gospell, and with filthy myndes doe we despise the preceptes of the gospel: why doe we not rather lay thē to our hert: why doe we not kisse them with mind and pure affection: why do we not here boe we down our neckes: Certain there be that hath hanging about their necke, and carie the about with them a part of S. Iohns gospell, as a remedie against diseases, and suche other heuy misfortunes. Why doe not we rather beare aboute with vs the doctrine of the gospell in our mynde, the whiche maye remedy al disease of synne and vice: I doe not discommend any ceremonies, I doe not raile vpon the deuocion of the simple people: but plainly, thā will these saied thinges profit vs, if we put in practyse that thynge whiche the visible signes putteth vs in remembraunce of. If we be true christien men, that is to saye, yf we vnfainedly profesle the doctrine of the gospell, let vs inwardlye in our myndes practise all suche thynges as in these signes is outwardly represented vnto vs. I haue heard saye that it is a fashion in some places that the prince shall at the ghospell tyme stande holdyng a naked sweard in his hand, the rest laying their handes vpon the hyltes. Howe shall he defende the ghospell with the swearde, whose mynde doethe hate the gospell, whiche is wholy affectionate vnto the vanities of this worlde, in whose opinion nothyng is lesse regarded then the excellente precious perle of the ghospell, of whome nothynge is more hated, then that whiche Christe taughte onely to be coueted: He that pouleth the people, that oppresseth the poore, that by warre defaceth all both good and badde, he that is the occasion of manyfolde calamities, for whose vaine glorye so muche mannes blouddeis shedde, dooeth he, I saye, drawe his sweard to defende Christes gospell withall: let him first be made at one with the gospell, lette him cutte awaye his vicious and naughtie appetites out of his mynde with the swearde of the gospell, and then yf he lyste, lette hym drawe his sweard against the ennemies of the ghospell. But these thynges haue I spoken, moste renoumed Prynce, in the waye of aduertisement, without reproche of any person. I open the matter onelye. I reprehende no person: and the more boldelye vnto your grace I wrote thus, because no kynde of suspicion at al, of any suche faulte or enormitee, can be suspected to be in you. There bee none, Byshoppes except, that of congruence ought to liue more after the gospell then Princes. But they oftentymes by simplicitie vnder an assemblaunce of deuocion be deceyued. For by the perswasion of suche whiche be thoughte the perfite professours of religion, they ofttymes esteme it a poynt of great perfeccion, if they daily saie ouer their praiers the which they call their mattens, if they see a masse euery daye once. The whiche thinges as in a lay prince and a young man also, I graunt is a certaine token & signe of a well disposed mind, yet be there many other thinges ŷ which do more straitly appertayn to a christē princes office thē these. For if he foresee that no stormе of warre arise, that the publike libertie be not diminished ne violated, that the poore comminaltie bee not compelled to famishe, that no naughty officers be made and permitted, in my opinion he shall do a more acceptable seruice to God, then yf he should saye these praieres. vi. yeres together. yet do I commende the said thinges if that whiche is more

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principall bee couple and ioyned therto. But and if a prince do ſuppoſe that he lacketh no portion of godly perfection, putting his confidence in the obſeruacion of thoſe thinges, ſettyng a part ſuche thinges whiche do peculiarly appertain vnto a kynges office and dutie, plainly that is the confuſion of all religiõ, that is the ſubuerſion of the common welth: and they that geue ſuche councel do neither geue profitable nor holſome councell for the prince, neither yet for his ſubiectes. It is a good dede to heare ſeruice, if thei be pure ẏ do it: but how can I cum in pure life vnto the ſacrifice doen in remembraunce of the true and higheſt prince, the which for to redeme his ſeruauntes beſtowed his own life, if through my fury, my vain glory, and negligence, ſo many thouſande men bee eyther vexed or vtterlye periſhe? I thinke it not nedefull to ſhewe that for the moſt part princes be neuer at more leiſure, neither leſſe carefull, then when thei be at diuine ſeruice. What great thyng is it, if a prince ſaye thoſe prayers at an houre preſcribed therfore, whiche cannot haue ſufficiente tyme and leiſure to order and diſpoſe thaffayres of a common wealth? A prince ſhall pray inough at full, if he ſaye daily and recite from his hearte, the notable prayer of the wyſe kyng Salomon. Lorde geue me wiſdome and knowledge how to behaue my ſelfe vnto thy people. Or the other prayer muche lyke vnto the ſame, the whiche the wyſe man, as I remember, reciteth in the boke of wiſdome. Geue me wiſdome whiche is euer about thy ſeate, that ſhe maie be with me, and labour with me, that I may knowe what is acceptable in thy ſighte, for ſhe knowethe and vnderſtandethe all thinges, and ſhe ſhall leade me ſobrely in my workes, and preſerue me in her power: So ſhall my workes be acceptable, and then ſhall I gouerne thy people righteouſly, & be worthy to ſitte in my fathers ſeate: who can haue knowledge of thy vnderſtandynge and meanynge, except thou geue wiſdome, and ſende thy holy ghoſt from aboue, that the waies of them which are vpon earth, maye be reformed, that men may learne the thinges that are pleaſaunt vnto the? This wiſdome that this moſt wiſe young mã deſireth to haue, may a man chiefly fynde in the holy ſcripture, if a mã liſt vnfainedly and with a godly curioſitie ſeke to haue it. Otherwiſe, howe is it cũ to paſſe that chriſten mens behauiour and maners partely bee decayed into a conuerſacion worſe then the Gentiles or Ethnickes were, partly degenerated into a certaine Judaical ſuperſticion, but by reaſon that the doctrine of the ghoſpell hath not been had in regarde? Notwithſtandyng to ſaye the very trueth, in all tymes there hath been euer ſum, of whome the goſpell hath beene hadde in due honoure and reuerence, yet neuertheleſſe for this fower hundred yeres paſt, the liuely heate and feruencie therof, hath been greatlye abated with the moſt part. Wherfore the more we ought to the vttermoſte of our power, endeuour our ſelfe that euery man for his parte do reuiue thiſſame ſparkle of heauenly fire again, the whiche the eternall veritie Jeſus Chriſte our Lorde hath ſent down into the earth, wiſhyng nothyng els but that it maye be feruentlye kyndled, and in great circuite to ſpreade it ſelfe abrode, and be ſet all on fyer.

In this our tyme when mans condicions be ſo corrupted and of ſo great diſſencions in opinions, wherby at this houre all thinges be confounded & out of order, whither ſhall we rather flee to haue redreſſe, then as S. Hilarie doeth well admoniſhe vs, vnto the moſt pure fountaine and well ſpring of holy ſcripture, wherof the moſte pure and vndefiled part be ẏ goſpels. Neyther oughte the goſpel to be miſlyked of the ſupreme powers for this cauſe, as thoughe it

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vyd as sum saye, cause suche to be sedicious and disobedient, whose parte and duetie is to bee obedient vnto their princes: nay it rather profiteth princes in this pointe, insomuche as it doeth teache them to execute the true offices of princes, and not to be tirauntes, and causeth the people moze gladlye to obey euery good prince, and moze quietly to tollerate and beare with the bad. Finally the gospell is not to be blamed, if any man do not vse all of the best, that thing whiche of his nature is moste excellent, and the very best. It is called the gospel of peace: reconcilyng god and vs to vnitie, and secondlye couplyng mutuall loue and amitie betweene eche of vs together. If any man stumble at this stone, let him blame hymselfe and not the gospell. There is no power that man hath, no policy, no cõspiracy or coniuracion together, that is able to banquisshe & oppresse the veritie of the gospel, whiche moste mightily setteth furth it self, when it is most greuously persecuted. But as touchyng these matters I feare me I haue heretofore spoken inough and to muche. Now that this paraphrase may with the moze fruite bee red, after I haue spoken a worde or two of the euangelistes entent and purpose, I wyll make an ende. After that the lyfe and doctrine of our Lord Jesus Christ by thapostles preachyng and the other Euangelistes wrytinges was spred at large ouer all the world, the Euangelist S. John whome Christ so notably loued, after all the other toke on hande to write this present gospell, not so muche for thentent to compile the historie of the gospel, as to make rehersall of certaine thinges omitted by the other euangelistes, because they semed not vnworthy to be knowen: But the especiall cause why that he wrote this gospel, men suppose was to set forth & confirme the godhead of Christ against the heresye, whiche euen in those daies (as euill weedes emongest good corne) begun to spring, and namely against the heresye of the Cerinthians, and Ebeonites, the whiche beside other erronious doctrine, preached that Christ was nothing els but man only: nether that he was in any wise before he was borne of ỹ virgin Marie. Now it was very necessarie that the worlde shoulde knowe and beleue Christe to be bothe very god, & very mã: of which twoo, the former article doeth principally helpe to inflame the loue of man toward him: for the better we knowe a thing, with the better will we do loue it: secõdarily it doth cause vs to haue moze feruẽt courage to folowe the steps of him. For who will attẽpt to folow & coũterfait ỹ thing which is doen of an aungell by a vision & appearaunce only & not in very dede: furthermoze like as it is hard to obserue ỹ thinges which he cõmaundeth, euẽ so the thinges be excedyng excellẽt that he promiseth: it was therfore requisite also, that his godhed should not be vnknowen, to thentent ỹ we might haue cõfydence ỹ he vndoubtedly would helpe his seruaũtes whõ he after such sort did loue, neither will defraude them of his promise, ỹ which is able w a becke to do what him list. The Euãgelistes ỹ wrote before S. John, made in maner no mencion of the diuinitee of Christe. For I thynke this to bee the wysedome which S. Paul vsed to speake emõgst ỹ perfit, emõgst the rest professing himself to know nothing els but Jesus Christe & him to be crucified. Wherfortune as then ỹ time did not suffer so inexplycable a misterie to be put in wryting to al mens knowledge, lest it should be had in derisiõ of ỹ wicked, because they could neither beleue it, neither vnderstand it. For in other matters also the olde auncient auctours as oft as they make mẽcion of heauẽly thinges, doe vse to speake both very seldome and very reuerently therof, beeyng moze copious in suche

thinges

thynges as doe more profite and appertaine to godly lyuing. The Apoſtle S. Iohn was conſtrayned therfore by the vndiſcrete boldenes of the heretikes, more plainly & euidently to affirme both the natures to be in Chriſte, like as by the bolde preſumpcion of the Arians, the catholyke fathers were inforced more preciſely to diſcuſſe certaine thinges as touching theſame matters wher as they would rather not haue medled with the diffinicion of ſuche matters, whiche both doeth greatly paſſe the capacitie of mannes wittes, and cannot be determined without great daunger and perill. But as for this matter not without conſideracion it was reſerued for S. Iohn ſo wel beloued of Chriſt, and ſo well worthy, whome as he that is the well of all wyſedome dyd loue aboue the reſte more feruētly, ſo is it to be beleued that theſame did more plentifully reuele and open certain ſecretes and miſteries vnto hym (if I maye ſo cal him) his ſo wel beloued dearlyng. Him therfore ſo derely beloued of Chriſt, let vs all profoundly and groundely vnderſtand, that we for our part may be the louers of Chriſt. Well of this one thing and no more, I will put the reader to acknowleage, that in this preſent Paraphraſe I folowe the mynde of moſte allowed olde autours, but not in euery place, neyther in euery thing: for they themſelues do often diſcent emong themſelues, yet do I alway ſincerely and faithfully, declare and bring forth that, the which me thinketh is the moſt true ſence & meaning, for as muche as I dyd perceiue that the olde auctours contendyng againſt the opinion of heretikes, haue wreſted ſome places ſomething violently to their purpoſe, yet it is not my mynde that any manne geue more credence to this my Paraphraſe, then he would geue to a commentarye, if I had wrytten one vpon it, notwithſtandyng a Paraphraſe is a kynde of a commentarie. As for allegories in the whiche I perceiue the olde auctours to haue been very ſcrupulouſly and ſuperſticiouſly diligente, haue I not medled withal, but very ſeldome, neyther more copiouſly then me thought conuenient. Farewell redoubted prince, & with all your endeuour, fauour and ſette forth the glory of the goſpell, ſo almightie Chriſt of his part graciouſly aſſiſt you in all your deſyres.

Yeuen at Baſile, the yere of our Lord.
M.D.xxiii. the .v. daye of
Januarye.

¶ Saint Johns lyfe wrytten by Saynt Jerome.

Ohn the Apoſtle whom Jeſus loued right well, beyng the ſonne of Zebedeus, and James the Apoſtles brother, whom after the Lordes deathe Herode had beheaded, wrote his ghoſpel laſt of all ꝑ reſt, being deſired thereto by the bychops of Aſia, both agaynſt Cerinthus, and diuers other Hereſtickes, but principally agaynſte the opinion of the Ebeonites, whiche euen than arose, which Ebeonites auouche that Chriſte was not before Marie: by reaſon whereof he was enforced to ſhew euen his diuine natiuitie. They ſaye that beſydes this, there was an other cauſe of his wrytyng, becauſe that whan he had red the volumes of Matthewe, Marke, and Luke, he well allowed the texte of the ſtory, and affirmed that they had ſayd the trueth, but had only made their ſtory of one yeres actes, in whiche after the imꝑiſoumente of Johñ, Chriſte ſuffered. Wherfore omitting that yeres actes, whiche were ſufficiently entreated of all three, he shewed ſuch thynges as were done before Johñ was imꝑiſoned. Whiche thyng may euidently appeare to ſuche, as ſhall diligently reade the volumes of the ſower goſpels: the whiche thing alſo doeth take awaye the diſagreyng that ſemeth to be betweene Johñ and the reſt. He wrote beſides the premiſſes one Epiſtle, which beginneth thus. That which was from the begynnyng, which we haue heard, which we haue ſene with our yes. ꝛc. The other two which begin. The elder to the welebeloued Lady and her children. ꝛc. And the elder to the beſt beloued Caius, whom I loue in the trueth. ꝛc, are affirmed to haue been written of Johñ the prieſt, whoſe ſeuerall toumbes at this daye to be ſene at Epheſus, and many ſuppoſe that there are two memorials of this ſame Johñ the Euangeliſt, of whiche matter we will entreate, after we ſhall by order come to the lyfe of Papias his ſcholler. In the fowertenth yere than, at what tyme Domicianus after Nero ſtyred vp the ſeconde perſecution, Johñ being baniſhed into the Ile of Pathmos, wrote ꝑ reuelation, which is entitled the Apocalipſis, which Juſtine the martir, and Irenæus doe make commentaries vpon. But after Domician was ſlayne, and all his actes reuoked by the Senate, becauſe of his ouermache cruelte, he returned to Epheſus, in the tyme of prince Nerua: and continuyng there vntill the tyme of the Emperour Traiane, he inſtituted and gouerned all the churches of Aſia, and there continued tyll he was impotente for age. He dyed the three ſcore and eight yere after the paſſion of the Lorde Jeſu, and was buried a lytle beſyde the ſame Citie.

The paraphrase of Erasmus

vpon the gospell of sainct John.

¶ The first Chapiter.

Because the nature of God doeth passe beyond measure the weaknesse of mans wit, although in other thinges it be right good and of quicke sight, yet that diuine nature can neither be perceiued with our senses, as it is in dede, ne conceyued in mynde, imagyned nor expressed with woordes. And although in thinges create, certain apparaũce of godly power, wisdome, and goodnesse is shewed, and so it commeth to passe that the similitudes brought foorthe of those thinges, whiche we dooe sumwhat perceyue with our senses and witte, maye bringe vs into summe small and shadowelyke knowlage of incomprehensible thinges, that we may behold them as it were in a dreame and a cloude, yet that not withstanding no similitude maye bee taken out of any thinges create, whether ye behold the Aungels, the woorkemanship of the heauens, or els these inferiour bodies, whiche although they bee familiare to our senses, neuertheless we cannot fully perceiue them: no similitude I say, canne bee brought foorth of any of these forsaied thinges, whiche maye in all poynctes agree to the reason and nature of those thinges, of the whiche for to attaine the knowelage, those comparisons are brought in place. Therfore it behoueth manne to apply all the study of his minde to this, that he may rather loue the goodnesse of God, then meruail at, or comprehende his highnesse, whiche neither Cherubin or Seraphin dooeth fully attayne to. And although God cannot but bee meruaylous in all his woorkes, yet he had rather be beloued of vs for his goodnesse, then to be meruayled at for his excellẽcy. But the more full knowlage of the diuine nature is reserued in the worlde to come for theym, whiche haue purged the eyes of their herte here, through godlynesse of innocent lyfe. No man knoweth the father as he is in dede but the sonne, and suche as the sonne will manifeste him vnto. Therfore to serche the knowlage of Goddes nature with mans reason, is presumptuous boldenesse: to speake of those thinges that cannot bee expressed with woordes, is madnesse, to geue iudgemente therof, is wickednesse. If we haue grace in the meane while to beholde any parte therof, it is more truely comprehended with pure faith, then with the helpe of mans wisedome. And in the meane tyme it is enough for to attayne eternall saluacion, to beleue those thinges of God, whiche he did openly sette furth of himselfe in holy scripture, by men chosen for that purpose, whiche were inspired with his spirite: and suche thinges as he hymselfe afterwarde being conuersaunt in yerth, opened to his disciples: and last of all hath vouchsaued to declare manifestly by the holy gost to the same disciples chosen for that entent. To beleue these thinges simply and truly, is christen wisedome, to reuerence these thinges with a pure hert, is true religion: By these thynges to goe forewarde vnto the meditacion of an heauenly lyfe, is godlynesse: to continue and perseuer in these thinges, is victorye: to haue had the victorie by

these thinges, is the whole summe of felicitie. But for man to serche of godly causes with mans reasons ferther then these thinges, is a certaine perilous and wicked boldnes. And although it semed to be enough ỹ was bothe truly preached and set furthe in writinge of the other Euangelistes, whiche declaring in order the natiuitie of Jesu Christe as concerning his manhed, life, & deathe, did affirme him to haue the true nature of man: and ferthermore by declaringe his sermones, rehersinge his miracles, and resurrection from death, did so declare his godly nature as that time required: speaking nothynge all that while of his diuine natiuitie, by the whiche he was borne by an vnspeakable waye of his father without beginninge: and refreynynge also to call him manifestly by the name of God, to thintente that neyther the trueth should be hidden from those that were godly disposed and easy to be taughte, neither occasion should be geuen to the weake and vntaught Jewes to go backe frō the doctrine of the ghospell, whiche had vtterly perswaded themselues by the tradicion of their elders, and also out of Moyses holy bookes, that the name of God couldenot bee rightfullye attributed but onelye to God the father, whom they had alwaies wurshipped. And besides that also leste the gentiles, whiche did wurshippe innumerable goddes, yea goddes made of men, should haue taken occasion to continue in their peruerse errour, if they had perceiued that in the ghospell the name of god had beene made common to many, which thinge the eares of the Jewes not hable to receiue this mistery (as thinkinge that name to bee appropriate but to one) at the firste could by no meanes haue borne. And the minde of the Gentiles beynge broughte vp in the opinion of many goddes, coulde not at the firste bee perfectly taughte, that there were thre deuided in proprietie of persones, of the whiche thre euerye one was very God: and yet thre was but one God, by the occasion of one godly nature, whiche was common to all thre equally. Yet thus it hath pleased God that to thintente the faith of the ghospell shoulde bee the more stablished he, woulde haue it declared to mankinde by litle and litle, as shoulde beste serue the time and mans capacitie. So the nacion of the Jewes did wurshyppe God the father deuoutly many hundre the yeres, beinge ignoraunte bothe of the sonne & the holy goste. And the sonne of God himselfe whan he was here in yerthe a very man, and (as we can witnes) did hungre, thirste, slepe, sorowe, wepe, was displeased, & had compassion, longe suffred to be reputed for none other but manne, yea euen of his owne disciples. Also after his resurrection he would haue them ignoraunt in some thinges. In so muche that by the holy goste he did not open all thynges to them, but those thinges onelye, whiche helped forwarde the perswasion and beliefe of the euangelical doctrine and saluacion of mankinde. For considering that the nature of godly thinges is incomprehensible, yea to the highest wittes of men or Angels, and the profession of the gospel pertaine the indifferently to all men, the heauenlye father hath opened vnto vs so muche of godly thinges by his sonne, as he hath willed to be sufficiente for the obtainynge of our saluacion. Therefore it comethe of a certaine perilous presumpcion to affirme any thyng of the godly nature more then that whiche either Christ himselfe, or the holy goste haue opened vnto vs.

The texte. ¶ In the beginning was the worde, and the worde was with God, and God was the worde.

But because in these daies, as the wheate of gods worde hath growen in

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the hertes of good folkes, so also the eoshie of the wicked hath ouergtowen, whose cursed presumpcion hath brafte out so far, that some hath not ben afraide to take from Iesu Chriſte his manhed, bringing in ſtede of man, a vain viſion & ſimilitude of man: Some contrariwiſe would take from him his godhed, falſely saying that his beginning was but than, when he was borne of the virgin Mary: because they being blinded with yerthly affections, couldе not attain the mystery of Gods counsaill, howe very God tooke vpon hym to be very man, that one person ſhoulde bee both, that in the meane while nothing ſhould be withdrawen from the immutable nature of god, and yet the perfectneſſe of his manhed ſhoulde ſtill remain. I ſhall therfore ſet forth ſum thinges more plainly in the gholpell, ſo much as the ſpirit of Chriſt hath vouchſaued to open vnto me, and aſmuche as he had thoughte ſufficiente to obtein ſaluacion by, thorow the faith of the gholpell. But as I began to ſay, forasmuche as there is nothing any where emonges all the thinges that euer God made, wherof we may make compariſon whiche can throughly agree with the truth of the godhed, I muſt (though improperly) vſe the termes of thinges that our vnderſtãding is acquainted with, to thintent that I may geue ſome knowlage to other, of thinges whiche paſſeth all mens vnderſtanding and vtterance. Therfore as holy ſcripture calleth God that moſt excellent minde, whiche mind is both greater & better then all thinges that can be imagined: euen ſo it calleth his onely ſonne, the woord of that minde. For although the ſonne bee not the ſame that the father is, yet he is ſo very lyke the father, that a man may ſee the one in the other, that is to ſay, the father in the ſonne, and the ſonne in the father. But the reſemblaunce of the father, & the ſonne, whiche in mans generacion is many waies vnperfit, is moſte perfit in God the father and his ſonne. And there is nothinge which dooeth more fully and euidently expreſſe the very ſecretye of the minde, then the true declarynge of it by woorde, for that is the very loking glaſſe of the minde, whiche cannot be ſeen with bodely yes. And if we couete to haue any man knowe the will of our minde, that thinge is broughte to paſſe by no meanes more certainly or quickely, then by ſpeache: whiche beinge fetched out of the inward priuities of the minde conueieth by a certaine ſecrete efficacie, the minde of the ſpeaker into the minde, of the hearer, through the eares of the hearer. Neither is there any thynge amonges men more effectuall to ſtire vp euerye motion of their mindes, then to bttreit by ſpeaking. For if we haue auctoritie, we maye ſhortly appoynte with our woorde what we will haue done. Therfore he is called the ſonne, because being equal in al other thinges with his father, he is diſtincte, and differeth in onely propritie of perſon. He is called the word, because god, whiche in his owen proper nature can no waies be comprehended, would be knowen to vs by him: neither was his pleaſure to be knowen for any other cauſe, but to thintente we might attain euerlaſtinge felicitie by the knowlage of him. This birthe is not tẽporal or during but for a time, ne yet this woorde is like to mans woorde. There is no corporall thing in God, nothing that paſſeth with time, or can be conteined in place, neither is there in him any thynge at all ſubiect to beginninge, proceding, age, or any mutabilitie, he is alwaye one, whole, and altogether in himſelfe, and the ſonne is continually begotten of him euen ſuch an one as he is himſelfe: eternall, of him that is eternall, almightie, of him that is almightie, moſt good of him y is beſt: in concluſion God of God: neither later in time, nor inferior to hys father: the euerlaſtinge woorde of

the euerlasting mind, by the which the father speaketh to himselfe al waies as it were by a secret thought, yea before the world was made, being knowen to no body, but only to himselfe and his sonne. He did euermore begette the sonne in himselfe, and in like wise did euermore bringe forthe his almighty woorde, he had no nede of any thinge that is create, to whose felicitie nothinge can be added: but of his naturall goodnesse he hath made this whole ingine of the world, and set therin euangelicall mindes, and mankinde as in the meane betwene angels & beastes, to thintent he might gather of thinges wunderfully create, and also of himselfe, the power, the loue, and goodnes of the maker therof. And as if there were a greate mighty king, whatsoeuer he commaunded to be doen shoulde be doen by and by: euen so the verye almightye father hath made all thinges by his sonne and woorde. And firste by this waye he shewed furth his woord by whom he woulde be knowen, as though he had spoken vnto vs himselfe. And beinge so knowē by the wonderfulnes of his moste fayre workemanship, might wind himselfe into our inward mocions. Therefore they do erre and go very far frō the trueth, whiche thinke the woorde of god to be so after him in time, from whom it proceedeth, as emonges vs the mind goeth before the speache. And so they also whiche take the woorde of God (by the whiche God the father hath made all thinges,) to bee numbred emonges thinges create. But their errour is more rude & grosse, whiche do suppose the sonne and woord of God than to haue begun and neuer before, whan he was borne bodily of the virgin Mary. What thinge soeuer is create hath his beginning in time, but the sonne of God was twise borne, once of his father before time, or rather without time, very God of him that is verily God. Again he was borne of the virgin Mary in time appointed therto eternally of the euerlastynge father, very man of mankynde. For it hath pleased God after this sorte to bringe further agayne to vs his woorde, that is to saye his sonne, to thintente he might be knowen after a more plaine waye, or more familiarly.

The woord was with god. &c.

That person therfore is wicked which maketh argumente that Jesus Christ was nothinge els but manne, or that contendeth him to haue beene create emonges other creatures. The father did begette him that was borne of his sonne and his woorde, & yet all one, after sundry waies, once in time, as touchinge his manhed, and alwaye without all time, as touchinge his godhed. For before there was this vniuersall creacion of thinges, both yearthly and heauenly, the eternall woorde was alredy with the euerlastinge father. And this woorde did so proceede from the father, that yet it remained still with the father. He was of suche an inseperable nature with the father, that by propriete of person he was with the father: And yet he did not cleue to the father, as the accident doeth to the substaunce: But he was god of god, he was god in God, and he was God with God, by reason that they both had but one diuine nature common to both. They twaine were so bothe one that nothing made difference betweene them saueing onely the propriete of person of the father and the sonne, of the speaker and the woorde that was spoken: like as he was the onely begotten sonne of his onely father, so he was the onely woorde of the said father, being therof the onely speaker.

An accident is a thing that may be or not be without corrupcion of þ wherin it is, as for exaumple: one may take awaye the whightnes of a wal yet the substaunce doeth stil remayne.

¶ The same was in the beginning with god: al thinges were by it, and without it was made nothing that was made.

The texte.

And albeit this woorde was God, being almighty of him that was almighty, yet differing in propriete of person, not by vnlikenes of nature, he was

with

with god ꝑ father, not brought furth in time, but before all tymes: so alwayes procedyng from the fatherly mind, that neuertheles he neuer departed from the same. Neyther was he create of the father, but the father made all thynges that be create both visible & inuisible, by this his woꝛde, beyng lyke wyle eternall as he is himselfe. By the same woꝛd he gouerneth all thinges, & by the same he hath reſtoꝛed all thinges, not vsyng it as an instrument oꝛ minister, but as a sonne, of the selfe same nature and vertue, that he is of: to thintent that all manier of thynges should come from the father, as the excellent auctour and maker of the same, but by the sonne, whome he had eternally begotten, and shall beget without ende, like to himselfe in all thinges. All thinges were made by it. &c.

The texte.

¶ In it was lyfe, and life was the light of men, and the light shineth in darkenes, and the darkenesse comprehended it not.

And this woꝛde of god had might & powꝛ not only to make all thinges in generall both visible and inuisible at his will & pleasure, as it were with a becke, but also in that woꝛde was the life & strength of all thinges that were create, that by the same euery thyng should haue his naturall strength and foꝛce: and by the might whiche was once geuen to them, saue themselfes in their kynde, by continuall generacion. Foꝛ there is nothyng idle oꝛ without vse emonges so great a multitude of thinges: Euery herbe and tree hath his strengthe put into it, and euery beast hath a certain wit in his kynde. But as by his prouidence he hath framed al thinges, whiche he hath create by a certain powꝛ naturally graffed in theim, euery thing to woꝛke his propertie, and to the continuaunce of his kinde, so he hath not lefte the moste faire woꝛkemanship of this woꝛlde without light. Foꝛ as he is to all folkes the fountain of lyfe, so is he also the fountain of lyght, by reason that his father powꝛeth into hym the fulnes of the diuine nature, by an euerlasting natiuite. So that he only reſtoꝛeth lyfe, yea euen to the dead, and by his light putteth awaye the darkenes of mens mindes be they neuer so darke. Therefoꝛe the woꝛde of God, whiche is Christ Jesus, is to mens myndes the selfe thing, that the yearthly sunne is to bodily eyes, whose mindes after they were fallen thoꝛowe sinne into most depe darkenes and death, he laboꝛed to helpe with his vnspeakable charitie. The lyght shineth in darkenes, &c.

Foꝛ before that tyme men dyd lyue in ignoꝛaunce, and abyding in the darkenes of synnes, wourshippyng dumme ydoles, in stede of the true God, being synfully dꝛowned in blind desyꝛes of theyꝛ mindes, lacked the eyes of the hert, wherwith eternall trueth is perceyued. God had spꝛinkled into mens mindes some litle sparke of a quicke perceyuing wit, but bodily affections and darkenes of synnes had blinded the same. And the darkenes of this woꝛlde was so very great, that neyther mans wisedome and philosophie, neyther the religion of Moses lawe, noꝛ yet the lyght of the Pꝛophetes, could put it clerly awaye. But at the last came that our eternall moste bꝛight sunne, to whose inuincible light all darkenes geueth place, and he came to reſtoꝛe lyfe to all men, not only to the Jewes but to all nacions of the woꝛlde. And by puttyng away the darkenes of synnes to geue syght to all people, that thoꝛowe the lyght of faith they might acknowlege God the father onely to bee wourshipped and loued, and his onely sonne Jesus Christe. This bodily sunne doth not geue lyght to all men at once, foꝛ it hath his soondꝛye courses: but this other spirituall lyghte by his naturall powꝛ, dooeth shyne, yea euen in the moste thicke darkenesse of the woꝛlde, offeryng it selfe to all meune to thentente they maye haue lyfe again, and see the waye of eternall saluacion, whiche is open

to euery body through the faith of the ghospell. And although the worlde being blinded with the filthines of synne, and the cloude of synfull desyres, wolde not beholde this lyght, yet could it bee blemished with no darkenes of this worlde, how greate soeuer it were. For he onely was pure from all impurenes of synne, neyther was he any other thyng but light: all manier waies pure and vncorrupted. For the darkenes of this worlde doeth cõtinually striue against the lyght, wiche the worlde hateth as the bewrayer of his workes, and that darkenes doth eyther quenche or darken the beames of many, but against this lyuely and eternal lyghte it coulde nothyng preuayle. The Jewes haue striuen against this lyght, the Philosophers, the great men of the worlde, and all those whiche hath dedicate themselfes wholly to transitory thinges, but this light hath had the victory: it shineth still in the middes of the darkenes of the worlde, and euer shall shine, making all men partakers therof, so they will apply themselfes to bee apt to receyue it. But what should a man doe to them whiche wittingly and willingly repell the lyght, whan it is offred vnto theim, whiche whan they bee allured and called to the lyght, of purpose shut theyr iyes because they wyll not see it? Truely the sonne of God dyd leaue nothyng vndone, wherby any man should lacke his lyght.

The texte. There was sent from God a man, whose name was John, the same came as a witnes to beare witnes of the lyght, that all men through hym might beleue: he was not the lyght, but was sent to beare witnes of the lyght.

For he dyd not preache hymselfe sodainly into mens sight, lest he shoulde the more haue blinded them by reason of their incredulytie and lacke of beliefe. For who woulde haue beleued a thing so muche to bee meruayled at, excepte lytell by lytel he had prepared mens mindes by many wayes to beleeue? Therefore he not being satisfyed to haue declared to all men by this wunderfull creation of the worlde, both his almighty power, wisedom, excedyng great goodnes, and excellent charitie towardes mankind, neyther yet contented as it were to signifie his cumming before hand by so many prophecies of the prophetes, and so many shadowes and figures of the olde lawe, in conclusion he sente a man more excellent then all the Prophetes, whose name was John, who although he destroyed the chiefe prayse of holynes emonge all men that were borne vntil his time, and was called an Aungel for the dignitie of his office being greater then any Prophetes office, yet he was none other but man, very largely endued with many giftes of God. But all those came of Goddes liberalitie, and not of his owne nature, that was geuen hym at the firste, yet he was chosen and sente of God for this purpose, that according to the prophecie that was prophecied of hym before, he myght beare witnes of that godly lyght: whiche being couered with his manhed, was conuersaunt in the worlde, not (as who say) that he whiche was God, and so declared before by the voice of the father, shoulde nede mannes witnes: but to thintent he might by all manier of meanes cause hymselfe to bee had in credit with the people, he woulde that John shoulde bee the goer before the lyghte: as the day sterre appearing before, sheweth the rysyng of the sunne to the worlde. And also that by his preachyng, he shoulde prepare mennes mindes to receyue that lyght, whiche shoulde immediatly come after. And because synne is the let wherby the heauenly lyght is not admitted and receyued, John dyd allure and call all people to penaunce, proclaming openly that the kyngdome of heauen was at hande: for the firste degree or step to the lyghte is that men shoulde hate their owne darkenes. And this John was of so great

The same came as a witnes.

auctoritie

auctozitie emonge the Jewes foz the excellente holines of his liuinge, that ma-
ny toke him foz Chziste himselfe, whereby Chziste would the rather bee cõmen-
ded to the Jewes by his witnes, as that time required: to thintente that litle
bylitle (as men do commonly vse) he might crepe into the mindes of the people,
foz otherwise the meaner persõn is alwaye wount to bee commended by the
witnes of the greater: And Esay had promised that at Chzistes comming,
there shoulde a certaine excellente lighte arise and springe vp to theym whiche
did liue in darkenes, and in the shadowe of deathe: and foz that cause before
that Chziste was notable by his miracles, many suspected John to haue been
the light whiche was promised of the Prophete. But John was onelye the
publisher before of the true lighte, and not the light it selfe. Therefore Chziste,
as the opozcunitie of that time serued, did, as ye would saye, abuse both the
errour of the Jewes, and the auctozitie of John, to prepare the mindes of
all men to the faithe of the gospell. Truely John was a certaine light, that is
to saye, a burninge candle, and geuinge lighte feruently: burninge in godlines,
and geuing light by holynes of life, neuertheles he was not the lighte whiche
should bring life to the whole wozlde: but the woozd of God, whereof wee doe
speake at this presente was that true light, euer proceding from God the fa-
ther, the fountaine of all lighte: from whence, what soeuer is lightsome in hea-
uen and earth, bozoweth his lighte: what sparke of witte, what knowlage of
trueth, what light of faith soeuer there be, either emong men oz Angels, all the
same cummeth from this fountaine. He was not the light.

¶ That lyght was the true light, which lighteth euery man that cummeth into the world. The texte.

As this wozlde is blind without the sunne, so all thinges are darke with-
out this light. The wozlde also was full of darkenes on euery syde, because
sinne and abhominable errours did reigne in euery place. And in the tyme of
this darkenes there did often tymes shine foozth men excellent in holynes of
lyfe, as a lytell sterre in the moste darkest nightes, and gaue some lyght as it
were thozow a cloud, howbeit they dyd it but to the Jewes only oz to the boz-
derers of Jewry, but this true light geueth lyght, not onely to one nation,
but to all men that come into the darkenes of this wozlde. The Jewes went
about to challenge this lyght seuerally to themselues, because they thoughe
it to be promised to theim onely, foz asmuche (as touchyng the flesche) it dyd
spring of theim, and emonge theim: but that light came to geue lyght to the
hertes of all nacions, of the whole wozld, thozow the faith of the gospel. Nei-
ther Scithian, Jewe, Spaniard, Gothian, Englisheman, kynges, noz bond-
men, be excluded from this lyght. The lyght came to geue light to al men as-
muche as lay in it: but if any continue in their darkenes, the faute is not in
the lyght, but in hym that frowardely loueth darkenes and abhozreth the
lyght. Foz the lyght shineth to al me, because none might pretend any excuse,
when willingly, & wittingly he perisheth thozow his owne faute. As if a man
shoulde get a knocke at noone daies, because he wouldenot lyfte up his eyes. Whiche lighteth e-
uery man.

¶ He was in the world, and the world was made by hym, and the world knew hym not. The texte.

This woozd of God was alwaies in the wozlde, not (as who say) that he
whiche is without measure, can bee contayned in any circuite of place, but he
was so in the world, as the deuise of the workeman is in his woozke, and as
the ruler is in that thing he ruleth. Also at that tyme this lyght dyd shyne in
the wozlde, sumwhat opening the godly power, wisedom and goodnes ther-
of, by these thinges which were wunderfully creat by it, and by this meanes it

did then, after a sorte, speake to mankinde. But many putting their felicitie in the visible thinges of this worlde (whome for that cause of good righte our lorde Jesus did accustome to cal by the name of the worlde) when he taughte them eternall thinges, they beinge blinded with earthly affections, did not acknowleage their maker. The darkenes of mindes was so greate, that the worlde knewe not the maker thereof, but did worship serpentes, oxen, goates lekes, oynions, yea & that whiche is more vile then all these, stockes, & stones, dispising him, of whome they had receiued both that themselfes were, and all that they had.

The texte. ¶ He came emong his owne, and his owne receiued him not.

They being accustomed to darkenes, did abhorre the light, and being blinded with sinne did embrace deathe in stede of life: yea and whan he did shewe himselfe more familiarly to the worlde being conuersaunt & liuing in his manhed emonges men, he was not knowen of them whiche had dedicate themselfes wholy to this worlde. Neither is it any meruail though the gentiles beynge woorshippers of ydols, & measuring all thinges by the commodities of this life, being also ignorant of the prophetes, and the lawe, did not acknowleage him, whiles he liued here in the shape of a man. This is more to be meruayled at, that when he came specially to his owne people, to whome Messias had ben promised by so many prophecies of the prophetes, to whom he had bene shadowed with so many figures, of whom he had ben loked for so many hundreth yeares before which saw him do miracles & heard his teaching, yet they wer so far from receiuing of him, that with fierce mindes they wente about his destruccion, whiche came specially to saue them. And procured that innocentes death, who freely brought life to his enemies. They sawe & did not see, heard and did not heare, & hauing intelligence did not understand: whiche thorow a froward study of the lawe, did rise against him whom the law had promised. Therfore by their malice it came to passe þ the light whiche brought eternall lyfe to the beleuers therof, was to them occasion of greater blyndnes. But their frowardnes could not hinder the healthy of theym that beleued in it, but rather the blindnes of the Jewes made open way for the Gentiles to the lyght of the ghospel. They which vnto that time were taken for the people of God, which onely did boaste themselues in the worshipping of the true God, in the religion of the lawe, in the kynred of the fathers, and in the promises of Gods testament, turned themselues from the sonne of god, when he came to theim. And therfore the Jewes being righteously caste out as rebels to the ghospell, the grace of the ghospell remoued thence to the Gentiles: that the course of thinges being altered, they which before swelled in pride thorowe the false colour of religion, shoulde openly declare their wickednes, reiecting the sonne of him, whom they worshipped for God. And on the other parte, they which before were vtterly contrary to true religion and vyd worthip beastes, and stockes for their goddes, shoulde embrace the holynes of the ghospell by faith: howbeit vpon this occasion the Gentyles were so admitted to bee saued by the ghospell, that neyther the Jewes nor any other nacions at all, shoulde be excluded from hauing entry therunto, so they woulde put away their stubbernes, and shewe theymselues obediente to faith, which is the principall and onely gate to eternall saluacion.

The texte, But as many as receyued hym, to them gaue he power to be the sonnes of God, euen them that beleued on his name.

And

And albeit many both of the Jewes and the Gentiles whiche loued the worlde more then God, withdrewe themselfes from this lighte, yet the cumming therof was not in vayne. Firste of all, it did manifeste their infelicitie, whiche thorowe their owne faulte did depriue themselues of so greate goodnes freely offered vnto them: Neyther couldе any man doubte, but that by the iuste iudgemente of God they shoulde be reserued to eternall deathe. Furthermore it caused that of the contrary parte it shoulde more euidently appeare, howe notable the liberalitie of God was to them which with a simple & redy faith would receiue the woord of the gospel. And for that cause, he that was bothe the sonne of God and God, did humble himselfe to our lowe estate, to thintente ỹ thorowe faith he might exalte vs to his highnes. Therfore he toke vpon him the rebukefull misery of our mortalitie, to make vs partakers of his godly glory. Therefore also he woulde be borne a corporal man of the virgin, to thintente we should be borne again spiritual of God: and for that purpose he came downe into the earth to carry vs vp into heauen. The stately scribes and pharisees, the proud kinges and powers of the worlde, the stoute and haut philosophers, were reiected because they woulde not beleue. But to this high dignitie were admitted men of lowe degre, of litle estimacion, without renoume, vnlearned persons, bonde men, barbarous men, and sinners, whom the worlde hath in no estimacion at all, of whom nothing is required but pure faithe, neither cunninge, nor noblenes of bloode, nor yet the professyon of Moses lawe: but all that did receyue this worde, of what nacion or condicion soeuer they were, of his behalfe, he gaue to theim this dignitie, that they beinge graffed in Christ thorow faith and baptisme, and hauing professed his name, should be made cum the children of God, that they might bee made by adoption the same thinge, whiche Christe was by nature. And what can bee higher then this honour, that they whiche before were the children of the deuill & inheritours of hell, thoulde thorowe faithe onely be made the children of God, the brethren of Jesu Christe, and coinheritours of the kingdome of heauen. As touching the flesh we were all borne the children of wrath of our firste father Adam, but by the worde of God we be released from that sinfull kinred: & touching the spirite, we be happily borne again of God by Jesu Christ.

Which were borne not of bloode, nor of the will of the flesh, nor yet of the will of man, but of God. The texte.

For finally God taketh for his children not suche as bee borne the children of Abraham by mans sede, or actuall luste in generacion, but those that be borne of God by faith. Our first father Adam had begotten vs after an vnfortunate and miserable sorte, for he begate vs to deathe and hell. Moreouer they whiche are borne touchinge the carnal birthe, bee not all borne to one estate, for some be borne to a kingdome, & some to bondage: But Christe Jesus the auctor of our newe generacion doth regenerate al men without differeme to like dignitie, that the bondage of sinne and the misery of mortalitie put awaye thorow faith and grace, they may be made children of the liuyng God.

And the same woorde became flesh and dwelt among vs. The texte

Neyther is it any mervaill though man be transformed after a sorte, into the felowship of the godly nature, seyng the woord of God did submytte selfe for this cause to take our flesh, that is to say a mortall body of the virgine, ioyning together in himselfe two thinges moste vnlyke, God and manne: what thing is more frayle or more vile then mans flesh? and what thing is

more

more mighty or more excellente then God. Neuer mervaill that these thinges were knit together. It was God that did it. Neither mistrust that men may be made the children of God, seynge he loued vs so, that for our sake he himselfe would be made the sonne of man: doubtles he toke vpon him no fantasticall body, for who coulde loue a vayn vision, or a deceitful illusion: but truely he toke vpon him the body of a manne, that is to say, the full and perfect nature of man, abhorring not so muche as that parte, wherby we be subiect to death, and dooe very litel differ from the kinde of brute beastes. And he became not man for a small time redy by and by to put awaye that thinge, whiche he had taken: but to proue assuredly that he toke his manhed not deceitfully or vnder a colour, he was long conuersaunt in earth, he was hungrie, thirstie, diuers waies punished, suffred death, was seen with eyes, heard with eares, and touched with handes. And to thintent this dignitie should alwaye remaine with mankinde, the godhed, hauing the manhed with it, and in it being glorified, sittinge on the righte hande of the father allmighty, dooeth stil dwell in vs.

The texte, And we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked here in earth: for we whiche liued familiarye with him, are witnes, that he was both God and man: we haue seen him hungry, athirst, slepinge, wepinge, vexed and dyinge. We haue heard him speake with the voice of a man, we haue touched him with our handes, and by all proues, and tokenes we haue founde him to be very man: yea and also we haue seen his godly glory in very dede mete for the onely sonne of God, the like whereof was neuer shewed to any of the angels, Prophetes, or Patriarches, but it was suche as God the father woulde haue his onely sonne to be honoured with. And this glory we haue seen in the workinge of his miracles, in the vttringe of his heauenly doctrine, and in the vision vpon the mounte Thabor, when he was transfigured before our eyes, when also the very voice of his father cummyng downe from heauen, professed him to be his dearly beloued sonne, as the saied father did notably set him furth in his baptisme, both with his voice and with the holy goste, vnder the figure and similitude of a doone. And againe when the sonne before his death desired hym to glorify hym with that glorye whiche he had before the worlde was made, a voyce came downe from heauen and knowledged him to bee his sonne, saying: Bothe I haue and will glorifye the. In conclusion we haue seen hym in his resurrection, both when he already beeyng risen from death to lyfe, did shewe furthe to vs his body, whiche we might touche and handle, but yet was it subiecte to no euill, and also when before oure eyes he was carried vp into heauen. And his glory did appeare and shine vnto vs not onely by these thinges, but also his very death did aproue his godly power and strengthe, when as the vaile of the temple was deuided, the earth quaked, the stones braste in sounder, the graues and monumentes did open, the dead bodies did rise againe, the sunne losinge his lighte, brought for a time darkenes into the worlde: And whiles immediatly after a vehement crie, he yelded vp his goste, as who sayeth he forsoke his life wyllyngly and not for lacke of strengthe. By this so wunderfull a death he did so glorify the father, that both the theefe whiche did hange by him, and also the Centurion, did acknowledge him to bee the

sonne

ſonne of God. And albeit when he was conuerſaunt here in earth, and went about the buſines of our ſaluacion, he had leauer ſhewe vs exaumple of ſobrenes, mekenes and obedience, then to boaſt his owne greatnes, yet all his communicacion, all his dedes, yea his very behauiour and countenaunce did declare hym to bee full of all godly giftes, full of eternall, and ſuche trueth as cannot bee confounded. For although God doeth geue to other holy men alſo large giftes of his grace & trueth, yet he did powre into him as into his onely ſonne the whole fountaine of heauenly giftes, to thintent that in hym alone might be ſo muche as ſhoulde ſuffice all men. And we did thorowly ſee him to be ſuche one euen vntill his aſcencion.

¶ John beareth witnes of hym, and cryeth, ſaying: This was he, of whom I ſpake, whiche though he came after me, went before me: for he was before me.

The texte.

Let vs now procede and declare how he was firſt knowen vnto the world, whereas vntil this time not ſo muche as his owne brethren beleued hym to be any other but man, for he woulde be knowen lytle by lytle, leſt ſo ſtraunge a thing ſhoulde not haue been beleued emonges men, if it had riſen ſodainly. And truly many thinges went before, whiche might ſome maner of way haue prepared mens mindes to faithfull beliefe: as the auctoritie of the prophetes, the ſhadowes of the lawe, the agreable ſong of the Angels at his natiuitie, the godly deuocion of the ſhepardes, the guiding ſtarre, the deuout behauiour of the three wiſe men, the vnquietnes of kyng Herode with all Jeruſalem for the birth of this new kyng, the prophecies of Simeon and Anna, and alſo certain thinges that he did, beyond the reche & courſe of mans nature, wherat his mother and Joſeph meruailed with theim ſelfe what thoſe thinges ſhould meane: yet neuertheles, when the tyme was come, wherin it was decreed eternally that he ſhould openly take in hande the buſynes of preaching the kingdome of heauen, it pleaſed hym (as I ſayd before) to be commended and ſet furth by the witnes of John alſo for a tyme: not that he neded mans witnes, but becauſe ſo it was expedient, eyther to allure the Jewes to beleue, of whom euery one had John in hye eſtimacion, or els to rebuke the vnbeliefe of the wicked, when they woulde not beleue, no not hym bearing witnes of Chriſt, to whom in other thinges they did attribute ſo much, that they toke him to be Meſſias, which was promyſed by the prophecies of the prophetes to deliuer the people of Iſrael. Therfore when John preaching ỹ kyngdom of God to bee at hand, had alredy gathered together many diſciples, dyd dayly baptiſe many & was had in great auctoritie emong al men (but in very dede men had an ill opinion of Jeſu) the ſaid John doth openly beate into the heades of the multitude, and eftſons reherſeth that thing whiche diuers times before he had witneſſed of him: And accordyng to Eſaies prophecy whiche dyd tell before hand that he ſhoulde in wildernes ſay with a loud voice, make redy the way of the lorde, he nowe not priuely vnto his owne diſciples, but to all people indifferenly, which euery day reſorted to him accuſtomably becauſe of his baptiſme and doctrine, yea and came purpoſely to heare the very certaintie what opinion ſo notable a man had of Jeſu, he, I ſay, ſpake out with a plain and a cleare voice, ſaying: This is he of whom heretofore I haue often ſpoken vnto you, before whome thorow errour yon do prefer me, when that I tolde you there ſhoulde be one which ſhould folowe me in age and time of preaching, and ſhoulde alſo be reckened inferiour to me in the opinion of the multitude, he hath nowe ouertaken me: and whereas he ſemed to bee after me, he hath begun to

By his diſciples vnderſtande his diſciples.

be before

be before me. And no meruaile, ſeing that euen then alſo he did excell me in all giftes, although in the iudgemente of men he ſemed inferiour vnto me.

The texte. ¶ And of his fulnes haue all we receiued, euen grace for grace: for the law was giuen by Moſes, but grace and trueth came by Jeſus Chriſte.

He is the fountain of all truth and grace. All we whom ye haue in ſo great admyracion bee nothing els but as it were litle brookes or furth cumming ſtreames: for the litle that we haue euery man accordingto his portion, is drawen furth out of the fulnes of this fountain, frō whence, whatſoeuer appertaineth to euerlaſting ſaluacion ſpringeth vnto all men. All the vertue that was in the patriarkes, in the prophetes, and in Moſes, dyd come from this fountain. I am nothing els but the goer before of hym that is cumming, he is both the very publiſher, and alſo the auctour of the grace of the ghoſpell, whiche geueth true and euerlaſtyng ſaluacion to all men thorow faithe. We are bounde to thanke hym for that by the voyce of the Prophetes we haue been enſtructed to godlineſſe: by the preſcript and appointmente of the lawe we haue been forbidden to doo euill, and for that we haue receiued as it were the ſhadowe of true religion. Nowe doeth euen very he offre to all men more plenteous grace, who thorowe the faythe of the ghoſpell, pardoneth freely all ſynnes, and geueth euerlaſting life to theim that deſerued death. For Moſes whoſe auctorities is had emong you as a thing halowed or conſecrate, is no manier of waye to bee compared to hym. Moſes was onely the pronouncer and ſetter furth of the lawe but not the auctor, and he brought a lawe vneffectuall, ſharpe, and hard, the whiche with figures and ſhadowes might bee, as it were a preparacion to the light of the ghoſpell, that ſhould come after: and the ſaied Moſes lawe, ſhould rather make ſynnes to bee knowen, then take them awaye: yea and to ſay trueth, ſhoulde rather make a way to health then geue health, or allure vs with promiſes. But nowe in ſteade of the ſtraytneſſe of the lawe, grace is geuen by Jeſu Chriſte, whiche thorowe faith of the ghoſpell, frely and wholy forgeueth all men their ſynnes. He hath geuen the lawe of trueth in ſteade of ſhadowes, wherof he hymſelfe is not onely the declarer, but alſo the auctor, as he vnto whom God the father hath geuen all power.

The lawe was geuen by Moſes.

But grace and trueth came by Jeſus Chriſt.

The texte, No man hath ſeen God at any time: the onely begotten ſonne, whiche is in the boſome of the father, he hath declared him.

And truely theſe be the ſecretes of God the father, theſe bee the hidde counſailes of the diuine mynde, by the whiche it hath pleaſed hym that god ſhoulde become manne, and after a ſorte to make menne Godlike, to mixe moſte highe thinges with the loweſt, and to exalt the loweſt vnto the hieſt. He dyd neuer fully open theſe thinges to any of our forefathers, although he dyd ſometyme ſhewfurth to them certain lytel ſparkes of his lyght, by Angels, by dreames, and by viſions. For no mortall man (were he neuer ſo great) did euer ſee God as he is in dede: but couertly as it were in a ſhadowe. And although he dyd vtter in ſome parte to Moſes, to the Patriarkes and Prophetes a litell portion of his ſecretes, yet none but his onely begotten ſonne dyd receyue this fulnes of grace and trueth: who being made man, did ſo come down to vs, that neuertheles by his godly nature he doeth alway remaine in the boſome of God the father, and as touchyng all thinges that pertayne to the obtayning of euerlaſtyng ſaluacion, he hath declared vnto vs more familiarly and plainly, without wrappyng, or couerying the thyng whiche he dyd ſignify to

the

the other but partely, or vnder a cloud, and as it were in a slepe.

¶ And this is the recorde of Iohn: When the Iewes sente priestes and leuites from Hierusalem to aske hym, what art thou? And he confessed and denied not, and saied plainly: I am not Christe. The texte.

When Iohn had often times priuely commended Christe by this maner of writyng, then did he openly declare, what maner of man he was, doing the dutie of a pure honeste seruaunte, whiche neither woulde wrongfully take vpon him the honour of his maister, whē the Iewes woulde haue geuen it to him, neither yet woulde depriue his saied maister therof, although he knewe well inough that he shoulde not onely by that meanes leese the estimation and auctoritie, which alredy he had emong the Iewes, but also it shoulde cause them to enuy him muche, because they had rather haue geuen that auctoritie to Iohn, whose birth also was famous & notable emonge the Iewes, who for the dignitie that his father was of, beinge a head priest, was the more highly esteemed of them: who for the straungenes of his diet, his wearinge of Camell skinnes, his beinge in wildernes, his baptisme, and the greate numbre of his disciples, caused ỹ people to haue him in admiration, whereas Christe for the baselnes of his birth, & by reason of his trade of liuing and apparell, nothinge differyng from the comon ble of people, at that time was litel set by: therefore seing that poore Christ himselfe did not contente the proud Pharisees, yea and they began sum what to enuy Iohn, only because he had commended Christe in his preachyng, the said Pharisees sent from Ierusalem priestes and leuites being men of great auctoritie, to enquire of Iohn before the multitude who he was, of whom the iudgemente of the people did somuche vary. For some said that he was Christ that shoulde deliuer the whole nation of the Iewes from seruitude: some supposed him to be Helye, whom according to Malachies prophetie, they thought was come again to be ỹ goer before of Messias to come. As touching Christe very fewe regarded hym, because both his parentes, & himselfe liued darely and poorely, yet neuertheles some began to enuy hym. And so the craft of the Pharisees did then goe about this thyng to thintent they might frame Christ to their euill desires. Whiche thing they thought shoulde be brought to passe, if he had not been alowed but by their auctoritie & profe: for if he had taught thinges repugnaunte to their affections and vices, they woulde haue disalowed and taken away his auctoritie emong the people, whose doctrine they had perceyued shoulde hinder their commodities. This is the folishe policie of worldely wisedom. But Christe whose doctrine is all heauenly, woulde not haue any part of their himain auctoritie to be mixe with his euangelicall doctrine. Some of the Iewes also did trust it should come to passe, that Iohn although he were not Christ, yet would accept so honorable a name that was willingly offred him. They being bondmen most addict & geuen to glory, did know wel inough that moste holye men be soone deceiued with this pestilence of vainglorye: they were not ignorant how muche all that nacion woulde haue reioyced, if Iohn woulde haue taken vpon him the name of Messias, which already a good part of the Iewes did willingly attribute to him. If he had taken it vpon him emonge the people, they had occasion wherby they might exclude Christe, whom they hated for his poore estate: if he had not taken it vpon him they woulde furthwith haue falsely accused him. Therefore they aske Iohn before the people by the auctoritie they had of ỹ Priestes & Phatiseis, saying: Who art thou? for

When the Iewes sent priestes.

Who arte thou?

for already they had begunne both to be greued with his auctoritie, and sumwhat to enuy his good renoume. He beinge well assured that they asked him these questions for the hatred they had to Christ, did not byandby open vnto them his owne opinion as concerning Christ, but did repell the false suspicion that they had touchinge himselfe, whiche might haue hindred the glory of Christ among the people: & boldly contemning the glory of an vnrighteful title, did confesse that he was not Messias (as many thought he had ben) neither did he deny himselfe to bee that thinge he was in dede, beinge redy to declare who he was, to whom the glory of that name was due. Of whiche two aunswers, the one, that is to saye the confessing what he was himselfe, endaungered him to lose his owne estimacion: & the other (whiche declared him redy to confesse Christe) put him in ieopardy to be hated of the Pharisees. But the manne being perfecte without corrupcion passing nothing of either of bothe these daungers, did openly confesse that he was not Messias, whiche was promised by the prophecies of the Prophetes, and by the voyce of Moses: not denying Messias to be alredi come, but I am not he (saith he). He shewed the that this surname was due to an other that excelled him, who neuertheleese was lesse regarded after their opinion. And so this malicious diligent serche of the Pharisees came to none other effecte, but to stablishe the faythe of the gospell.

I am not he

The texte. ¶ And they asked him, what then? Arte thou Helias? And he saieth: I am not. Arte thou that Prophet? And he aunswered, no.

Therfore after they were disapointed in this first question, they did procede to demaunde further, sayinge: If thou be not the chefest of all, and that which many attribute vnto the, seing thou doest vsurpe a new dignitie wythout the auctoritie of the Scribes & Pharisees, & causeste the people wonderfully to fauour the, not without ꝑ decay of the common auctoritie of the prieestes & Pharisees, at the leaste thou muste be one very nie vnto Messias, not much vnder him. And we reade in the prophet Malachie that before Messias cummeth, Elias the Thesbite shal cum: who shall repaire again all thinges.

Art thou Elias?

Art not thou therfore that Elias? John denied that he was Elias, not but that he was Elias in sum respecte, because he was the goer before Christe in the spirite of Ely, but that he was not that Elias the Thesbite whiche was rapte & sodainly caried vp into the aier in a fiery chariot, whom the Prophet iudged to be reserued for this purpose, that he maye be the goer before of the second cumminge of Iesu Christe. The Iewes had read the prophecy, but they vnderstood it not, neither were thei worthy to learne this mistery, for so much as they enquired it of an hatefull minde, and because they knewe that Moses had promised, that a certaine Prophete shoulde come of the Iewes kinred, whom he commaunded thei should geue eare vnto. And some of them knewe right well that this Prophete shoulde be Messias himselfe, moreouer some other bruited abrode, that one of the auncient Prophetes was risen agayne, and they suspected John to bee the same: therefore they asked him whether he was that Prophete promised of Moses, or at leaste some other of the Prophetes, whiche beeynge risen from deathe to lyfe, shoulde take vpon him that auctoritie. He did frankely and playnly confesse, that he was no suche thynge as many toke him to be.

He answered, no.

¶ Then saied they vnto him: What art thou, that we may geue an aunswere to them that sente vs, what saiest thou of thy selfe? He saied: I am the voyce of a cryer in the wil-

The texte. dernes

dernes, make streight the way of the lorde, as sayed the Prophete Esaias. The texte.

But now when they had no more matier to question with hym of, seeing mens coniectures touching John, were at a full pointe, they moued hym ernestly to tell openly what he hymselfe was: and because he shoulde no longer make any delay or excuse, they prouoked him by the auctorite of the priestes to thintent that euen for very feare of power, he should confesse who he was.

We do perceyue (say they) that thou takest vpon thee more then the Pharisees, priestes, and scribes do. We can no ferther diuine or coniecture therof, and yet we must bring some answer to them which haue sent vs hither: I fall the people bee deceiued in their so diuers and soundrie opinions of thee, tell thou thyselfe who thou art: for vndoubtedly thou arte knowen to thyselfe wel ynough. Therfore whom doest thou profisse thy selfe to bee? Here now John because he spake to them that were learned in the lawe, lest he shoulde seme to take vpon him of mans presumption that thing whiche he was in dede, he taught them out of the very prophecie of Esay, whiche was righte well knowen to the Pharisees, both howe he was none other but the goer before Christe, and that the lorde hymselfe was already come, whom they ought to receyue with cleane hertes, whom also they being blinded with enuie, ambicio, and pride, shoulde crucifie. I (sayeth he) am neyther Messias, nor Elias, nor any of the prophetes reised vp agayne to this lyfe, neyther yet haue I taken vpon me this office by myne owne autorite, forasmuche as many yeres heretofore, I was appointed to the busynes of this office, by the auctorite of God. For I am euen he of whom Esay did write. The voice of the criar in desert, make right the way of the Lorde. You see the desert, you heare the voice of the crier: now there lacketh no more, but that you cast away worldely desire, and prepare your mindes againste his cumming, that he maye come to you a very sauiour. Moses did set him furth vnto you as it were in a shadowe and the Prophetes did long agone prophesy that he shoulde come: But I doe shew him vnto you now already cumming.

What arte thou?

I am the voice of a criar I will dernes, &c.

The texte.

And they, whiche were sent, were of the Pharisees.

And you shall vnderstande that they which were sent to John, were of the Pharisees secte, for the Pharisees in those daies did excell all other bothe in knowlege of the lawe, in opinion of holines, and also in auctorite. And they were not fare of from the doctrine of the gospel, forsomuche as they did beleue the immortalitie of soules, and that there was an other life to cum after this. But ambicion, couetousenes, and enuy, had corrupted their mindes. Howbeit at that time their malice as yet was not so farre inflamed, that they woulde openly shewe themselfes aduersaries to Christ, but within a while after when they perceiued his doctrine to bee contrary to their rencume, aduantage, and autorite, being vtterly caste into an extreme rage, they went about to crucify their Messias, whom they had promised to the people by the prophecies, and in the knowlege of whom they had muche bosted themselfe. So hurtful and pestilent a thing it is, yea the knowlege euen of holy scripture, except a mans minde be free & voide from yearthly desires. But the prudence of God being far wiser then mans inuentions, can clerely turne the malice of the wicked men to the welth of the good. For this so enuious and so craftie enquiring of the Pharisees hath stablished our beliefe.

The texte

And they asked him, and saied vnto him: Why baptisest thou then, yf thou be not Christ nor Helyas, neyther that Prophet? John answered them, saying: I baptise with water, but there standeth one among you, whom ye know not.

Therefore

Therefore they nowe being more stired and prouoked, and not onely enuying Christe, whom alway they had in contempte, but also Iohn whom heretofore they had in reuerence, goe aboute further to charge hym, and fynde faulte with him, sayinge: What is the cause, that thou takeste vpon thee, the power to baptise the people if thou be neither Christe, who (as the prophecies do declare) shal put away the sinnes of the people, nor Elias the goer before Messias, nor that notable Prophete, whom Moses did promise, neither yet any other of all the Prophetes, whie then dooeste thou enterprise to putte awaye sinnes by thyne owne auctoritie, whiche thou neither hast of God, nor by any decree of the Priestes, whose auctoritie thou darkeneste with thy newe customes? To this slaunderous demaunde Iohn did aunswere meekelye: but yet in suche sorte, that he did both freely knowlage his owne lowe estate, and did openly declare the dignitie of Christe. My baptisme (saieth he) is euen suche like as my preaching is. For as my preaching is not perfit but onely prepareth your mindes to the wisedom of the gospel, so my baptisme whiche consisteth onely in the water doth not washe a way the filthynesse of mindes, but in a certaine resemblaunce of true baptisme, frameth the ignorannte: that they being prepared with repentaunce of their former life, maye bee hable to receyue that baptisme by the whiche Messias thorow his spirite shall washe away all at once, the vniuersall vnclennes and vices of all theim that shall credite his heauenly doctrine. And nowe he is not farre hence, but is alredy present in this same great noumbre of people, and as one of the multitude is conuersaunte euen in the middest of you. And he is therfore either despised, or not knowen of you, because after the worldes estimacion he is but poore and of small regarde, vaunting himselfe with no pompe of those thinges, by the whiche they that honour the worlde doe esteeme a manne. It hath not pleased him as yet to put furth his power and greatnesse, but in betraye dede he is an other maner of persone, then you take hym to bee.

I baptise with water. &c.

The texte. ¶ He it is whiche though he came after me, was before me: whose shoe latchet I am not wurthie to vnlose.

I who in the peoples iudgement seme to bee sumwhat notable, in comparison of his highnes am nothing at all. This is veray he of whome I tolde you before that men toke him to be mine inferiour, and to come after me, but in dignitie he did preuent and excel me, to whose wurthines I am so vnwurthy to be compared, that I know my selfe vnwurthy to serue him as a bondman in the lowest kind of seruice, yea to lowse the buckles of his shoes.

¶ These thinges wer doen in Bethabara beyonde Iordan, where Iohn did baptise.

The texte. Iohn did pronounce this so full and so honorable witnes of Christe to the Phariseis, Priestes and Leuites, in the presence of a great noumbre of people, and that in a famous place, that is to saye, in Bethabara, which is not farre from Ierusalem beyond Iordane a place very conueniente for him that was a baptiser and preacher of penaunce, by reason that plentie of water was nigh to it, and also the deserte, to whiche place a great preace of people out of diuerse coastes of Iurie, did resort dayly to be baptised. For Iohn did bothe preache and baptise there.

The texte. ¶ The nexte day Iohn seeth Iesus cumming vnto him, and saieth: Behold the lambe of God, whiche taketh away the sinnes of the worlde.

And

And hitherto he did ſo beare witneſſe of Jeſus, that he did neyther name hym, nor poynte hym with hys fynger, when he ſtoode emong the multitude, becauſe he would not ſtyre vp the enuie of the Phariſeis againſt hym: And alſo becauſe he would ſet on fier the mindes of ſimple folkes the more to haue a deſyre to know him, whom the ſayd John being ſo notable a mā, had ſo highly commended in his preaching, and for as muche as at that tyme many of the people did make diligent ſerche to knowe, who ſhoulde be that great man, to whoſe dignitie, euen John beeing in all mens iudgement taken for an excellēt perſone, did ſo much geue place to. Jeſus therfore came thither agayn the day folowing, and did not then kepe hymſelfe cloſe emong the multitude, but went to John ſeuerally and alone, partely for good maner ſake to ſalute his cosin, partely to knowledge his baptiſer, but ſpecially to geue him occaſion to teſtifye more playnely and liuely of Chriſt emong the people, leſt he being yet not knowen ſhould ſeme to goe to John for that purpoſe, that other did: that is to ſaye, to be baptiſed or taughte, or els to confeſſe his ſinnes, for in that he was baptiſed of John, was to geue vs exaumple of humilitie: but becauſe no body ſhoulde ſuſpecte that he had nede of baptiſme, or that he had any ſpot in hym, whiche the water of Jordane could waſhe away, he ſeparating himſelfe from the multitude wente to John aparte. John being warned by the holy ghoſte what he ſhoulde doe, beholding Jeſus cumming towardes hym, turned himſelfe to the people, and poynted Jeſus to them with his fynger: that after they knewe him by ſight, they ſhoulde accuſtome themſelues both to lyke hym and loue him the better, and ſhould rather folow hym then John himſelfe, yea and rather rouet to be baptiſed of hym then of John. For the pureneſſe of Jeſus mynde being ful of the holy ghoſt did ſhine in his very iyes and countenaunce. And did ſhew it ſelfe furth both in his goyng and all other behauiours of hys bodye: as of the contrarye parte, a furyouſe mynde and ouerwhelmed with vices, dooeth expreſſe it ſelfe in the very countenaunce of the bodye. Beholde (ſayth John) this is he whom many of you did ſee me baptiſe, wheras in dede the water of Jordane did not purifye him, but he did rather halowe it. For he alone and none other is free from al kinde and ſpotte of ſinne. And verely he is that moſt pure lambe, whome God (accordyng to Eſaies prophecie) had choſen and appoynted to bee a ſacrifice moſte acceptable to hym, for to purge the ſinnes of the whole worlde, whiche was defiled with all maner of vices. This is he whome the lambe in Moſes lawe did ſignifye, whoſe vnharmeful bloud defended the children of Iſrael from the reuenging ſwoord of the Angel. This lambe (I ſaye) is ſo fer from being ſubiect to any kynde of ſinne, that he alone is hable to take away all the ſinnes of the whole worlde. He is ſo well beloued of God, that he onely may turne his wrath into mercie: he is alſo ſo gentle and ſo deſirous of mans ſaluacion, that he is redy to ſuffer paynes for the ſinnes of all men, and to take vpon hym our euils, becauſe he woulde beſtowe vpon vs his good thynges.

John ſeeth Jeſus coming.

Behold the lambe of God which taketh awaye the ſines of the worlde.

This is he of whome I ſayd, after me cummeth a man, which went before me: for he was before me, and I knewe him not, but that he ſhoulde be declared to Iſraell, therfore am I come baptiſing with water. The texte.

Yea this is verye he of whome I haue tolde you diuers tymes, thoughe it wer ſumwhat derkely, that one ſhould come after me, who going before me in dignitie, and power, did ouerreche me: for becauſe although he ſemed to come

I knewe him not.

after me both in byrth of hys manhed, in the tyme of hys preaching, and also in auctoritie, yet in godly gyftes he was far before me. In so much that I my selfe did not certainly knowe at the fyrst howe great he was, or what he was. For he is so great that I (whome ye haue in suche reuerence) am no maner of way to be compared vnto him. He is the lorde and auctour of all health. I am none other but his seruaunte and goer before, neyther is my baptisme or preaching any other thing but an introduccio to the heauenly doctrine and vertue, whiche he shall bryng vnto you. Neyther yet am I sent for any other purpose by the commaundemente of God, but to preache repentaunce of your former sinnes, to shewe you that the kyngdome of heauen is at hande, and to washe you with water, to thintent that after he should be shewed to me of his father by sure tokens, he might at his coming be the better conceiued in your mindes, being already prepared with these principles. His conuersacyon and life was simple and pure, and beyng in no poynte notable emong men, he ioyned hymselfe to the multitude as one of the common sorte of the people, and came to be baptised as though he had bene subiect to sinne.

The texte. ¶ And Johan bare recorde, saying: I sawe the spirite descende from heauen lyke vnto a doue, and abode vpon him. And I knew him not.

Therfore I coulde not knowe surely by the disposicion of hys body, nor by mans coniecture that he was the onely sonne of God, and that moste pure lambe whiche through faythe shoulde put awaye all the sinnes of the worlde, but that I was taught by a notable sygne from heauen that thys was he, to whome I was appoynted to bee the goer before. And what this sygne was, Johan did openly declare to the multitude. When Christe (sayeth he) willynge to shewe to the worlde an exaumple of humilitie, and ioynyng hymselfe to the company of sinners, came to be baptised, the father of heauen did honour hym with an heauenly token. For I my selfe sawe the holy ghost cummyng downe vpon his head in the likenesse of a doue and there remaynyng. Until that time I did not certaynly knowe hym, whose goer before I was: by reason that his corporall estate, did hyde hys celestial excellencie.

I sawe the spirite descende from heauen. &c.

The texte. But he that sent me to baptise in water, the same sayed vnto me: Vpon whom thou shalt see the spirite descende, and tary stil on him, the same is he which baptiseth with the holy goste: and I sawe, and bare recorde that he is the sonne of God.

For as yet the tyme was not come in the whiche the father of heauen woulde haue him to be openly knowē to the people. Therfore when I knew by the inspiracion of the sayde father that Messias was alreadye come, then to take awaye the errour and mistakyng of hys persone, or leste mannes coniecture should haue any doubt therin, he, by whose commaundement I toke vpon me the office to baptise you with water, taught me by a sure token: by the shewing whereof I might assuredly knowe who he was, that shoulde baptise you with an effectuall baptisme, and should by the holy goste, wherwith he was replenished, freely geue to all them that trusted in hym, remyssyon of all theyr synnes. For before Jesus came to me to be baptised, the father of heauen did aduertise me before hande, saying: By thys token thou shalt surely knowe my sonne. Emonges many whom thou shalt wash with water, vpō whomsoeuer thou shalt see the holy ghost in the lykenesse of a doue descending, and remaynyng,

be

be wel assured, that the same is he which hath power to baptise with the holy goste. For man washeth w̄ water, but he onely by his heauenly power, taketh away sinnes, and geueth righteousnesse. I saw this token according to the fathers promyse in hym whan he was baptised. And for thys cause, he gaue me grace to see him, that you also through my preaching, should know the autour of your saluaciō. Wherefore like as heretofore I haue witnessed, so doe I now also openly testifie, that this is the sonne of god, from whence, as frō the heauenly fountayn, ye must require all thynges whiche perteyne to righteousnes and eternall felicitie. For I will suffer you no longer to suspecte greater thinges of me then I deserue, nor yet to be ignorannte of hym, whome to knowe is saluacion. By these manier of witnesses, Iohn did often commend Iesus (beyng as yet vnknowen) to the multitude, and gaue ouer his owne auctoritie to him as to his better: to the entent that from that time furth, the people should leaue hym and cleaue to the gouernaunce of Iesu: Godders prouydence in the meane tyme procuring this, to thentent that they both might be to vs an holsome exaumple of a true preacher of the Ghospell. For truely Iohn neyther with the entisemente of so great renoune beeing willingly offered vnto hym, was so much corrupt that he would take vpon hym an other mannes praise, nor yet so afrayed of the enuie of the Priestes and Pharisees, (whose ambicyous enuie, and enuious ambicyon wouldе suffer no bodye to bee exalted but themselfe) that therefore he dyd cease to speake of the glory of Chryst: neyther did he regarde his owne commoditie, but what was expedient for the people: hereby teachyng how a preacher of the ghospel ought to haue a constaunt and sure stayed mynde, yea, euen to the auenturyng of hys lyfe, not onely agaynste excesse & couetousnes, but also against al ambicion. And as for Iesus Chryst, when he came as one of the common sorte of the people to be baptised, and also when he behaued himselfe amongest Iohns disciples, as if he had bene one of them, wheras he was lorde of all, he taught vs how we must come to true glorye, by great humilitie and modestie of mynde, and that none is mete to be a mayster, vnlesse he haue played the parte of a good scoller, neyther that anye ought to take rashely in hande the office of preachyng, excepte he hath bene all manier of wayes well tryed and approued: and in manier appointed thereunto of God.

Upon whō thou shalte see the spirit descend &c.

I saw and bare record that this is the sonne of God.

The nexte day after, Iohn stode agayn, and two of his disciples, and he beheld Iesus as he walked by and sayeth: Beholde the lambe of God. And the two disciples heard him speake, and they folowed Iesus. The texte.

Now to thentent that Johns most excellent pureness and honestie might more clerely appere, he thought it not inough to turne thaffections of ỳ people from him to Chryst, but he laboureth also to despatch from himselfe his owne peculier disciples whome he had, and to put them to Chryst. For the day after these thinges, which I haue already rehearsed vnto you, were doen in the presence of the people, Iohn stoode thereagayne, and twoo of hys disciples with hym. And Iesus walked vp and downe not farre from thence (whiche thyng in dede was doen to signifie a misterye thereby.) For Iohn was a figure of Moses lawe, and Christe was the auctour of the profession of the ghospell. Therefore the law, whiche was now come to the vttermost poynt, stayed, as though it coulde goe no further, but shoulde ceasse by and by, and giue place to Chryst at hys comming, and commit his disciples to hym, but neuertheles in-

the meane while constauntly bearing witnesse of Christ: and as it were deliuering the Synagogue to the true spouse, to be his churche. Christe walketh vp and downe to declare that he should alway growe greater and greater, and euery where gathereth disciples to heare hys heauenly doctrine. Therefore whiles Iohn stoode and behelde Iesus as he walked, knowyng right well that the sayde Iesus dyd desyre and long for the saluacyon of mankynde, and also did couet to geat disciples mete for hys heauenly doctryne, Iohn turning him to the twooe disciples whiche stoode by hym, beeyng theyr maister, because he would put them to Iesu, that was a better maister then hymselfe, he poynted him to them with his finger as he was walking, and sayde: Behold yonder is the lambe of God of whome I haue so often testyfyed, who alone doeth take away all the sinnes of the wholle worlde. I haue prepared you for him, whosoeuer desyreth true and effectuall baptisme, whosoeuer loueth true innocēcie, and whosoeuer coueteth true and perfit health, must nedes commit himselfe to his rule and ordre. For they that were the true obseruers of Moses lawe, (as the lawe it selfe doeth witnesse) did profit and goe forwarde thereby to the perfeccion of the ghospell, that is to say, from fayth to fayth: wheras the Phariseis through their peruerse and ouerthwart loue of the lawe, did persecute him whō the law had cōmended to thē. Now Iohns disciples made their maister no aunswere, but geuing credite to his worde, they left the sayd Iohn that was the goer before the ghospell, and folowed Iesus the auctour of the euangelicall health. And they sayde neuer a woorde, but folowed hym, beeyng set on fyer with the loue of hys hye doctrine, the hope wherof they had conceyued by the testimonie of Iohn. But they dare not be bolde to moue anye communicacion to him with whome they had not bene acquaynted.

He behelde Iesus as he walked. &c.

Behold the lambe of god. &c.

And ye two disciples heard him.

The texte. And Iesus turned about, and saw them folow him, and sayeth vnto them: what seke you? They said vnto him: Rabbi (which is to say, if one enterprete it, Maister) where dwellest thou? He sayeth vnto them: Come and see. They came and saw where he dwelte, and abode with him that daye, for it was about the tenth houre.

Therefore Iesus perceiuing for what purpose they did folow him, to declare how ready he woulde be to mete and ioyne with them whiche with pure mindes doe thirste and couet the doctrine of the ghospel: he (I say) not tarying for theyr calling vpon hym, of hys owne good wil doeth encourage and alure their bashefulnes, & turning himselfe toward them, did behold them as they folowed him, not ye he was ignoraunt whom they folowed, or of what minde they folowed him, but because he would shewe to other theyr woorthye and mete affeccio for the gospel. He speaketh to them and asketh what they woulde haue, to the intent that theyr desyre beeing knowen, might also kindle and styre vp the myndes of other. But they furthwith declared themselues to bee very desyrous to learne of him, euē by ye very name they called him by, saying: Rabbi, (which woorde in the Syryans tongue is as much to say as Maister) where is your abyding. And vndoubtedly in that they called him Maister, they confesse themselues to be his disciples. And whereas they enquire of him, where his dwelling place is, by that they doe declare, that they haue a will to learne of him certayn secret thinges more familiarely, which (peraduenture) he would not speake openly before euery body. Here now our lorde Iesus taking pleasure in theyr deuoute feruentnesse to learne, maketh no excuse by reason of the vyneste of the night, nor commaundeth them to come againe the day folowing,

What seke ye?

Rabbi, where dwellest thou?

neyther

neyther yet signifyeth to them where his house is, in case they woulde at theyr conuenyente leysure visite hym: But he ientlye and courteoully requireth them to come talke with him at his lodgeing, saying: Come ye and se. For he perceiued that any delay shoulde haue bene paynful to theyr earneste desyre. They reioycing in that aunswer, beyng euen suche as they woulde haue wished for, came thither, and did not onely see the litle house, where then Jesus had hys abidyng, but also taried with him all that day: and were so enflamed with his holy communication, that not onelye they reioyced in theyr owne behalfe, but mocioued and procured other also to come to the company of that felicitie. Jnd when they came to Jesus house, it was almost the tēth houre of the day, that is to say, nye vpon the goyng downe of the sunne. For there is no tyme nor place vnfit or vnconueniente for to learne those thynges whiche pertayne to euerlasting welthe. Jnd the presence of the preacher of the ghospell oughte alwaye to bee in a redinesse: For suche an one oughte he to be that taketh vpon hym to teache Christen philosophie and wisedome, whiche is onely the philosophie that can no skill of any pryde or statelynesse.

Cum and se

Thei came. And abode with him that daye.

The texte.

One of the two which heard John speake and folowed him, was Andrew, Simon Peters brother. The same found his brother Simon first, & sayeth vnto him: we haue found Messias (which is by interpretacion anoynted) and brought him to Jesus. And Jesus beheld him, and sayd: Thou art Simon the sonne of Jonas, thou shalte bee called Cephas, which is by interpretacion a stone.

As concerning these two, whiche had folowed Jesus by the counsayl of John, the one of them was Andrew, Simon Peters elder brother: to whiche Peter, although he were the younger, yet for the excellēt feruencie of his faith, Jesus afterwarde did promise him the keyes of the kyngdome of heauen: and committed his shepe to be fedde of hym, after he had thryse professed hys loue towardes Jesu. The godly loue of the ghospell hath thys difference from that which man of himselfe is inclined vnto, that if it haue gotten any notable treasure, it hyderth it not, or enuieth other: for manye thynke that they doo not possesse that thyng, which is common to other aswell as to themselues: but thys godly loue reioyceth that the commoditie therof shoulde be common to many. Andrew being much comforted with so great felicitie, for asmuche as by the report of John, but much more by the familiar communication of Jesu hymselfe, he found it true that Jesus was ỹ heauenly Lambe, which onely should take away the sinnes of the world, that he was the sonne of GOD, the onely redeuer of mankynde: and that also he was Christe whiche was promised of the Prophetes, and looked for so manye hundred yeres beefore: the sayde Andrew (I say) as soone as he had found Simon Peter his brother, whose presence he desyred greatlye, for thys purpose, that Peter whome he knewe dyd looke for Christe with greate feruencie, myghte be made partaker of the felicitie of that assured knowledge whiche Andrewe hymselfe had of Christe: We haue founde (sayeth he) that Messias, whome the Prophetes had promysed shoulde bee redemer of the worlde. Jnd Messias in the Syrians tounge is as muche to say as Christe, that is to vnderstande anoynted: because that anoynting perteineth to kynges and priestes. But Christe was the onelye anoynted of God, to hym onely all power was geuen both in heauen and yearth, and he onely was ỹ priest eternally after Melchisedechs order, which hath reconciled God to mankynde with the sacrifice of hys bodye. Symon beeing glad of so

We haue fou̇d Messias. &c.

pleasaunte and welcome a message, and not satisfyed onely to haue heard it,
And brought hi to Jesus. ioyfully preaseth hymselfe also to see Jesu. Andrew who had already proued the gentlenes and graciousnesse of Jesu, furthwith broughte Simon to hym. And when Jesus beheld Peter, he did not onely bewe his face, wherin neuertheless did shine a purenes of hert, but he rather loked vpon his minde which was endued with dooueluke simplicitie: and thereby apte to receyue the grace
And Jesus beheld him. &c. of the ghospell. The sayde Jesus taking pleasure in hys pure affection, dooeth tell the name of Peters father (by that declaring how nothyng was hydden from hym) and therewithall prayseth the godly simplicitie of Peters minde, gathering an argument thereof, by the propertie of hys fathers name: and by the darke sence of the chaungeing of Peters owne name, he telleth before that in time to come, there shall be in hym stablenesse of inuincible faythe. For Jonas is as much to saye, as a dooue or grace. Simon, by interpretacion, signifieth obedient, for out of the obedience of Moses law, is had some furtheraunce to the fayth of the gospell. Therefore after that Jesus had loked vpon
Thou art Simon the sonne of Joanna. &c. hym, he doeth lyke both hys present simplicitie, and also doeth sumwhat open, as you woulde saye darkely, his stedfastnesse to come, saying: Thou arte that Simon the sonne of Joanna, right aptly agreyng both to thyne owne name, and thy fathers: But hereafter when this fayth shall haue gathered strength, that it may be able to stand stable and vnshaken against al temptacions of the
Thou shalt be called Cephas. &c. deuill, thou shalte be called Cephas, whiche in Greke is as muche to saye as Peter, in Latine, saxum, and in Englishe a stone. And this was the firste instruccion and principle of Christes church: this was also the first beginning of the schole of the ghospell.

The texte. The day folowing, Jesus would goe into Galile, and found Philip, and saieth vnto hym: folow me. Philip was of Bethsaida, the citie of Andrew and Peter. Philip founde Nathanael and saieth vnto hym: We haue found hym of whom Moses in the law and in the prophetes did write. Jesus the sonne of Joseph of Nazareth. And Nathanael said vnto him: Can there any good thing come out of Nazareth? Philip sayeth to him: Come & see.

The day after, it pleased Jesus to goe into Galile, whyche was least set by of al the prouinces of Jewrie, because no man of any great renoume or fame, had at any tyme come from thence: and yet neuertheless Esay dyd prophecie before that the light of the ghospell should first appeare and haue hys begynning about ỹ place. Also the diuine counsayl thought it good so to be, because he woulde beginne his churche of meane persones, vntaught and vnlearned, borne and come out of a countrey that was barayne, and of no regarde.
For both Peter and Andrew, whiche without calling folowed Christe, were men of Galile: and that the one brother did perswade and drawe the other to Jesu, was a fortunate pronosticacion of the churche nowe newly beginning, whiche consisteth in brotherly charitie and mutual concorde. Therfore when Jesus shoulde goe his way into Galile, hauing alreadie two disciples of Galile to waite vpon hym, because he myghte come sumwhat the better accompanied, he taketh to hym two other also of the same countrey, and of lyke nobilitie. For Jesus founde one called Philip borne in Bethsaida a citie of Galile, whiche is nye vnto the lake of Genazareth being the countrey of Andrew
He founde Philip. and Simon, to whome the name of Peter was added. Furthermore in that they were all of one countrey, it betokeneth the concorde and agreement of the ghospell:

ghospell: And that the diuersities of all maner of people, should be ioyned and brought together into one churche, as it wer into one citie. Philip semed to haue met with Christe by chaunce, but the very thyng in dede was doen altogether by the prouidence of God, whiche had eternallye decreed and appoynted, whome he woulde haue to be ỳ first rulers and beginners of his churche. Therefore Jesus sayed to Philip when he met with him: folow me. He tarried nothyng at all, but byandby followed Jesus, of whome alredy he had knowen many thinges, both by the witnesse of John, and also by the common rumour of the people. The woord of the speaker was of so great effect, and the mind of the heaker was ready of hys owne good will. It chaunced verely, that as Andrew had allured and drawen hys brother Simon, so Philip nowe reioysing that he was in the seruice of Jesu, when he had found Nathanell, whome he knew to be wonderfully desyrous of Messias cummyng, for whiche cause he was woont very diligentlye to marke and obserue in the prophecies of the lawe and the Prophetes, from whence and when the same Messias shoulde come, Philip (I say) because he would make Nathanaell partaker of that ioye wherin he did reioyce withall his hert, sayeth vnto hym: We haue found that true Messias of whome Moses hath written, that there should a Prophet rise out of the kinred of Israel, & of whome the prophecies of the Prophetes hath vttered and declared so many thynges: Thys is Jesus the sonne of Joseph of Nazareth, for at that time euery man toke Jesus to be Josephs sonne, and he was better knowen by that name then by the name of Marie hys mother. Moreouer he was called emong the comon sorte a Nazarean, not that he was borne there, for Bethleem was halowed with hys birth and infancie, but because he was conuersaunt and brought vp there of a childe, with his parentes. When Nathanael heard this, truely he lyketh wel the most ioyfull tydinges: but he is offended with ỳ doubt, wherwith he was secretly troubled, through the prophecie, whiche (as euery man knew) doeth promise that Christ shoulde come furth out of Bethleem: therfore he desyring to be taught more certainly, sayeth vnto Philip: Can any good thing come out of Nazareth, of the whiche towne the prophecies of the Prophetes hath made no mencion? When Philip himselfe being yet vntaught, and hauing no further knowledge but hys plaine simple faith, could not discusse this hard matter, he aduiseth and alloureth Nathanaell to goe to Jesu the fountayn it selfe, not doubtyng but that he woulde beleue as soone as he had seene and heard him. If you doubt (sayeth he) to credite me, come your selfe and see.

Folowe me &c.

Philip found Nathanael.

We haue found him. &c. Jesus ỳ sonne of Joseph. &c.

Can there any good thinge come out of Nazareth?

Philip saieth: come & see.

The texte.

Jesus sawe Nathanael cumming to him and sayeth of him: beholde a right Israelite, in whome is no guile. Nathanael saieth vnto him: Whence knowest thou me: Jesus answered, and said vnto him: Before that Philip called the, when thou wast vnder the figge tree, I sawe the. Nathanael answered and saide vnto him: Rabbi, thou art euen the very sonne of God, thou art the king of Israel.

And Jesus who as yet was of no fame or renoume by working any miracles, sum what to open his godlye power by the knowlage he had of secrete thinges, whē he beheld Nathanael cūmyng toward hym, turned to his disciples, before Philip gaue hym any warning of hym, & before he named hym, and shewed Nathanaell to them, saying: Behold a verye Israelite in dede, in whome there is no guile. In these wordes Jesus did both prayse the true meaning beliefe of Nathanael, and also his pure desyre to haue knowlage, where-

Beholde, a right Israelite. &c.

as they which vntruely doe boast themselues to be Israelites, are wont to be busy and curious of a desyre they haue to lay matters to mennes charge. Nathanael perceiuing that Jesus shewed by these wordes, how that he knewe well inough the communicacion which was betwene Philip and him concerning Jesus hymselfe, & meruayling how this came to his knowledge, for as yet he toke Jesus to be none other but mã, sayth vnto him: how knowest thou me? But Jesus yet declaring more euidently how he knew the thoughtes of men, were they neuer so secret, sayth: before Philip called the when thou wast vnder the figtree, I had already sene the. The cõmunicatiõ was but betwene them two, and there was no witnes by, that could make any relacion thereof. The place was expressed, and the figtree was noted and spoken of by ỹ way in a mistery, as a thing priuie and of counsel to his firste fault (that is to saye, of hys vnbeliefe) whiche faute they must nedes leaue, that will knowe Christ. It was manifest by these argumentes that Jesus knewe the matter of theyr whole communicacyon, wherof neuertheless he maketh no great rehersal, lest he should seme to vpbraide hym with his lacke of fayth, which was shamfast, and asked the question of a good symple mynde. Assone as Nathanael harde these thinges, who was perswaded, that the secretes of the harte was open to god onely, and that the thing which he heard was more than man could do, nowe beeyng nothyng offended with the doubte concernyng the name of the place of Christes birth, he gaue his verdit of hym, saying: master. Thou arte the very sonne of god, by whom the father hath determined to deliuer his people. Thou art that king of Israel whiche was long a goe promised by the prophecies of the Prophetes.

Nathanael sayeth vnto him. &c.

Rabbi thou art euen the very sonne of God. &c.

The texte.

Jesus aunswered and sayd vnto him: because I sayde vnto thee, I sawe thee vnder the figtree, thou beleuest. Thou shalt see greater thinges than these. And he sayeth vnto him: Verely, verely, I say vnto you, herafter shall ye see heauen open, and the aungels of god ascending and descending ouer the sonne of man.

Jesus gladly enbracing the mannes so ready and chereful fayth, and his so euangelicall profession, doeth stablishe also the opynyon that Nathanael had of him. And now more euidently declaring his godly nature, sayth: Thou hast here by conceiued a beliefe that I am the very Messias & king of Israel, which was promised, because I tolde thee howe I sawe thee euen then when thou waste with Philip vnder the figtree, and therefore thou hast a very good opinion of me: In tyme to come thou shalt see more apparaunte sygnes, where by thyne opinion of me may encrease. And forthewithall Jesus turned hym to his other disciples, (of whome as yet, neuer a one did iudge of hym according to hys dignitie) and he sayde vnto them. Take thys for a suretie, hereafter ye shall see the heauens open and the aungels of God ascendyng and descendyng ouer the sonne of manne. By thys derke saying, our Lorde Jesus did styre vp the fayth of his disciples, which although it were simple and vncorrupted, yet was it not fully enstructed, and besyde that far from the perfect knowledge of the excellencie of Christ: He did styre vp their faith (I say) to the lookyng for of greater miracles, and therby to haue higher knowledge. For although the disciples did fantasie, as it were in a dreame, some thing to be in Christ passing mannes nature, whereat they marueiled: neuertheless they dyd not as yet vterly beleue that the fulnesse of the Godhead was in hym. Nathanael dyd confesse the selfesame thinges whiche Peter dyd after confesse: But because hys

Thou shalt se greater thinges than these. &c.

Verely verely. &c. pe, shall se the heauens open.

meanyng

meaning was not lyke Peters, he had not therefore lyke aunswere that Peter had, whiche was: Upon this stone I will buylde my churche. And to thee wyl I geue the keyes of the kingdõe of heauen. And in very dede for because some that were very mẽ, are called the sonnes of god in holy scripture, for their great holines, and other besides Christ also did many times se before, thinges which shoulde folowe, by the inspiracyon of the holy ghoste: therefore it is not to bee marueiled at, if Christe knewe without relacion of any other, what was dorn secretly betweue the two disciples. Furthermore in that he called hym kyng of Israell, intending thereby to honour Jesus, as it were with an hye and glorious tytle, it declareth that euen as yet he dreamed of a worldelye kyngdome. And to haue a kingdome in thys worlde is but a very base & an earthly thing: But it is a thyng of far more honour to bee kyng of all the whole worlde, and also of aungels. This thing mente Christe when he sayde that the aungels as ministers diligent to doe seruice, should ascende, and descende ouer the sonne of man. And although the disciples did not yet vnderstande at that tyme this saying of Jesu, neuertheleſſe he dyd hyde it and layed it vp in theyr myndes, as a seede whiche shoulde bryng foorthe fruicte in due tyme: For afterwarde we knew how the aungels dyd often knowledge hym to bee kyng of all thynges by theyr obedient seruice, as whan Gabriel brought tidinges of his conception, when they song at hys natiuitie: Glory be to god that is aboue: when at diuerse tymes they appearing to Joseph, did procure the safegarde of the childe, when they did hym seruice after he was tempted of the deuyll, when they dyd counfort hym in his conflict at the tyme he swet water and blond: and whiles they did often appeare in the tyme of hys resurrection: Agayne also, when in all mens sight he was taken vp into heauen, the aungels wer present, as suerties of the promise of his returne. And that in dede shal be doen most specially, whẽ he shal come in the cloudes with the maiestie of his father, and with the whole hoste and company of aungels, to iudge bothe quicke and dead: and to deliuer a kingdome to god the father.

¶ The.ii Chapter.

And the third day there was a mariage in Cana a citie of Galile: and the mother of Jesus was there. and Jesus was called and his disciples vnto the mariage. And when the wine layled, the mother of Jesus saith vnto him: they haue no wine. Jesus sayth vnto her: woman what haue I to doe with thee? myne houre is not yet come. The texte.

AND Jesus had not taryed long in Galile, but thorowe worcking of a miracle he begã to declare ẏ Johns witnes of him was not vntrue. In dede Jesus was better knowen in Galile then in other countreys of Jewrie, but yet they had no notable opiniõ of him, when as at ẏ time also euen his brethren and kinsfolkes had no right iudgement of him. Therfore the third day after he came to Galile, there was a solemne mariage made in Cana, which is a toune of ẏ countrey. Jesus mother was biddẽ to this wedding, because she was of alyaũce to thẽ. And by this occasiõ Jesus hiselfe also was biddẽ, & his fower disciples wt hi, which he had gathered

The mother of Jesus was there &c.

red together a litle before. Now then when ỹ feast was at the hottest, and the bridgrome for lacke of wyne was lyke to be abashed, as if he had made but a nygardely feast: And besides that it was to be feared leste hys geastes carefulnesse for lacke of wyne shoulde make the feaste the lesse cherefull: Marie the mother of Jesu of a certain womanly carefulnes desyring to haue this discõmoditie remedied, seing that already by manye tokens and also by the witnesses of John she was not ignorant of the power of her sonne, she is bold to cal vpõ him, saying: Sonne, they haue no wine. In that she dare speake to him, it declared her motherly auctoritie: And in that she dooeth not prescribe nor appoynte any thyng to him, what she would haue doen, it sheweth her reuerence towarde her sonne. But Jesus intendyng nowe to take in hande the heauenly businesse of the ghospell, whereof he would haue hys father to be the onely auctour, suffereth not hims auctoritie to be mixte therewith. For he dyd not myracles for this purpose to please the affections of hys kynsfolkes, but to cause his spirituall doctrine to be the better beleued through corporal sygnes and tokens, amonges the vnfaythfull people of that countrey. Therfore he aunswereth his mother sumwhat roughly, not that he did not loue her entierely being suche a one as she was, consyderyng he loued all mankynde so muche, but to thentent ỹ he would kepe his auctoritie of worcking miracles fre from worldly affections, and to cause the whole glory therof to be ascribed to the power of God. For this was a thing expedient for mans saluacion, whiche Jesus dyd greatly thyrst for and couet. Therfore not vtterly denying hys mother, but declaring that she had litle to doe with ỹ businesse he went about, he aunswereth her: woman what haue I to doe with thee? I haue a time appoynted me of my father, when and after what sorte I should worcke the saluacion of mankind, that time is not yet come. Hitherto I haue shewed my self obedient to thy will, from hens forth I must doe all thinges according to my fathers will, and not after mans prescript and appoyntment. In other thinges thou hast bene my mother, herafter I wil take thee but as a woman, as often as I am occupied about my fathers businesse. Whensoeuer his glorie shal be to be serued, I shal not nede thy calling vpon. I wil doe of mine own good wil, ỹ which ỹ thing it selfe shal require. I haue a time appoynted me of my father. So before ỹ time also, whẽ he was but a childe, he tolde his mother of ỹ she did interrupt hym, when he was disputing in ỹ tẽple. And of the like thing againe he warned her, whẽ she bad one cal him furth to her, whiles he was preaching emõg ỹ people.

They haue no wine.

Jesus saith &c.

Woman what haue I to doe with thee?

The texte. His mother sayeth vnto the ministers. Whatsoeuer he sayeth vnto you doe it. And there were standing there sixe waterpottes of stone, after ỹ maner of the purifying of ỹ Jewes, conteyning two or three firkins a piece. Jesus sayth vnto them: fill the waterpottes with water. And they filled them vp to the brimme. And he sayeth vnto them: drawe out nowe and beare vnto the gouernour of the feast. And they bare it.

But Marie the mother of Jesu, beyng neither offended with her sonnes aunswere, although it were sumwhat roughe, nor in the meane tyme mystrustyng either his goodnes or hys power, maketh no aunswere agayn, but calleth the seruauntes of the house to her, and secretly in theyr eares sayeth thus vnto thẽ: Doe ye, whatsoeuer he shall bid you doe. Undoubtedly the godly pitifull carefulnes of his mother, did procure that, lest ỹ seruauntes lacke of belefe, or their vnready seruice, should be a let wherby that whiche lacked at the feast should not be amended. But how and what time ỹ thing should be dooen, she holding her peace leaueth it secretly to hir sonnes wil and appointment. These thinges

Whatsoeuer he saieth vnto you, doe it.

were

wer not doen by chaunce, but Jesus deferred the miracle for ỳ none ſt, because the lacke of wine ſhould be the better perceiued of euery body, and ſhoulde be well ſene to bee geuen for neceſſitie, and not for any vayne boaſting or glorye: For ſo our Lord wrought all hys miracles, that he ſemed not to doe them for thaffection of any worldly praiſe, but to ſuccour & relieue men of their ciuilles and griefes: he did them ſo temperatly & in ſo due order, that they could not be don more faithfully nor with more trueth. Therfore now whiles the geaſtes taried and were carefull for lacke of wine, Jeſus perceyuynge the tyme to bee come that he ſhould be knowen to his own, commaundeth the ſeruauntes to fyll with water ſixe pottes of ſtone, which ſtode there for this purpoſe, that if any, according to ỳ cuſtome of the Jewes, would clenſe himſelf with waſhyng, he might haue plentie of water ready, foraſmuche as that countrey was very drye, & in fewe places well watered with fountaynes & running riuers. Thys truely did cauſe the miracle alſo to be rather beleued, becauſe ỳ vſe of thoſe waterpottes was a ſolemne thyng emong the Jewes. And the ſayd pottes neuer receyued any other licour but water. Moreouer the greatneſſe of ỳ veſſels ſetforth the beleefe of the miracle, for they conteined two or three firkens a piece, ſo that they could not eaſily bee remoued out of theyr place. The ſeruaũtes did obey him and filled the waterpottes with water, as they were commaũded euen to the brimme. Whẽ that was doen, becauſe he would haue mo witneſſes of the miracle, he commaunded them to drawe out of the waterpottes and to offer that whiche they had drawen, to hym that was the chiefe ruler & had the ordreyng of the feaſt. And this Jeſus did, partely becauſe the ruler was ſober, for he that hath the charge committed to hym to ſee all thinges wẽl furniſhed, is euer wont to abſtayn from wyne, whiles other folkes doe drinke: And partely becauſe he being well ſkilled in taſt, and hauing a fyne iudgement therein, myght more trewely geue verdite of the wyne thẽ the reſt of ỳ geaſtes, whoſe taſtes myght ſeme to bee dulled with drynking of muche wyne before.

Fil the water pottes with water

And they fil led them vp to ỳ brime.

¶ When the ruler of the feaſte had taſted the water that was turned into wyne, & knew not whence it was (but the miniſters which drew the water knew) he calleth the bridegrom & ſayeth vnto hym. Euery man at the beginning doeth ſet furthe good wine, & when men be dronke, then that whiche is worſe: but thou haſt kept the good wyne vntill now. This beginning of miracles did Jeſus in Cana of Galile, and ſhewed his glorie: and his diſciples beleued on hym.

The texte.

But as ſoone as the ruler of the feaſt had taſted of the wine, that was turned out of water, & knew not where they drewe it, ſuſpecting the faute to be in the ſeruauntes, that cõtrary to the cuſtome of other, they deferred to bring in ſuch wine vntil the latter end of the feaſt, he calleth the bridgrome to hym, deſyring to know of him by what occaſion ỳ fault chaunſed. Others (ſayeth he) which make a ſolemne feaſt, at the beginning therof, bryng to the table of the beſte ſortes of wine, afterward whẽ their geaſtes being already dronke haue their mouthes out of taſt, & powre in drinke vntemperatly, thẽ they bring & ſerue of the worſt ſort. But thou cõtrariwiſe haſt reſerued vnto the end of ỳ feaſt, this wine which is better & more pleaſaunt than any ỳ was ſerued yet. And by this occaſiõ ỳ miracle of ỳ thing ỳ was doẽ, ſpred abrod litle by litle emonges many. And afterward by examining the ſeruauntes of this thing, it was knowen that the water was not onely turned into wyne, but alſo into very good wine. And as for the waterpottes they had no miſtruſt, but that they were onely dedicate

dicate and ordeyned for water. The seruauntes put water to water, and filled them vp to the brimme, & after they had drawen of the same which they powred into the vessels, they offered it to the gouernour of ỳ feast, who was sore. The bridgroome knoweth well inough that there was no such wine prouyded nor prepared. They wente to the waterpots and found them ful of ỳ selfesame good wyne. With this dede our Lorde Jesus began the working and setting foorth of his miracles in Cana a towne of Galile, intending by litle and litle to shew furth tokens of his godly power to the worlde. For first of all this thing was doen in a matier not very weightie & also priuarly, yea & almost to please his mother and kinsfolkes withal: whiche had him in lesse admiracion because they were his familiars & of his kinne. And this miracle was not much noted of very manye, but afterwarde it grewe to bee hadde in greatter credite with more: yet in the meane while ỳ fayth of his disciples ỳ were present was stablished concerning Jesu, who hauing promised greater thinges, perfourmed that whiche he had promised. And besides that, this miracle (wherby he framed as it were a beginning to ỳ rest that he should do afterward) was not in vain. For firste of all he woulde honour the mariage with his presence, knowing beforehand that in tyme to come there should be some which would condemne it as an vnpure & filthye thing, whereas an honourable mariage and vndefiled bed, is arhyng most acceptable to God. Moreouer Jesus dyd as it were shadowe vnto vs by a certayn figure, that thing, whiche he then chiefely went aboute. For now was the tyme come ỳ in steade of the vnsauery & waterishe lettre of Moses lawe, we should drinke the pleasaunt wyne of the spirite of the gospel, by reaſō that Christ turned into our more welth that thing which was without strength & vnprofitable. For the law was not only vnsauery to ỳ Jewes without Christ, but also hurtfull & deadly. They which haue not beleued in the ghospel, doe stil drinke of the water of Moses law, but they, which haue beleued Christe doe happely waxe warme, & growe liuely toward the loue of heauenly lyfe, through the moyst & swete licour of his heauenly doctrine. And this was not doen before that Christ had ioyned vnto him the churche hys spouse. Also the mother of Jesu was present there, representing the forme of the synagogue, whose autorite is diminished; yet she telleth the lacke of the wyne, but she her selfe doeth not remedy it. Neuertheles she was for our behouse mother vnto him, which doth reioyce and coumforte our mindes with the swete wine of his spirite. The names of the places also do agree to the mistery of ỳ thing. For Cana of Galile betokeneth possessiō of a ready passage frō one place to an other. For now was ỳ original beginning of a new people gathered together, which should remoue from the letter of the lawe, to the spirite of the ghospell, from the worlde, to heauen.

The begynning of miracles did Jesus. &c.

The texte. ¶ After this he went downe to Capernaum, he and his mother, and his brethren, and his disciples: and there continued not many dayes.

After Jesus by thys miracle had begonne to declare his mightie power emonges his kinsfolkes in a towne of smal renoume, he went downe to Capernaum. That citie is in the selfesame Galile of the Gentiles, all ryottouse and swelling in pryde, by reason of the plentie of richelle therin: beyng also nye vnto the lake of Genazareth and in the coastes of Zabulon and Neptalim. But according to the wisedome of the ghospel, that thing which is highely estemed in the worlde, is abiect, and litle set by afore God. Jesus mother with his bre-

thren

then and disciples went down thither with him, but they taryed there very fewe dayes. Neyther was there any miracle doen in that place. But this benefit semed to be doen in the meane time, for his mothers & kinsfolkes pleasure: who now he would no longer cary about with him, for asmuch as he would take in hand greater thynges, because that worldly affeccion and loue should chalenge vnto it no parte of those thinges whiche were doen for the glorye of the heauenly father.

The texte. And the Iewes Easter was euen at hande: and Iesus went vp to Hierusalem, and found sitting in the tẽple those that solde oxen & shepe, & doues, & changers of money. And when he had made as it were a scourge of small cordes, he droue them al out of the tẽple, with the shepe and oxen, and powred out the chaungyers money, and ouerthrewe the tables. And sayd vnto toẽ that solde dooues: haue these thinges hence, and make not my fathers house a house of marchaundies. And his disciples remembred it that is written: the zele of thine house hath euen eaten me.

Therfore Iesus leauyng his kynsfolkes behynde at Capernaum, seeketh time and place mete to declare openly hys power and auctoritie, which he had receiued of his heauenly father, & not of men. For euen then the most high and solemne feast of the Iewes was at hand, which is called Easter, and after the Hebrewe tounge, is as much to say as a passing ouer. They did kepe this day as an holy feast euery yere in the remembraunce of the olde story: because their elders had safelye passed ouer oute of Egipte: when they wente into the lande whiche God had promised them. But now that thing whiche they did honour but in figure, was doen in dede by Christ, ỹ is to say, he now brought to passe that men hauing forsaken the darkenes of errours, and cloude of sinne, should be remoued, and brought, through the fayth of the gospel', to innocencie, light and immortalitie: forasmuch therfore as at that time there was at Ierusalem a great number of people which out of al the partes of Syrya did assemble there againste that feastful day, Iesus wente thither nowe going vp towardes hys fathers business, whereas before he went down to Capernaũ to obey & please his kinsfolkes withal. And furthwith he goeth into the temple, which place is wont to be ofte gone to of a religiouse minde, to serue god therin: And verelye Christ was the maister of true religion, who when he entered into the temple which was ordeyned for deuout religion & worshipping of god, founde there thapparaunce not of a tẽple, but rather of a market place. For he founde verye many there which in ỹ holy place did exercise themselues about filthie, yea & sinful gaine, & so turned into robbery that which was ordeined to geue occasiõ of godly religion. For to thintẽt that straungiers might haue somewhat to offer, they solde to them of an hye price, shepe, oxen dooues, & other suche lyke thinges, whiche (according to the custome of ỹ Iewes) were woonte to be offered or geuen to the priestes: but in the meane while ỹ sellers bargained with the priestes and leuites that the sayd priestes & leuites should sel agayne to thẽ by a lesse price, the selfesame beastes that the priestes had receyued of them which had offered, whyche thing the sellers did, because they myghte sell those beastes agayn to other straungiers with a double gaine. So it was brought to passe that by powling the straungers, the filthie gayne whiche rose double by selling one thing twyse, shoulde be deuyded betwene the merchauntes and the ministers of the temple. And to haue more quicke and readye marchaundise, ther was presente, according to the custome of their cõmon market, chaungers of money and bankers, such as did chaunge the greater coynes for

Iesꝰ went vp to Ierusalem, &c.

And found those that solde oxen.

money

money of smaller coyne, or golde for syluer, or els did exchaunge strange coyne for coyne of that place. And thereby also they had shamefull gayne, litle dyfferyng from vsurie. Jesus then declaryng by hys very acte how great a pestilence corrupt desyre of lucre is to the church, and howe far al they ought to be from thys disease, which professe themselues rulers of religyon of the gospell, made him (as it wer) a scourge of smal cordes, as though he would driue dogges out of goddes temple. And both with great indignacion and auctoritie, he droue them all out of the temple, displacyng and throwyng downe bothe the merchauntes and their wares: And did not onely put out the men, but also the shepe, and oxen, that there shoulde remayne behynde no suche filthie baggage.

Yea and besydes that, he scattered abrode the chaungers money vpon the ground, and ouerthrew also their boardes, teaching how these thinges ought vtterly to be troden vnder foote of the worshippers of true religiō. Moreouer as if he had bene moued with indignacion therat, he sayd to them which solde the dooues: haue these thinges hence: and make not my fathers house an house of marchaundise. And hys disciples when they sawe Jesus, beyng at all other times quiete and meke, here now how earnestly he chased out those which did vnsemely vse and defyle the godly religion of the temple with theyr fowle and sinnefull gayne, the disciples, I say, remembred the prophecie whiche is in the thyrd scroze and eyght psalme. The zele of thy house hath euen eaten me.

The texte. Then aunswered the Jewes and sayd vnto him: what token shewest thou vnto vs, seeing that thou doest these thinges? Jesus aunswered and sayed vnto them: destroy this temple, and in three dayes I will reare it vp.

But as for the Jewes when they had hearde that he namyng his fathers house, did as it were by a certayne peculier and singular way, declare himselfe to be the sonne of god, and saw hym also so hyely take vpon hym openlye and in apparaunce to be so very angrye with them, whiche semed to further bothe the priestes profite, & also the religiouse seruice of god, they crie out vpon hym and saye: If god be thy father, and if thou wilt reuenge the contempte and iniurie of thy father, doe sōe miracle ẏ we may perceyue thou doest these thinges by the auctoritie of thy father. If thou doest these thinges by thyne owne auctoritie it is presumpcion: And if thou dost them by goddes autoritie, what token shewest thou that we may beleue thee? But Jesus knowing ẏ they would slaunder him in case he had wrought any miracle to shew himselfe therby, seeyng he neuer yet did any miracle but onely to succoure them that lacked helpe in theyr nede, to thintente ẏ the same thyng whiche was a proufe of hys godly power, should be also a benefit & helpe vnto the necessitie of man, he promised thē a tokē vnder a parable, which tokē if he had thē openly declared, they would not haue beleued, in so much as they did not beleue it whē it was doē in dede. The tokē was cōcerning his death & resurrecciō. The same was also signified by Jonas, which tokē Jesus had promised after he had doen many miracles, & also at such time as they required him to shew sū tokē ẏ should cū frō heauē. But now he promiseth (although more darkely) ẏ selfesame token to thē, who as yet were but ignorantes: The tēple wherin they were at that time, occasioned him to say as he did: of the which tēple ẏ Jewes dyd boast thēselues beyond measure. Breake down this temple, sayth he, & in three dayes I wil set it vp a-gayn. This parable not so much as his Apostles did vnderstand. But at lēgth whē they had knowē & sene his resurrecciō, they perceiued the meaning of his

Destroy this temple, and in three dayes.&c

saying

saying, by the effect of the thing it selfe: for Jesus ment it by the temple of hys owne body, whiche they through their malice should pul downe, by putting it to death: & he by his godly power, should raise it vp again within thre daies. The Jewes thought thys saying not onely to fonde and without reason, but also vngodly and wicked. For it was an vngodly thyng to commaund a temple of so great religion to bee broken: and to set vp agayne within three dayes so laborious a building, semed to be a saying contrarye to all reason.

Then sayde the Jewes: xlvi, yeres was this temple a building, and wilt thou reare it vp in three dayes: but he spake of the temple of hys bodye. Assone therefore as he was risen from deathe agayn, his disciples remembred that he had thus sayd: And they beleued the scripture and the woordes whiche Jesus had sayde. The texte.

And as they vnderstode the thing, so they answered accordingly, saying: Xlvi. yeres labored very sore ỹ space of. xlvi. yeres after that the Babilonias had brought Jewry into captiuitie to repayre this temple, and wilt thou set it vp again in thre daies? Our lord Jesus made no answer to that obiection, knowing that he should haue doen no good, in case he had made playne his darke saying, whē not so much as his owne disciples, yea, after they were instructed by his doing of so many miracles, & his so manifolde preachinges, could abide to heare hys death spoken of, nor beleue the mistery of his resurrection. Yet this saying did deue and remayne still, as a certayne seede in the myndes of the hearers: but it brought furth sundry fruites in soondry persones. For the Jewes kepyng the same still in theyr remembraunce, did lay thys saying to hys charge before the weked priestes, as a cryme worthye of deathe. The disciples in as muche as at that time they coulde not vnderstande it, yet bearing it in theyr mindes, dyd meruayl what it shoulde meane vntyl the tyme that after hys resurrection the holy ghost taught them how Christ by the name of the temple, ment his owne bodye that was muche more holy then the temple, whiche the Jewes dydde honour so religiously: for so muche as the fulnesse of the godheade dyd dwell therin. And yet emongeste them it was sacrilege to defile and violate that temple of stone: but they were nothing afrayed synfully to throw downe the most holy temple of hys moste holy and precious bodye. Howbeit Jesus the verye Salomon who had builded this temple for his owne selfe, of the virgin Marie, did restore it agayne within three dayes after they had pulled it downe, according to the prophecies of the prophetes. Therfore the disciples conferring the scryptures with Jesus saying at thys tyme, dyd perceyue thys hys resurrection to be the greatest token wherby he declared to the Jewes his godhed. For albeit we haue red that some men haue risen againe from death to life, yet no man did raise vp himselfe to life but onely our lord Jesus. For he onely had power in himselfe to leaue his life and to reuiue it agayn, when he would. And is by these principles & beginninges, Jesus did stere vp al the Jewes mindes to loke for greater thinges in hym against theyr hye feast, which was nowe at hande. But he spake of the temple of his bodye. And they beleued the scripture. &c.

When he was in Jerusalē at Ester, in the feast day, many beleued on his name wha they saw his miracles which he did: but Jesus did not commit himselfe vnto them because he knew al men, & neded not that any mā should testify of him: for he knew what was in mā. The texte.

But after ỹ he had taried at Jerusalem certayn dayes of the feaste of Ester, & by his miracles and doctrine had, as it were, sowen some sedes of the fayth

of the

of the ghospel, many being moued rather with the miracles whiche he did the with his woordes, did credite his saying: and beleued him to bee the sonne of god, whome he preached himselfe to be. For the Iewes be not so much moued with reason as with the sight of miracles: but Iesus then shewyng to vs the very forme and fashion of a teacher of the gospel, to whose wisedome it appertayneth not euen at the firste to commit to the myndes of ignoraunte persones all the misteries of his hye doctrine, whose gentlenesse it behoueth to beare with, and to suffer them that be yet but weake and vnperfit vntill they may attayne to hier thinges: Iesus, I say, because he knewe theyr fayth was yet but wauering and vnperfite, and theyr myndes not hable to receyue the mysteryes of the wisedome of the gospel, he dyd not auenture himselfe emong the common sort, lest the peoples affections should be sodainly altered, where by some commotion were like to rise. For there were many that were sore vexed with this auctoritie of Iesus, specially they whiche dyd suppose that hys doctryne and glory shoulde hinder theyr lucre and auctoritie. The enuie of the Phariseis and Scribes had not yet brast foorth into open slaundering of hym, but neuertheles they kepte enuie and malice close in theyr heartes, deceitfully seekyng occasion to hurte hym. And therfore because at this time Iesus coulde dooe litle good emong them, lest he should geue euil persones occasyon of greater euyll, he withdrewe himselfe from them, forasmuch as he knew the secret thoughtes of them all, neither neded he to bee tolde any thyng of any manne. For he, who was ignoraunte in nothing, knewe euen of hymselfe the verye secrecie of euery man there. Neyther yet in the meane whyle dyd Iesus make any prouisyon to saue himselfe, who willyngly came of veraye purpose to suffer deathe for the saluacion of the world, but he toke away from theyr malice occasyon wherby they shoulde els haue sinned.

¶ The iii. Chapter.

The texte. ¶ There was a man of the phariseis named Nicodemus a ruler of the Iewes. The same came to Iesus by night and said vnto him: Rabbi, we know that thou art a teacher come from god, for no man coulde doe suche miracles, as thou doest, except god were with him.

AMongest many whiche had conceiued some good opinion of Iesu by seing him do his miracles, there was a certain man called Nicodemus, who was of ỹ phariseis secte: and one of the nomber of them whiche were taken emong the Iewes for chiefe rulers. Thys Nicodemus knowing right wel that there were many of his ordre and secte, whiche did enuie Iesu, and lay in wait to doe hym displeasure, went vnto Iesu, but it was in the night tyme: declaring by that dede how he was as yet but weake & wauering in hys loue toward Iesu: whome although he

The same came to Iesu by nyghte &c.

tokoze he had in great admiracion, neuertheles he woulde not for hys sake sustayne anye losse of hys own renoume & glory emong men: nor yet for his loue would he be brought to be hated & enuied of his own cumpany: but this came rather of feare then of vngodlines, and surely more of worldly shamefastnes, then of frowardnesse: and of trueth this maner of shamefastnes hath so great power in some folkes myndes, that they whiche set litle regarde bothe theyr goodes

goodes and their lyfe, cannot ouercome this kinde of affection, which is specially graffed in those hertes that be naturally disposed to gentlenes. For he which was the chiefest emong the rulers of the Jewes, was ashamed to bee taken for poore Jesus disciple. And he who was placed in ỹ hiest seate of the Synagogue, feared to be put out of that place. But Jesus the moste milde and gentle teacher, who doeth not breake the brouised reede, nor quenche the smokyng flaxe, did not repel or refuse the sayed Nicodemus, that came to salute hym, though he were both fearfull and came out of due tyme, but doeth curteously receiue hym who was doubtlesse a weake spirited manne, but yet without malyce, and for that cause worthy to be promoted lytle by lytle, to higher thinges. Now byanby Nicodemus declaring how much he had profited by seyng Jesus doe his miracles, maketh suite to gette his good will with this preface. Maister, saieth he, we doe already euidently perceiue this thy doctrine not to be suche as the Phariseis is, for the thyng it selfe doeth shewe that thine autorizitie of preaching is geuen the not of man but of God. For no manne coulde doe these miracles, which thou doest except God were present with hym and did helpe hym. Nicodemus dyd set forth this opinion concernyng Jesus, as an hye and great estimation, howbeit it was farre vnder his dignitie: for Nicodemus supposed him to be none other, but summe Prophete whom God dyd fauour, and was present with in the doing of his miracles, as though he had not wrought them by his owne power.

Jesus answered and sayed vnto him: verily verily I saye vnto the: except a manne bee borne ꝛō aboue, he cannot see the kyngdome of God. Nicodemus sayeth vnto hym: howe can a man be borne, when he is olde: can he entre into his mothers wombe and be borne againe? The texte.

But Jesus doeth neither reproue Nicodemus vnperfite opinion cōcerning him, neither doeth he forthwith boast of his owne greatnes: but with gentle and frēdly behauiour, litle by litle bringeth him that is so apte, & easy to bee taught, vnto further knowledge of more secrete misteries of the euāgelicall doctrine. The Jewes which had as yet dronke but only of ỹ water of Moses lawe, whiche had knowen nothyng els but the baptisme of John, neither had they yet tasted the wyne of the euangelicall doctrine, nor had been baptysed by the spirite and fyer: The Jewes (I say) vnderstode all thynges carnally, and for that cause were very rude & vnfit for the Philosophie of the gospel, whiche is all spirituall. Therfore our lorde did not cast him in the teeth with his ignorauncе, nor with his halting minde on both sides, in that he did partely apply himselfe to the worlde, & partely to God, nor yet spake that thing to him which afterwarde he required of his disciples, when they were come to more knowledge, saying to them: whosoeuer shalbe ashamed of me afore men, I will be also ashamed of hym before my father. Our lorde, I say, did lay none of these forsayed thynges to his charge, but by his darke sayinges he causeth Nicodemus to vtter his ignorauncе, to the entent that litle by litle he may instruct hym, and bring him from carnal affection to spirituall vnderstanding. Nicodemus (sayth he) take this for a very suertie, except a man be borne again new, & as it were chaūged into a new man, he cānot see the kyngdome of God: So very new is this doctrine which thou desirest to learne of me. Forasmuche as Nicodemus thought that saying to be to no purpose, he aunswereth in dede ignorauntly and grossely, but neuertheles simply and plainly, saying: how is it possible that a man beyng already of so many yeres Jesus answered. &c.

as I am, can be borne again? Canne it any waye be brought to passe that he should entre into his mothers wombe, and come thence again and so be borne a newe?

The texte. Jesus answereth: verily verily I saye vnto the, except a man be borne of water and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the flesh is flesh, and that whiche is borne of the spirite is spirite.

Jesus beyng not offended euen with this so grosse an aunswere, vouchesaueth gētelly to enterpzete and declare what it is to be borne a new, oz from aboue. Nicodemus (sayeth he) the thing that I haue saied to the is most true. He that hath a will and desire to be hable to receiue the euangelical doctrine, must be borne again: but the maner of byzthe that I speake of, is after an other sozte: foz it is not carnall but spirituall, and it doeth not consist in multiplying of bodyes by generacion, but in turnyng of sowles into a new fozme: neither by this byzth be we made again the childzen of mē, but ꝑ childzen of God. Therfoze be wel assured (as I tould you euē now) that except a man be borne again by water & the holy gost, & of a carnall mā become spirituall, he cannot entre into the kingdom of God which is altogether spiritual. Lyke is borne of the lyke. That which is borne of the flesh, is none other thyng then flesh: but that which is borne of the spirite is spirite. And verily as much difference as is betwene the flesh, & the spirite, betwene ꝑ body & God, so much is this generatiō (wherof I speake) moze excellent then that which bringeth fozth one body out of an other. They which be borne after ꝑ flesh, doe sauer none other thing but the flesh, noz beleue any thing to be, but ꝑ which they fele and perceiue ꝑ their senses. But those thinges which be not seen, be moste excellent, and of greatest strength, where as the flesh is weake and impotente.

Except a mā be borne of water and of the spirite.

That whiche is borne of flesche. &c.

The texte. Mervayle not thou that I sayed to the, ye must be borne from aboue: The wynde bloweth where it listeth, and thou hearest the sounde therof, but canst not tell whence it cummeth oz whyther it goeth. So is euery one that is borne of the spirite.

Wherfoze seyng that there be two sundzy wayes how to be borne: there is no cause why thou shouldest mervaile that the same veray man, which is once borne naturally after the flesh, wherby he might be the child of a man, should be borne again of the spirite invisible, that thereby he maye be the childe of God, who is a spirite, & also might be made apte foz the kyngdom of heauen whiche is spirituall and not carnal. But if thou doest not yet understand me, take vnto the a similitude of suche thynges as be sumwhat agreable to spirituall thynges, and yet may be perceiued with our bodily senses. God in very deede is a moste sincere and pure spirite, and very far of, from all bodily senses: but this ayze, wherby we be cōserued in life, & wherof we fele so great strength and profit, is called a spirite oz wynde, bycause in cōparison of our bodies it is right subtile and fyne: but this kinde of spirite the wynde, is not stayed at mannes wil and pleasure, but of his owne violence is caryed whyther soeuer he list: spreading it selfe ouer all thynges, and putting into cozporall thynges a mervailous fozce and strength. Sumtyme it bryngeth lyfe, sumtime death: it is otherwhyle calme and still, and otherwhile moze boysteous & violent: sumtyme it bloweth out of the East, sumtime out of ꝑ West, sumtime out of one part of the wozld, sumtime out of another, shewing himselfe by the effect therof: & so thou hearest the soūd of it whē thou seest no body at all, noz any thyng whiche thou canst catche oz lay hand vpon: thou perceyueſt

Mervaile not thou that I sayd to thee, ye must be borne from aboue.

The winde bloweth. &c

uest that it is present, yet doest thou not see it when it cummeth, nor to what place it conueyeth it selfe when it goeth from thee. This spiritual birth is of lyke sorte. The spirite of God doth rauishe & transforme the myndes of men by secrete inspiracions: Therfore there is felt an vnspeakable strength & efficacie, and yet the thyng whiche is doen is not perceyued with our eyes. And they whiche be thus borne again, be not now led with a worldly & carnal spirite, but with the spirite of God, whiche geueth life to all thinges and gouerneth the same. So is euery one that is borne of the spirite.

Nicodemus answered and sayed vnto him: How can these thinges be? Jesus answered and sayed vnto hym: Art thou a maister in Israel and knowest not these thinges? The texte.

Nicodemus being as yet rude and grosse, did not repugne against Jesus, but not perceyuing the meanyng of his woordes, and desirouse also to haue those thynges, which he had heard, more plainly declared, sayeth to Jesus: By what meanes can these thinges be brought to passe that a man of bodily substaunce should be turned into a spirite by a newe byrthe, and of God bee borne godlyke? Howe Jesus to declare that those thinges which pertaine to the heauenly doctrine are not perceiued with mans reason, but rather are comprehended with fayth, and shewyng lykewyse that the philosophiers of the world being proude of their naturall wytte, were vnapte to be taught these thinges, yea & the Pharisees also whiche stoutly professed the litterall sence of the lawe, when in dede they knewe not the spiritual meanyng therof: but to declare therfore that this his doctrine is the same wisedom which the father of heauen would hyde from worldly persones, & open to them which as touchyng the world, are simple witted, & taken for fooles: Jesus (I say) maketh this answer to Nicodemus saying: thou art taken for a maister in Israel, and professest thy selfe to be a teacher of the people, & art thou ignorannt in these thinges which thou oughtest most chiefly to knowe? how farre of then are the common sorte of people from spirituall doctrine, if thou being so great a teacher of the people, doest not vnderstād these thinges? but in the meane while it shal profit thee to beleue that thing which thou canst not vnderstād. Faith shall cause the to feele and perceiue these thinges although thou seest them not: for if thy witte cannot serue thee, to come to the full knowledge of the nature and violence of this worldly ayre, when thou feelest it with thy sences, howe shalt thou attaine to the knowledge of these thinges which are farre hier and further of from al bodily senses? For truly inas much as they be godly, they doe farre passe and surmounte the capacitie of mennes myndes, except theyr myndes be inspired with the holy ghoste. Howe can these thynges be? Art thou a maister in Israel? &c.

Verily verily we speake as we doe knowe, and testifie that we haue seen, and ye receyue not our witnes. If I haue tolde you yearthly thinges, and ye beleue not, how shall ye beleue yf I tell you of heauenly thynges? The texte.

But thou mayest surely and safely beleue me whiche doe not onely by inspiracion feele these thynges that be heauenly, or haue only heard them after such sorte as the Prophetes did (of whose numbre thou takest me to be one) but we speake thinges wherof we haue had full proufe & sure knowledge, yea & we beare witnes to you in earthe of ỹ thing which we haue seen in heauen. But ye which be not yet borne again by the spirite, doe not beleue these spirituall thinges. ye beleue a man when he heareth witnes of those thinges which he hath seen w his bodely eyes, & yet ye doe not credit him, who being We speake as we doe knowe. &c.

heauenly himselfe, hath seen heauenly thinges with his spirituall iyes. As heauenly thinges be of more certaintie then earthly thinges: so they be more assuredly perceyued of hym which hath heauenly iyes. Verily our Lord Jesus spake these thynges couertly and darkely, signifying that he was naturally God, although he caryed about a mortall body: and to shewe also that this witnes which Nicodemus did attribute to hym as an hye thing (that is to say that he was sent from God) was farre vnder Jesus dignitie, after his sorte of meanyng whiche he spake it: for Nicodemus as yet iudged no higher thing of Jesu, but that he was sent from God as we reade other Prophetes haue been, and in suche wyse as John also was sent from God. But the sonne of God was after an higher sorte sent from God, who alwaie had been with God the father, before he was sent: yea and euē then was with the father as touching his godhead: by reason wherof, he neuer departed from the father. And for because those thinges which hertofore Jesus had spoken cōcerning how to be borne a new by water & spirite, might appere to grosse or rude for the highnes of this misterie, that is to say how Gods nature & mans should be vnited together in one person, that thesame person should lyue in earth a very mortall man, and be so immortall God still remaynyng with his father in heauen: Therfore (I say) Jesus spake further, saying: If you, by reasō of your carnal and fleshly minde, doe not beleue me speakyng to you as yet but of earthly thinges, how will ye beleue me, if I shal tel you those thinges that be altogether heauenly: which neuertheles both I my selfe haue seen, & knowen more assuredly then ye knowe these thynges which ye see with your bodily iyes.

The texte. And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lifted vp the serpente in the wildernes, euen so must the sonne of manne be lifte vp: that whosoeuer beleueth in hym, perysche not but haue eternall lyfe.

No manne ascendeth vp to heauen.

For who emong eyther menne or angels was euer able to ascende vp to heauen, there to beholde celestiall thynges, and presently to looke vpon the diuine nature as it is in dede? No mā at al ascendeth vp into this heauen, but the sonne of man, who came downe from heauen into the earth: and the very same doeth yet still remaine in heauen, beyng neuer seperate from the perfite beholdyng of the godhead, albeit in the meane while he semeth here in earth, to be base & litle regarded. But thus it was thought mete to ỹ determinacō of God, to declare his glory to ỹ world by worldly reproche, & lowe estate: to thintent ỹ by the very same way, men after they haue forsakē false glory: should make haste to the true and eternall glory. And if any manne aske what necessitie compelled the sonne of God to come downe from heauen, & to lyue here in earth as a poore abiecte persō: truly none other thing was cause therof, but the moste hye and excellent loue of God the father toward mankynd, for whose saluacō he hath geuen his only begotten sonne to suffer death, yea and suche a death as is moste shameful after the worldes estimacō, his will was to bestow & geue one for the saluacō of al men. Nicodemus (sayth he) let not this thyng seme to thee to be suddayne and straunge, this is the very thyng which Moses by a figure did signifie should come, when, at such time as the people did perishe throw the vehement inuasion of serpentes, he did hang vp a brasen serpent vpon a stake: that whosoeuer had loked therupon, should be safe from the deadly biting of the serpētes. Therfore as that bra-

As Moses lyfted vp ỹ serpent.

sen

ſen ſerpent hauing in dede the likenes of a venemous beaſte, but yet beyng ſo voyde of all venome, that it did alſo helpe others whiche were poyſoned, was hanged vp in the deſert, that all men might ſee it, for their ſafetie: ſo muſte the ſonne of man be exalted, to thintent that all, which thorowe faith ſhall lifte vp theyr eyes vnto hym, maye be deliuered frō the deadly poyſon of ſynne, that not onely the people of Iſrael, but generally what manne ſoeuer with a pure herte putteth his full truſte in hym, ſhould not periſhe, as ſubiect to ſinne which bringeth euerlaſtyng death: but thorow the death of one innocent, ſhoulde obtayne eternall lyfe. Truly our lorde Ieſus by this maner of darke ſayinges opened to Nicodemus the miſterie of his manhed, and of redemyng the worlde by the croſſe: albeit he was not yet able to receyue and vnderſtande theſe thynges. In the meane while declaryng therewithall, howe great difference was betwene them whiche did reade the lawe after a carnall ſence, conſideryng nothyng but the plaine ſtory therof, and them, whiche by inſpiracion of the holye ghoſte (of whom heretofore we haue ſpoken) did perceyue the miſtical ſence that lieth hid, couered ouer with the texte. But neuertheles our lorde Ieſus did then, as it were, ſowe ſeedes of fayth into Nicodemus minde: that hereafter he might perceiue this thyng to haue been doen not by caſualtie or chaunce, but by the appoyntment of God: and ſo the good ſeede beyng receyued into apte grounde, might bryng furth in due tyme, the fruite of faith, not only in Nicodemus hert, whiche did heare theſe thynges, but alſo in all theyr myndes, vnto whom theſe thynges ſhould be declared by his reporte.

The texte.

For God ſo loued the worlde, that he gaue his onely begotten ſonne, that whoſoeuer beleueth in hym, ſhould not periſhe, but haue euerlaſtyng life. For God ſent not his ſonne into the worlde, to condemne the worlde, but that the worlde thorow him might be ſaued. He that beleueth in hym is not condemned. But he that beleueth not is condemned alreadye, becauſe he hath not beleued in the name of the onely begotten ſonne of god.

He gaue his one. ye begotten ſonne.

For who would haue beleued the charitie of God to haue been ſo greate towardes the worlde beyng rebell to hym, and giltie of ſo many great faultes, that not onely he did not reuenge the vngracious actes that had been committed therin, but alſo ſent downe his onely ſonne from heauen into earth, and deliuered hym to ſuffre death: yea euen the moſte ſhamefull death of the croſſe, to thintente that what man ſoeuer would beleue in him, wer he Iewe, Grecian, or neuer ſo barbarous, ſhould not periſhe, but obtaine eternall lyfe, thorowe the fayth of the ghoſpel. For albeit that in tyme to come the father ſhould iudge the vniuerſall worlde by his ſonne at his laſt cummyng, yet at this tyme, whiche is appoynted for mercie, God hath not ſente his ſonne to condemne the worlde for the wicked dedes therof, but by his death to geue free ſaluacion to the worlde thorow faith. And leſte any body periſhyng wilfully, ſhould haue wherby to excuſe their owne malice, there is geuen to al folkes an eaſie entrie to ſaluacion. For ſatiſfaccion of the faultes committed before, is not required: neither yet obſeruacion of the law, nor circumciſion: only he that beleueth in hym ſhall not be condemned: foraſmuche as he hath embraced that thing, by the whiche eternal ſaluacion is geuen to all folkes, be thei neuer ſo muche burdened with ſynnes, ſo that the ſame perſon after he hath profeſſed the ghoſpell, dooe abſtayne from the euil dedes of his former life, and laboure to go forward, to perfect godlines according to the doctrine of him, whoſe name he hath profeſſed: but whoſoeuer contemnyng ſo great charitie of God towardes hym, and putting from himſelfe the ſaluacion that was freely offred hym, doeth not beleue the ghoſpell: he

He that beleueth on him is not condemned

Becauſe he hath not beleued.

hath no nede to be iudged of any body, forasmuche as he doeth openly condēne himselfe, and refectyng the thyng, wherby he mighte attaine eternall lyfe, maketh hymselfe giltye of eternall payne. God hath offred saluacion to all folkes by his onely begottē sonne, and ỳ thorow faithe, to thyntent we maie knowlege and wurshyp hym as the auctour of saluacion, and put the hope of all oure felicitie in hym. Whosoeuer refuseth thus to do and despiseth the goodnes of god beyng so readie to be had, and dishonoreth his sonne, whom the father woulde haue to be honored, and also estemeth as nothyng his death that he suffred for vs, that person (I saye) doeth declare himselfe euen in very dede to be woorthy of euerlastyng punishement. For who perceyueth not hym to perishe of good right, and thorow his owne faute, whiche willingly & wittyngly doeth embrace that thing, by the which he perisheth, and resisteth that thyng, wherby he might haue recouered healthe.

The texte. And this is the condemnacion, that light is come into the worlde, and men loued darkenes more then lighte, because their dedes were euill: for euery man that euill dooeth, hateth the light, neither cummeth he to the light lest his dedes should be reproued: but he that dooeth trueth, cūmeth to the light that his dedes maye be knowē how that they are wrought in god.

Errour and synnes be the darkenes of myndes, and synnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the lighte is trueth, to beleue him is euerlastyng health. Therefore when thorowe the bountifull goodnes of God, light came into the worlde, whiche was blynded thorowe lacke of knowledge of the trueth, and with innumerable vices, to thintent that the trueth beyng knowen, it should be conuerted and saued: yet men loued theyr owne darkenes, more then the lyght that was sente from heauen. If the sicke man perishe, whiche hideth his disease from the phisician, because he would not be holpen, dooeth not he geue iudgemente of hymselfe that he perisheth thorowe his owne faute? So menne that were altogether geuen to the worlde, did refuse the light when it was offred them, because their workes were euill. For as he whiche committeth a shamefull acte, dooeth loue the darke nighte, and shunneth the light of the sunne, leste his deedes should be knowen, so thet whiche know themselues giltte, hate the light of the euangelical trueth, by the whiche all foule and naughtie doinges are bewrayed, because thei might be amended: for he cannot be holpen that loueth his disease. The sinner must mislyke himself, that he may please God. But he whose workes be good, loueth the light of the sunne, that he maye be commended for his well doyng. So he that hath a good cōscience, or at least he whiche despyreth to be healed, and doeth not dissemble or coloure his synnes: (for this is also a kynde of trueth to knowlege the euill that is in thee, and to couet the good thyng which thou lackest) he, I saye, doeth willyngly offre hymselfe to the light of the gospell, that his workes maye be made manyfest: and those dedes which be good maye be praysed, bycause they procede not from the spirite of the worlde, but from God: and those whiche be euill maye be corrected and amended. But they whiche doe presumpteously attribute to themselues perfit righteousnes by the obseruacion of the lawe, when inwardly their myndes swimme in vices, they also which sette their felicitie in the defenses of worldly wisedome, and in the commodities of this worlde, eyther they lyue in great darkenes in case they beleue this in their herte, or els they liue in greatter darkenes, yf they being blinded with their

Men loued darkenes more then lyght.

Because theyr workes were euill.

For euerye man ỳ euill doth hateth the light.

their naughtie affections, doe stifly vpholde and mainteine that thyng, which they perceyue to be euill, and obstinately refuse that thyng which they see to be helthfull. Our lorde Jesus dyd (as it were) lay vp in store certain seedes of suche like misteries, in Nicodemus harte. And verily this is that Nicodemus, which afterwarde did defende and aunswer for Jesu, against the false surmises of the Phariseis by meane of his autoritie, saying, howe no manne ought to be condēned, but vpō due proofe of his actes. This is he also which dyd honour his buriall with his seruice, when he was dead.

After these thinges came Jesus and his disciples into the lande of Jewry, & there he taried with them, and baptised. And Johan also baptised in Enon beside Salim, because there was muche water there: and they came & were baptised. For Johan was not yet cast in prison. And there arose a question betwene Johns disciples and the Jewes about purifying. And they came vnto Johan, & sayed vnto him: Rabbi, he that was with the beyonde Jordan (to whom thou bearest witnes) beholde the same baptiseth, and all men come to him. The texte.

Jesus then, after he had laied these foundacions of the glory of the ghospel in Galile, and Jerusalem, to thintent he might more and more be knowen abrode, went into the lande of Jewry, which countrey had his proper name of Judas the autor of that tribe, of the which Jesus lineally descended. And there he taried a lytle whyle with his disciples, beginnyng his euangelicall preachyng with the same principles wherwith Johan had begun. For he dyd allure them to penaunce, & did baptise them. And at that tyme also Johan dyd stil baptise, for Herode had not yet put him in prisō. But now he did not baptise in Jordan as he was wounte to doe, but in a place lesse notable, whiche was called Enon, not farre from Salim, (whiche signifieth in the Syrians tongue, guilhyng streames of water) by the reason wherof, there was plētie of water to baptise the people withal. Many did come to that place, & were baptised of Johan: Sum went to Jesus, and were baptised of his disciples. And by this occasiō certain of Johns disciples did enuy Jesu, forasmuch as concerning he himselfe was lately baptised of Johan: & had behaued himselfe as though he had been his disciple, & also had been cōmēded & set furth to the people by his witnes, he would now so daintly make himselfe equall to him: yea & moreouer preferre himselfe before hym, in that his disciples did take vpon them the thyng, which hitherto none but Johan had doen. And first of al they laboured to withdraw the people frō the baptisme of Jesus disciples, & went about to perswade them that Johns baptisme was of more efficte, in washyng away of synnes, then the baptisme of Jesu. When they couldenot perswade the people to beleue this, they wente to Johan, makyng their complaynt to him, thinking that he would be mistontented therwith, and by sum meanes stay this their griefe & grudge. But this worldly affectiō of Johns disciples, did þ more set furth Christes glory, & caused Johan to testifie more manifestly of Christ. And they doe cōplaine of the matter vnto these woordes. Maister (say they) he that was lately wt you, when you did baptise beside Jordan, & was baptised of you himselfe, yea & euen he whom ye did cōmend with your witnes emonges the multitude, when he was vnknowē to al folkes, now taketh vpon him to doe as you did, that is to say, to baptise opēly: and all menne runne on heapes to him, by which thyng it must nedes come to passe, that by hym thyne autoritie shall be darkened. Johns disciples spake

He taried with them and baptised, and Johan also baptised. &c

There was muche water. &c.

And there arose a question. &c.

And they came vnto Johan.

All men come to him.

these thynges of a certaine carnall affection, desiryng to haue their maisters glozy and renoume to be dayly increased, and foz this cause they dyd enuy Chziste, whose autozitie semed to hynder Johns estimacion.

The texte. Johan aunswered and sayed: A man can receyue nothyng except it be geuen hym from heauen. Ye your selues are witnesses, howe that I sayed: I am not Chziste, but am sente before hym. He that hath the bryde, is the bridegrome, but the frende of the bridgrome which standeth, and heareth hym, reioyseth greatly, because of the bridegromes voyce. This my ioy therfoze is fulfilled: he must encrease, but I must decrease.

When Johan had heard these thinges, he did so goe about to remedie the euill desyze of his disciples, that he dyd not onely shewe himselfe not to take grenously that the dayly increase of Jesus glozy should darken his, but also did greatly reioyce therat. He shewed that he had fully accomplyched the office that he was charged withall, & that now Chzistes tyme was come, who should perfozme thinges far moze excellent. Therfoze he answereth on this wise. Why will ye glozy in me, of a carnall and wozldly affection? doe ye desyze that I should make my selfe greater then I am? Man can haue nothyng, except it be geuen hym from aboue. Foz these thinges be not doen by mannes helpe and strength, but by the autozitie of God: that office which he hath assigned to me, accozding to my habilitie, thesame haue I perfourmed faythfully. I haue doen the office of a goer befoze: I haue allured and prouoked men to penaunce, warnyng them that the kyngdome of heauen was at hande. With the baptisme of water I haue prepared many to the baptisme of the spirite and fier: I haue shewed you whom ye ought to folowe from henceforth, & of whom ye must aske perfecte health. If ye regard myne autozitie, why doe ye not geue credite to my woozdes? your selfes can beare recozde, that I haue diuerse times openly confessed my selfe not to be Chziste, whom many take me to be: neyther y I was sente foz any other purpose but that I going befoze, should make redy the waye foz him against he came. I am his seruaunt, he is Lozd of all thynges. But if he now begin to be knowen to the wozlde, & that his fame and renoume doeth derken myne, I reioyce that my witnes was true. Foz I did only wish & desire, that my seruice myght growe to that ende and effecte. Foz as the bryde is his by right, whiche is the very bridegrome in dede, and yet he whiche is not the bridegrome but onely his frende, doeth not enuy the bridegromes felicitie, noz taketh his spouse from him, but reioyseth on his behalfe, whom he loueth in his herte: and holdyng his peace standeth by him, & also with great ioy of mynde heareth the voice of the bridegrome whiles he talketh with his spouse: so I, who haue wished foz nothing moze, then that he should be knowen to be so great a man, as of trueth he is, & that I should be no moze taken foz a greater man than I am in dede, doe greatly reioyce, in that I perceiue this matter to haue so good successe. Of right he must encrease, which hitherto hath been reputed to be much lesse, then he is in dede. And it is mete that I should decrease, who haue alwaye be taken to be greater then I was. Thus it is expedient foz mans saluacion, both that myne estimacion should be darkened, and his glozy should dayly growe greater: and that my disciples should leaue me, & goe to him: in comparison of whose power, myne is but weake and of none effecte. And my baptisme is as farre vnderneth his, as fire is of moze might then water.

A man can receyue nothig except it be, &c.

Ye your selues are witnesses, &c.

I am not Chzist, but am sent before hym.

He y hathe the bryde is the bryde-grome.

The texte. He that cummeth from on hye, is aboue all. He that is of the yearth, is yearthly, and speaketh of the yearth: He that cummeth from heauen is aboue al, and what he hath seen & heard, that

that he testifieth, & no mā receiueth his testimonie. He that hath receiued his testimonie, hath set to his seale, that God is true: for he whom God hath sent speaketh the woordes of God.

It is mete that yearthly thinges should geue place to heauenly, woridely to Godly, vnperfite to thynges perfite. He that cummeth from the earth, is earthly, and speaketh thinges that be earthly and base. For what other thing can man speake but thynges pertayning to man: but he whiche is come from heauē excelleth al men, be they neuer so great. We haue receyued but a small knowledge of heauenly thinges, & as we are able, so we testifie: but he doeth beare witnes moste faithfully emong men, of that thyng whiche he hath seen and heard in heauen with his father. And men haue me in admiracion, who am muche his inferiour, but no man almoste receiueth his witnes: they doe require me that am but a seruaunt, to beare recorde of hym. And they refuse the witnes that he beareth of his father. And in dede yf any bodie doe not trust me, he doeth but mistrust a man: yf any doe not beleue hym, whiche is the only sonne, as the father hath witnessed with his owne voice, that person maketh God a lier. The Jewes doe wurship the father, and they contemne and dishonor his sonne whom he sent: howbeit euery reproche & iniury doen to the sonne redoūdeth to the father. Therfore whosoeuer receiueth the witnes of the sonne, he geuing credit to the sonne, doeth certainly affirme God to be true, whiche speaketh in the sonne. For the sonne which is sent from the father, speaketh not the woordes of a mā, but the woordes of God. God hath spoken bothe by the Prophetes, and also hath made euery man partaker of his spirite, accordyng as they haue been able to receyue it. But God hath geuen his spirite to this his onely sonne, not after any certaine measure, but he hath powred vpō him, the whole fulnes of his spirite, so that the father hath nothyng, but the sonne hath thesame.

What he hath seen, & heard that he testifieth

The father loueth the sonne, and hath geuen all thynges into his hande. He that beleueth on the sonne hath euerlastyng lyfe. He that beleueth not the sonne, shall not see lyfe, but the wrath of God abideth on hym.

The texte.

And whatsoeuer the incredulitie of men would take from the sonne, the father imputeth it to be taken from himselfe: for the father loueth his only sōne most intierly, and hath put in his hande, the whole summe of all thynges, not depriuing himselfe of his owne power, but maketh that vertue and power which he hath, common to both. And what thing soeuer God hath willed to geue and bestowe vpon mankynde, his pleasure was to geue it by his sonne. And verily he offreth to all men no small or meane thyng, for he offreth euerlastyng lyfe, but by hym whiche is the only fountayne of eternall lyfe: howbeit that person maketh hymselfe vnapte to receyue this so excellent a gyfte, whiche refuseth to take it. And surely he refuseth it, whiche doeth not beleue that the sonne can geue and perfourme that whiche he promiseth. Moreouer he doeth charge the father with vntrueth, as who sayeth he should promise by his sonne vaine & vntrue thinges. Therfore the rewarde of belefe is great: and the punishment of vnbelefe is fierce and terrible. For of trueth, whosoeuer putteth his hope and trust in the sonne, hath already the sonne, and who so hath the sonne, hath eternall lyfe. Contrari wyse he that trusteth not in the sonne, forasmuch as he hath, as it were closed vp his owne iyes, that he cannot behold the light, he shall not see lyfe, because this lyght is the lyfe of men: but he continewyng in his sinnes, remaineth bounde, and gyltie of the vengeaunce and wrath of God, that is to say, euerlastyng death.

The father loueth the sonne. &c.

He that beleueth not the sonne shall not see lyfe.

¶ The

The.iiii.Chapter.

The texte. As soone as the Lorde knewe howe the Phariseis had heard that Jesus made and baptysed moe disciples then Johñ (though that Jesus himselfe baptised not, but his disciples) he leaft Jewry, and departed againe into Galile.

AND so Johñ with these woordes corrected the vnmesurable loue and affection of his disciples toward hymselfe, and their euill and wicked opinion concernyng Jesus: secretely prouokyng them, that they should leaue him, and now folowe Jesus, of whom all men ought to aske al thynges. Therfore when Jesus (frō whom nothyng at all was hid) dyd perceiue the like thing to haue chaunced to him, which is wonte to happen emongest men, that is to saye, that enuy followeth prayse and renoume, and also that now already the Phariseis tooke in euyll parte, that he should allure and drawe to hym many disciples, and that more people had recourse to his baptisme thē to Johns, although in dede not Jesus himselfe, but his disciples did baptise. (Euen thē declaring ꝑ to preache the gospel was a more excellent office, then to baptise.) And the Phariseis were so muche the more greued & displeased, because his disciples dyd take so muche vpon them as they scantly would haue suffred Johñ to haue doen, to whom they dyd attribute very muche: Jesus, I saye, partly because he would not prouoke, sharpen, and stiere vp theyr enuy, in case he should haue longer taried there and therby should seme to haue contemned them, partly because at that tyme he would as it were shewe before, that in the tyme to come, after the Jewes had refused and repelled the grace of the ghospell, it should be brought and geuen to the Gentiles, he leaueth Jewry, hauyng begunne there already the principles of the euangelicall doctrine, and prepareth hymselfe to returne into Galile, from whence he came.

The texte. For it was so that he must nedes goe through Samaria: then came he to a citie of Samaria (which is called Sichar) besydes the possession that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then beyng wery of this iourney, sate downe on the well. And it was about the sixte houre. And there came a woman of Samaria to drawe water. Jesus sayeth vnto hir: Geue me drinke. For his disciples were gon awaye vnto the towne to bye meate. Then sayeth the woman of Samaria vnto hym: howe is it, that thou beyng a Jewe, askest drinke of me which am a Samaritane? for the Jewes medle not wt the Samaritanes. Jesus aunswered & sayed vnto her, if thou knewest the gifte of God, & who is it that sayeth to the, geue me drink, thou wouldest haue asked of him, & he would haue geuen the water of life.

But in the meane while his waye was to goe through Samaria, whiche countrey the Gentiles did in old time enhabite, after they had expulsed ꝑ Israelites from thence, and brought thither straungers assēbled out of diuerse places to dwel there. The Samaritanes being at last taught of God by many troubles & afflictions, did partely embrace the religion of the Jewes, for they began to worship one God, although after a contrary sorte, & also they referred their petigrew vnto Jacob, Abrahams sonnes sonne, because he the sayed Jacob dwelled in times past emōges the Caldeis. The Samaritanes did receiue Moses bokes only, but the Prophetes they did not allowe. And that people toke their name of the mount Samor. Therfore the Jewes dyd beare cruell and common hatred agaynst them, remembryng howe once they wonne theyr countrey by violence, and had put the inhabitauntes therof out of theyr dwellyng places. And also forbecause of theyr contrary rites and customes, in most parte of thinges. For they had so receyued Moses lawe, & yet there did remayne many tokēs of their old superstitiō. Therfore whē Jesus

For it was so that he must nedes go thorowe Samaria.

Than he came to a citie. &c.

ſus was cum to a citie of Samaria called Sichar, and he lacked meate (for the diſciples dyd ſo muche attende vpon theyr maiſter, that they had made no proviſion for any vitels) Jeſus himſelfe went not into the myddes of the citie, becauſe he would not geue a iuſte occaſion to the Jewes to laie to his charge, that hauyng forſaken the Iſraelites, he dyd goe to the heathen and wicked Gētiles, as afterwarde in great deſpite they called hym Samaritane, and a man poſſeſſed with a deuill, but he ſuffered his diſciples to go into the citie to bye meate. He himſelfe tarved there alone, partly to looke for and abide the returne of his diſciples, and partely becauſe he would not be abſente when occaſion ſhoulde ſerue him to do a miracle. For he knewe afore what ſhould happen after: and there was that portion of ground whiche Jacob had geuen to Joſeph his ſōne to poſſeſſe. The place was holy and famous emōges the Samaritanes for the memoriall of the olde ſtorie, becauſe Leui and Simeon hadde reuenged in that place the vilanye of the rauiſhyng of Dina with a great ſlaughter and deſtruction of the inhabitauntes there. There was alſo a wel very notable emong the people, euen for becauſe Jacob had digged it, in whom, as I ſayde before, the Samaritanes do glory as in theyr firſt progenitour & auctour of their linage. Then Jeſus beyng weary of his long tourney, whiche he had goen all on fote, and not on horſe backe or in a wagon (euen then geuing vs an exaumple what maner a man a preacher of the goſpel ought to be) ſat hym downe there, as the place ſerued nigh vnto the well, and (as it were) refreſhed hymſelfe with the ayre therof. And it was then about ſixe of the clocke after the Jewes computacion, when the ſonne alreadye drawyng towarde nonetyde, dooeth with heate doubie the paynfulnes of Jeſus labour. And by theſe tokens Jeſus didde declare hymſelfe to be a very man in dede, ſubiecte euen to the ſelfe ſame paſſions whervnto the bodyes of other men be ſubiect. In the meane whyle in came a certain woman of Samaria thither to drawe water out of theſame well, nighe vnto whiche Jeſus did ſit. To whom Jeſus, becauſe furthwith he wouldē myniſter to her matter of communicacion, & would go about to bring her to ſaluacion vpon the occaſion of that thing whiche ſhe did herſelfe, ſaieth in this maner: Womā geue me drinke. And it chaunced well ỹ the Apoſtles in the meane while wer abſent, becauſe Jeſus would ſpeake certayne ſecrete thynges to her, which if he had ſpoken in preſēce of others, it might haue been thought a point of lightnes. In the whiche thyng certes the Lorde Jeſus ſhewed and gaue to the teachers of the goſpel an exaumple of ſobre behaueour and gentlenes, who dooeth ſo litle diſdayn to talke with a ſinful woman, & one that had naughtely & vnchaſtely miſuſed her body with diuerſe, that alſo by the meanes of his being with her alone, he did prouide for the baſhefulnes of the vnchaſt woman. The woman perceiuing by Jeſus tōgue & apparell alſo that he was a Jewe, & knowyng right welt how muche the Jewes are wont to abhorre the cumpanye of the Samaritanes, ſuſomuche that they thought themſelues alſo to be defiled when they do eyther mete or ſpeake with any of them, ſhe hauyng great meruayle that he of his owne good will called to her, and aſked drynke of her, anſwereth in this wyſe: How commeth this to paſſe, that thou beyng a Jewe (as I maye well coniecture by thy ſpeache and garment) doeſt contrarie to the cuſtome of the Jewes, aſke drynke of me that am a Samaritane, conſyderyng that ye Jewes are wont to abhorre to haue any thyng to do with the Samaritanes, accomptyng it a thyng deteſtable to haue any familiaritie or conuerſacion

And it was about the ſixt houre.

His diſciples were geen aware vnto the toun to bye meate.

Samah a maſcalde of Beſaby

lacion with vs. But Jesus who did not so muche thirste for that kynde of water (albeit as concernyng his manhed he was a thirst in dede) as he did couete the healthe of the soules, litle by litle doeth allure the poore woman to the knowledge of the grace of the ghospell: aunswerynge her after this sorte by a darke saying: to the entent he might the more kindle in her a desire to learne. If thou diddest knowe, saieth he, how excellent that gifte is whiche now God doeth offre vnto you, and in case thou knewest hym also whiche at this presente asketh water to drinke of thee, thou wouldest rather aske drinke of hym, and he coulde geue vnto thee ferre better water then this is, that is to saye, the water of lyfe.

Ex textu. The woman saieth vnto him: Sir thou hast nothyng to drawe with, and the well is diepe, from whence then hast thou that water of lyfe? Art thou greater thē our father Jacob, which gaue vs the well, and he himselfe dranke therof, and his children, and his cattell? Jesus aunswered and saied vnto her: Whosoeuer drynketh of this water, shall thirste againe: but whosoeuer drinketh of the water that I shall geue hym, shall neuer be more athirste: But the water that I shall geue hym shall be in hym a well of water springing vp into euerlastyng lyfe. The woman sayeth vnto hym: Sir geue me of that water that I thirste not, neither come hither to drawe.

For asmuche as this was spoken of the spirite whiche the beleuers in the ghospell should receiue, it is no meruaill thoughe a poore selie woman of Samaria did not vnderstand it, seing that Nicodemus beyng both a Jewe and a maister could not perceiue that thing, whiche Jesus had spoken sumwhat more plainly, concernyng being borne agayne from aboue, yea and yet did he aunswere more grossely then this woman. For he saied: can a man when he is olde enter again into his mothers wombe, and so be borne a newe? But this woman after she had conceiued a certayn great high thyng of this saying of Jesus, (If thou knewest the gifte of God, and if thou knewest who he were, and he coulde geue thee water of life,) she was not miscontēt that he semed litle to regarde Jacobs well, whiche she had in great reuerence, neither yet did she mocke the bolde sayinges of him, whiche was to her both a straunger vnknowen, and also a Jewe, but she desyryng to learne what this was whiche he did so set furth as a thyng straunge and notable, in token of honour calleth him Lord, as who saieth, she had alreadie conceiued no small opinion of him. But in the meane while this example of the woman of Samaria was thus deuised and brought to passe by the ordynaunce of gods counsel, to rebuke and declare thereby the peruerse frowardnes of the Jewes, whiche were so ferre from shewyng themselues easie to be taught of our lord Jesus, that they did wilfully despise his benefites, and finde fault with his holsome doctrine, whereas this poore woman hauing a desyre to be taught, did curteously and gently aunswere to al thynges, insomuche that she tarying styll in the heate, and hauyng forgotten the thyng for whiche she came, gaue hede to his wordes, who was to her both vnknowen & a straunger, and of whome as yet she had heard no notable reporte. Sir, saieth she, thou doest promise vnto me water farre more excellēt then this, but thou hast no vessell wherewith to drawe the same, and the well is diepe. Therfore, how shouldest thou come by this liuely water, which thou doest promise? Art thou greater thē our father Jacob, whome ye Jewes also haue in reuerence? He gaue this well vnto vs as a notable gift, & did so muche set by this water, that he himself was wont to drinke therof with al his familie, and also his cattel. Jesus perceyuing that the woman was apt to be taught, which did not suspect hym to be a southsayer or an enchaunter, but some notable great man whom she thought worthy

The woma saieth vnto hym. ac.

to

to be compared with Iacob (a man highly estemed of her) Iesus, I say, doeth not disdeyne to allure her by litle and litle to haue him in higher and greatter estimacion, shewyng how the water wherof he did speake is spirituall, whiche should not refreshe beastes, but soules. Whoso drynketh (sayeth he) of this water whiche the Patriarche Iacob gaue vnto you, dooeth but onely for a shorte time slake the bodily thirst, whiche within a while after will returne agayne. But to thintente that thou maiest vnderstande howe muche this gyfte of God (wherof I haue spoken) is more excellent then the gift of Iacob, & how muche the water (which I promise) is better then this water which floweth furth oute of the veines of the yearth: if any man drinke of this water which I shall geue him (if he desyre it,) he shall not thirste eternally, neyther shall any thirste euer after put hym in any ieoperdye, nor yet shall he nede from tyme to tyme anye where els to aske water, but after he hath once dronken this water, it shall remayne in hym which hath droncke it, and shall bryng furth in thesame a fountaine perpetually springing vp euen vnto life euerlastyng. Iesus spake these thynges by a darke similitude, knowyng that the woman was not yet hable to receyue the misterie of faith, by the whiche the holy ghost is geuen, who beyng once receyued, neuer failleth, but doeth styll goe forwarde whileste it bryngeth man vp to eternall life. But the simplicitie of this woman was so great, that whereas the Iewes are wont ouerthwartly and wrongfully to interprete suche maner of parables, she not vnderstanding what he saied, but yet both beleuing and louyng hym, sayed: Lord I praye the geue me parte of this water, that I be not compelled by beyng often and sundrie times a thirst, to go vnto this wel, and drawe therof. Albeit this aunswere was grosse, yet neuertheles it did declare that her mynde was enclined and readie to beleue.

Iesus saieth vnto her, goe call thy husbande and come hither. The woman aunswered and sayed vnto hym: I haue no husbande. Iesus sayed vnto her, thou hast well saied: I haue no husbande, for thou hast had fiue husbandes, and he whom thou now hast is not thy husbād. In that sayedst thou truely. The texte.

Therfore because she had alreadie conceyued no small opinion of Iesus, he doeth inuite and moue her further with greater tokens and proues of his godhead to thynke yet more highly of hym. Iesus then, as though he woulde not open so secrete a matier to her, vnles her husbande wer present, commaundeth her to call her husbande, and bryngyng hym with her, to returne agayn to hym byandby. When the woman had heard this, thinkyng that she spake but to a man, and by the reason of womanly shamefastnes, desiryng to dissemble & hide her vicious liuyng, and with dentall of matrimonie to kepe secret her aduoutrie, she saieth: Sir I haue no husbande. Here Iesus both declaryng his godhed and gently reprouyng the womans lyfe, saieth vnto her: In that thou sayest thou hast no husbande, thou hast tolde the trueth, for although thou hast had fyue husbandes to satisfy thy filthy luste, yet neuer a one of them was lawfull, yea and euen very he whom thou now hast, is not thy lawfull husbande. Therefore in this poynte thou hast spoken nothyng but trueth.

The woman sayeth vnto hym: Sir I perceyue that thou arte a prophete. Our fathers worshipped in this mountaine, and ye saye that in Hierusalem is the place where menne oughte to worshippe. Iesus sayeth vnto her: woman beleue me, the houre commeth when ye shall neither in this mountayne, nor yet at Hierusalem worshippe the father. Ye worshippe ye wotte not what, we knowe what we worshippe, for saluacion cummeth of the Iewes. But the houre cummeth, and nowe it is, when the true worshippers shall worshyppe the father The texte.

father in spirite, and in the trueth: For suche the father also requireth to worshipe hym. God is a spirite, and they that worshipe him must worshipe hym in spirite and in the trueth.

The woman when she perceyued the rebukeful synnes of her life, committed at home, not to be hidden from Jesu, beyng a straungier and also a Jewe, who could not know by the reporte of menne, that thing whiche he did disclose, she shrynketh not awaye from hym, as one confounded with shame, neither is she with anger moued to answer him agayn spitefully, but so muche the more she is inflamed to haue hym in great admiracion: whereas if Jesus had spoken any suche thyng vnto the Phariseis, they would haue cried out & saied: he is an enchaunter & possessed with a deuill. But what aunswere made this godly sinner the Samaritane? Sir saieth she (as I perceiue) thou arte a prophete. The feith of the woman was come to this poynte. At the firste she calleth him but a Jewe: and meruaileth that he did no more earnestly obserue the Jewes religion, because that contrarie to the custome of other Jewes he did aske drynke of a Samaritane. Anon after she calleth him Lorde. Here nowe she attributeth vnto him the name of a Prophete, because euen of himselfe he knew the secretes of other. And at last she desyryng to learne certayne higher thynges of this prophete, ceassed to speake of lowe and meane matters, and propoundeth to him a question, (as a thyng) to her thynkyng, impossible to be assoyled concernyng the waie and maner how to worshipe God, because in this poynt the Jewes and the Samaritanes did very muche disagree. For albeit bothe these kyndes of people did worshipe one god, yet the Jewes had an opinion that God should be worshipped in no place but onely at Jerusalem in the temple, as though God did no where els heare the desires of them that did praye. Cõtrariwyse the Samaritanes with like superstition (but after another sorte) denyed that God should be worshipped in any place but in the mounte Garizim, because that place was appoynted by Moses where the Patriarkes should blesse the people that kepte the commaundementes of God. And forasmuche as both these nations, beyng wel pleased with their owne seuerall rites and customes, did the one of them contemne the religion of the other, the woman desyred to learne of Jesus (as of a Prophete not ignorant in suche thynges) whiche of those two nacions had the holyest waye in seruyng of God, as one that would folow that waye whiche she should knowe to be best.

Sir I perceyue that thou art a prophete.

our fathers worshipped in this moũtayne.

Therfore she sayeth: Our elders wer wont to worshipe God in this mount, and they thinke it not lawfull to worshipe hym in any other place, where as you Jewes contrariewyse accoumpt it abhominable to do sacrifices in high places & groues, & that it is not lawfull to worshipe God any other where then at Hierusalem in the temple: wherof they do glorie, as though God were shut vp in a house builded with mans hand. Because this question of the womã did appertaine to the learnyng of true godlynes, Jesus openeth & declareth to her howe that after the true and spirituall worshippyng of god should be sette foorth by the doctrine of the ghospel, the superstitious religion of the goddes and deuils of the Gentiles should be vtterly extinguished: yea and also that the maner of the Samaritanes worshyppyng of God, should be abolyshed, whiche had no suche iudgement of god as they ought to haue: but toke hym to be as a certain special deuell, and did mixe the worshippyng of hym with the worshippyng of deuils, mingling and confounding together the wicked superstition of the Gentiles with the worshyppyng of God, as a man should put fyer to water: and

And ye saye that in Jerusalem is the place where men oughte to worshipe.

folowing

folowing the saied Gentiles exaumple, did their sacrifices in hye grones and mountaines. And furthermoze he shewed her that the Jewes religion which (as the time required) had been hitherto grosse and carnal: and did rather represent certain shadowes of true godlines thē very godlines it selfe, should encrease vnto moze perfeccion, & that God being afterward moze fully knowen through the sonne and the holy gost, should be wurshipped not onely in Jurie, but throughe the whole woꝛlde: yea & that in moze holy temples then the temple of Hierusalē was, that is to say, in the pure myndes of mē which God had dedicate vnto himselfe with his spirite, and is not nowe to be pacified with the sauoure of burt offreynges of beastes, but with holy prayers, godly desires, and chaste affeccions. But before Jesus would open this misterie of the godlines of the gospel: he speaketh first of feith, without which none is mete to be a hearer of the euangelicall doctryne, neyther fitte to be a wurshipper of Christes religion: foꝛ faith only doeth purifie the hertes and maketh them apt to be put in trust with the secretes of heauenly wysedome. woman (sayth he) beleue me (if thou take me foꝛ a Prophete in dede) the time is come nowe, when both the vnpure wurshippyng of the Samaritanes shalbe abolyshed: and also the carnall religion of the Jewes shall be turned into better, neither shal ye herafter wurship the father in this mountayne (who is not only the God of this mountayne, but also of the whole woꝛlde) ne yet at Jerusalem: but whereseoeuer shalbe the congregacion of good & godly people, there shall hereafter be Jerusalem. In the meane whyle, we Jewes doe excell you in this behalfe, that we wurship God whom we know by the lawe, & whom we doe confesse to be the Lord of all thinges & all people: noꝛ we doe vnot defile the wurshipping of him, who is only to be honoured, with the wurshipping of other Gods. You wurship you cannot tell what, supposing God to be no bodies God but the Jewes & your owne, yea and ye take hym to be suche a one as would suffer hymselfe to be matched with deuyls: whereas all godly honoure is due to hym alone. The lawe hath taught the Jewes these thynges. And by Gods commaundement there was a temple builded at Jerusalem to wurship one God therin, which should be a fygure of the spirituall temple. There were priestes ordayned, & also rytes and ceremonies of sacrifices as it were with certain shadowes betokening the holynes of the gospell. Therfoꝛe the Jewes doe excell you herin, that both we haue a better iudgemet of God then you haue, & also that we doe not pollute oꝛ defile ꝑ wurshipping of him with any prophane wurshippinges of other Gods. And moꝛeouer we doe excell you in that we doe wurshippe hym in a place appointed of God himselfe, & with rytes & ceremonies of his owne teaching. Howbeit in ꝑ meane while this our religion although it be not perfit, yet it is (as it were) a step oꝛ furtheraūce toward perfit honouryng of God. Therfoꝛe eternall health came firste of the Jewes, to whom the Prophetes haue promised Messias to come, whiche by the meanes of the lawe haue the fygures and shadowes of the religion of the gospell. Now the tyme is come that the false religion of the Gentiles must geue place, and that both the carnall wurshipping must geue place to the spirituall wurshipping of God, and also the shadowes of the lawe to the light of the gospel. Foꝛ now I tell you the tyme is at hande, yea it is alreadie presente, when true wurshippers, shall wurshippe the father not in temples, not with beastes, noꝛ with bodily

Ye wurship ye wot nos what, we know what we wurshippe. &c.

thynges

thynges, but in the spirite: not with shadowes, but with trueth. For God seyng he is a spirite, is not delyted with the pureues of the body, nor with the walles of the temple, neyther yet to haue beastes offered in sacrifices, but he loueth spiritual worshippers, of whom he may be worshipped accordyng to the spirite and trueth. For there hath been hitherto enough attributed to the shadowes and figures of Moses lawe: Hereafter wheresoeuer there shalbe a mynde pure from syne thrzough the faith of the ghospel, there shalbe a worthy tẽple for God. Wheresoeuer there shalbe heauenly desiers, pure prayers, and holy thoughtes, there shalbe sacrifices wherwith God is pleased.

The texte. The woman sayeth vnto hym: I wote that Messias shall come, which is called Christe. When he is come, he wyll tell vs all thynges. Jesus sayeth vnto her: I that speake vnto the am he. And immediately came his disciples, and meruayled that he talked with the woman, yet no manne sayed: what meanest thou? Or why talkest thou with her? The woman then left her waterpot, and went her waye vnto the citie, and sayeth vnto the men. Come see a man whiche tolde me all thynges that euer I dyd. Is not he Christe? Then they went out of the citie and came vnto hym.

The simple and pacient beleke of this woman of Samaria dyd so much profite by the forsaid communicacion of Jesu, that she nowe supposeth hym (whom first she had called a Jewe, then a Lorde, and after a Prophete) to be Messias himselfe. For the Samaritanes also by the promyse of Moses, dyd loke for that excellent Prophete to aryse & come of the Jewes. Therfore she answered after this sorte: I know we that Messias shall come whom the Jewes doe loke for, of whom already there is a rumoure emong the Jewes. Therfore when he shall come, he shall declare vnto vs all these thynges whiche thou haste spoken concernyng the newe maner of the worshippyng of God, neither shall he suffre vs to be ignorante in any thyng. Jesus perceyuyng the beleke of the woman apte to be taught, and suche feruente desyre to knowe the trueth, as he had not founde the like among his countrey men the Jewes, he vouchesaueth therfore to ope̅ and declare vnto her who he was.

I knowe y Messias shall come, whiche is called Christe.

Jesus sayeth vnto her: I that speake vnto the am he.

Thou lokest (sayeth he) for Messias to come, be thou assured he is come, and euen nowe thou seest hym, for I that doe talke with the am he in deede. And assoone as these thynges were spoken, his disciples returnyng from the towne came thyther, and before they came at hym, perceyued that he talked with a woman of Samaria, and dyd meruaile at his so great gentlenes, yet no manne durst aske hym what thyng he required of the woman, or for what cause he had talked with her. But the woman beyng amased with the saying of the Lorde Jesus, did answer nothing at all: but leauing her waterpotte at the well (for nowe the thirsting for that water was clearely gon and forgotten, after she had tasted of the water which Christe had promised) she maketh haste towardes the citie, and of a synful Samaritane sodenly became a messenger, & as it were an Apostle in that she doeth declare this thyng openly to all folkes, to thintent that the knowledge of many should confirme her feith: Come, saieth she, and see a manne to be meruailed at, & one that knoweth all secretes, who although he be a straunger and one that I neuer sawe before, yet hath he tolde me all the secretes that I haue doen, it is possible that the same is Messias. Trust not my woordes, proue the thyng your selues and ye shall fynde me no lyar.

In the meane while his diſciples prayed him, ſaying: Maiſter eate. He ſayed vnto them: I haue meate to eate that you knowe not of. Therfore ſayed the diſciples emongeſt themſelues: hath any man broughte him oughte to eate? Jeſus ſayeth vnto them: my meate is to do the wyll of hym that hath ſent me, and to finiſhe his worke. Saye not ye there are yet fower monethes and than cummeth harueſt? Beholde I ſaye vnto you, lifte vp your eyes and looke on the regions for they are all white alredy vnto harueſt, and he that reapeth receyueth rewarde, and gathereth fruite vnto life eternall, that bothe he that ſoweth and he that reapeth might reioyce together. And herein is the ſaying true that one ſoweth and another reapeth. I ſende you to reape that, wherein you beſtowed no labour. Other men laboured and ye are entred into their labours. The texte.

Whiles the woman did bruite abrode this rumour emonges the citizens of Sychar, in the meane tyme Jeſus diſciples ſuppoſyng hym to bee payned with houngre, moued hym to take ſuche meates as they had brought. But Jeſus euery where takyng occaſion to drawe men vp from the care of bodilye thinges, to the deſire of ſpirituall thynges: lyke as he had allured and drawen the woman to the knowlage of the fayth of the gholpell by his ſpeakyng of the water, ſo by the occaſion of meates he prouoketh his diſciples that were as yet but ignorant, to be diligent in preachyng the gholpel: yea and peraduenture at that time he did not ſo muche thyrſte for the water of the well, and although he did ſo, yet did he more deſyre and thirſt for mans ſaluacion: neuertheles the affection of the woman whiche came to drawe water, gaue him occaſion of this godly cõmunication: In lyke maner although he was then hungrie in that he was a very man, he was muche more hungrie to ſaue mankynde, for which cauſe he deſcended from heauen. Therfore he ſayed vnto his diſciples whiche moued hym to take his bodilye refeccion: I haue other meate to eate (ſayeth he) and ſuche meate as I delite more in, then in that whiche you bryng me. His diſciples meruailyng what this ſaying mente, and yet not bolde to aſke their maiſter, for reuerence they bare vnto hym, leſte he ſhoulde bee any thyng offended therewith, talked thus emong themſelues: what meaneth he by this? hath any other body whiles we were abſent brought him any meate? But Jeſus becauſe he would nowe imprint in their myndes the thynge whiche he had ſpoken before darkely, ſayeth nowe openly: I paſſe very litle (ſayeth he) vpõ this bodely meate. There is an other kynde of meate which I do ſpecially care for: that is to ſaye, to accomplyſhe that thyng for whiche cauſe my heauenly father hath ſent me hither. This is my houngre, this is my thirſt, to go about the thyng which he hath cõmaunded me. Both the time prouoketh, & the promptenes of mens mindes to the faith of the gholpell, do alſo require the diligence of preachers. If you whiche doe ſo muche care for the welth and commoditie of your bodies, knowe that harueſt is at hande fower monethes after that ſeede tyme is paſt, how muche more ought we to regarde the tyme of our ſpirituall harueſte? And as when the corne beginneth to growe yealowe, it dooeth (as it were) require a ſyckle, and the diligence of reapers: ſo yf you wyll lyfte vp your eyes and behold the corne that groweth in mens mindes, yea euen in them emonges the Samaritanes and Heathen, which make haſte to the doctrine of the gholpell, ye ſhall perceyue the regions and countreyes on euery ſyde to be as it were reapyng ryppe to the harueſt of the gholpell, and to require our labour and dilygence. But yf the hope of yearthly fruite dooeth ſoone prouoke the reaper to his labour, howe muche more ought we to be forwarde to gather this harueſte

I haue meate to eate that ye knowe not. &c.

Jeſus ſaith vnto them: my meate is to do the will of hym that hathe ſent me.

Saye not ye there are yet iiii. monethes and than cummeth harueſt.

to our father, whiche bothe shall obteyne for the reaper a ryghte large rewarde in heauen, and shall gather for God, not wheate into the barnes, but the soules of men into euerlastyng lyfe. And so it shall come to passe that bothe the sower and the reaper shall reioyce together. For that thyng happeneth to you whiche is woont to be spoken, in a common prouerbe, one soweth and another reapeth: there is more payne and laboure aboute the tilling and sowing, then in the harueste and reappyng. The grounde muste be plowed, the cloddes muste be broken with the harowe, the fielde must be dunged, the sede muste bee sowen, couered with earth, attended and kept, the cokle also muste be weeded out, but after whē the corne is ripe, there is not so great a do about the reappyng therof: and the fruite beyng ripe and ready doeth mitigate the tediousnesse of the laboure, but in this spirituall harueste it happeneth muche otherwyse then in the bodily harueste: for there (accordyng to the common prouerbe) as often as the fruite and commoditie of the harueste, cūmeth to another then to hym that soweth, the reaper in dede reioyceth but the sower is grieuously vexed. In this spirituall harueste it is otherwyse, for both the sower and the reaper reioyseth, and neyther of them lacketh theyr fruite and commoditie. I haue sent you to reape the corne, in sowyng wherof ye bestowed no labour. The prophetes haue tilled the groūd with their trauaile, and haue with theyr doctrine prepared to the ghospell, the world beyng as at that time vntractable: ye nowe succede and entre vpon their labour, and goe about a thyng prepared to your hāde, by reason that the world nowe applyeth it selfe to receyue willyngly heauenly doctrine, and men goeth about to preasse into the kyngdome of heauen, in maner by violence.

And herein is the saying true that one soweth and an other reapeth.

The texte.

Many of the Samaritanes of that citie beleued on hym for the saying of the woman, whiche testifyed that he tolde her all that euer she dyd. So whē the Samaritanes were come vnto hym, they besought hym that he would tary with them, and he abode there two dayes. And many menne beleued because of his owne woordes, and sayed vnto the woman. Now we beleue, not because of thy sayeng, for we haue heard him our selues, and knowe that this is verey Christe, the sauiour of the worlde.

Whyles our Lorde with these sayinges doeth exhorte his disciples towardes the businesse of the ghospell, the thing it selfe doeth declare that to be true which he had spoken of the corne waxing white and rype towardes the harueste. For in the citie many Samaritanes dyd beleue that Messias was come: whereas that woman had testified nothyng els of Iesu, but that he had opened and declared vnto her the secrete shamefull deedes of her life time. As yet they had neyther heard him speake, nor seen him doe any miracle. So readye was, yea euen their beliefe which semed to be farre from the promisses of the Prophetes. Therfore a multitude of the Samaritanes came rennyng out of the citie to see him, whom the foresayed woman had so earnestly commended and sette furthe vnto them. Neither doeth his presence diminishe their opinion of hym, neither be they offended with his homely and course apparell, ne yet with his slender trayne of his simple and vnlearned disciples: whereas the Iewes after that they had seen so many of his miracles, hearde so many of his sermons, and receyued so many commodities and benefites at his hande, did eyther falsely accuse hym, openly rebuke hym, or els chased him awaye with castyng stones at hym. In conclusion the Samaritanes vpon a womans reporte and witnesse, goe forth to mete with a manne whiche was not of theyr owne nacion, whome

as

as yet they had neuer heard speake, of whom they had neuer seen any notable thyng doen, and yet do they require and desire him to bee contented to take a lodging in their citie. But what did moste gentle Jesus? he knew the enuie of the Jewes, he knewe what hatered they bare to the Samaritanes, and yet the tyme was not come that the ghospell should be taken from them beeyng reiected for their inuincible lacke of beliefe, and shoulde be preached to the Gentiles. Therfore he so tempered the matter, that he neyther gaue by apparaunt profe, any occasion to his owne countrey men the Jewes to complaine that they were despised of him, and the Samaritanes preferred before thē: considering the Prophecie promised that Messias should come to them: neither yet would he vtterly disapointe the godly beliefe of the Samaritanes. For in that he went through Samaria, he did euen of very necessitie. And at their request, to tary there but two dayes, was good maner and gentlenes, wherewith no maner of right coulde fynde faulte. And nowe when they had heard Jesus, many moe there dyd beleue, and their beliefe was stablished, which vpon the reporte of one woman, had conceyued a notable opinion of Jesu. And nowe they beare a full witnesse of Jesu: and suche a testimonie as was ryght semyng for a very true Jewe, saying to the woman: Thou haste reported lesse of him then the thing requireth. For we nowe doe beleue hym to be Messias, not by the perswasiō of thy woordes, but we our selfes doe assuredly knowe by his woonderful communication that he is the very true Messias which was loked for of the Jewes: who shall bryng saluacion not only to them but to the whole worlde. With this so cherefull, and so full a witnesse, the Samaritanes did both declare their owne beliefe, and therewithall reproued the wicked vnbelefe of the Jewes.

And he abode there ii. dayes.

After two dayes he departed thence, and wente awaye into Galile. For Jesus hymselfe testified that a prophete hath none honour in his owne countrey. Than assone as he was come into Galile, the Galileans receyued hym, when they had seen all thynges that he did at Jerusalem at the daye of the feast, for they went also vnto the feast daye. The texte.

Therfore Jesus because he would geue no occasion to the Jewes of greater hatred and enuy: wrought no miracle emong the Samaritanes neyther tourned he in to them but by the waye, and at their desire, nor yet dyd not he lodge emong them lenger then two dayes, but forthwith he maketh an ende of his purposed iourney, and so goeth forth on his waye into Galile.

Moreouer albeit his owne countrey lay in his waye here in this iourney, yet would he not turne into it: not that he did despise it, but that by reasō of the contempte and lacke of beleefe of his owne countreymenne, to whom he was knowen and also of kindered, as concerning his māhood, he had no hope that the gospell should bring forth any fruite there, and than his preaching should haue doubled the faulte of their vnbelefe. For by this meanes their faulte was the lesse in not beleuing Jesus doctrine. And whē our Lord was asked the questiō why he did not goe to his owne nacion to shewe of what power he was: in his aunswer he vsed that auncient prouerbe whiche the common people vseth, that is to saye: a Prophete is nowhere contemned but in hys owne countrey and emong his owne kinsfolkes. For such are the affectiōs of men, that familiaritie bringeth contempt. And they erreme many thinges for none other cause, but that they come frō farre & straunge countreys. Further-

more forasmuche as in Galile by reason of Johns testimonie and the miracle which Jesus hymselfe had doen there of late, a ryght honest brute and fame was spred of him, they of Galile receiued him when he came thither, specially because at Jerusalem they had seen hym dryue the byers & sellers out of the Temple, and other thynges which he had doen there with great authoritie in the presence of the people: for at that tyme they also of Galile were assembled at Jerusalem to kepe the holy and feastfull day. All these thynges verily doe condemne the incredulitie of the Phariseis, and betoken that the grace of the ghospell shall remoue from them to the Gentiles. The Samaritanes doe beleue at the reporte of one symple woman: They doe in maner force hym beyng a straunger to lodge with them: They confesse hym to bee Messias and the redemer of the worlde, when as yet he had not vouchsaued to worke any myracle emong them. The people of Galile (beyng but a grosse natiō and vnlearned in the lawe) who neuer had any Prophete emong them, after they had seen his miracles, began to beleue. They of Jerusalem both priestes, Phariseis, and Scribes, which seemed to kepe moste perfectly the religion of the Jewes, and also were excellently learned in the lawe: did obstinately kynde faulte both with Jesus doinges and sayinges. Therfore the more iust and religious euery man thought himselfe to be, so muche the farther was he from the godlines of the ghospell: and agayne the further of he semed in mannes iudgement from the knowledge of the Prophetes and the lawe, whiche dyd promyse Christe, and the more contrariouse to the Jewes religion, so muche the nerer he was vnto Christe: whom the lawe had promysed to come, and more apte to receyue the doctryne of the ghospell.

The texte. So Jesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a certayne ruler whose sonne was sicke at Capernaum: as the same heard that Jesus was come out of Jewry into Galile, he went vnto him, and besought hym that he would come downe and heale his sonne, for he was euen at the poynte of death. Then sayed Jesus vnto him: excepte ye see signes and woonders ye will not beleue. The ruler sayeth vnto him: Sir come downe or euer that my sonne die. Jesus sayed vnto him: Goe thy waye, thy sonne liueth. The man beleued the woorde that Jesus had spoken vnto him. And he went his waye, and as he was nowe goyng downe, the seruauntes met hym, and tolde him saying: thy sonne liueth. Then required he of them the houre when he began to amende. And they sayed vnto hym. Yesterdaye at the seuenth houre the feuer lefte hym. So the father knewe that it was the same houre in the which Jesus sayed vnto hym: Thy sonne liueth? And he beleued and al his housholde. This is agayne the seconde miracle, that Jesus dyd when he was come out of Jewry into Galile.

Therfore Jesus beyng entred into Galile, wente againe to Cana a toune of the saied Galile: where not long before he had turned water into wyne. That miracle at the first being knowen but to a few, when afterward it was commonly bruted abrode: caused the people to haue some good opinion of Jesu, but yet not suche as was wurthy for his dignitie, for very fewe dyd beleue that he was Messias, & many toke him to be but a prophete. Therfore Jesus went againe to Cana not to get any prayse for the miracle which he had doen there, but now at this time to reape some corne of that sede which he had sowen secretly: for this was the thing that he thirsted for & coueted, that is to say, the faith of men wurthy of the ghospell: and here againe an occasion rose to lay to ỹ Jewes charge their vnbelefe: for at that time there was in Galile

a certayne

a certaine ruler which was the Emperours deputie in prophane and temporall causes, who was neither Jewe nor Samaritane, but an heathen manne, and clene contrary from the Jewes, religion: he had a sonne whom he loued entierly, whiche lay very sore sicke and in great daunger of life in the citie of Capernaum: when he heard that Jesus had left Jewry and was come into Galile, he leauing his sonne at home, departed out of the citie of Capernaum & came to Jesus, requiring him very earnestly to go with him to Capernaũ and heale his sonne, because the vehemencie of his disease was such, that the sicke man could not be caried to Jesus: for he was euẽ at the poynte of death when the forsayed ruler departed from hym. Nowe Jesus declaring ẏ faith of this ruler to be as yet vnperfit, in that he dyd not rather beleue that his sõne could be healed vnles Jesus himselfe had gon thither, as though he called vpon a physician, or els as though Jesus could not restore euen the dead vnto life: but Jesus rather rebuking the incredulitie of certain Jewes, which would not beleue, after they had seen his miracles, sayeth vnto the ruler: I doe alowe their beleefe (sayeth he) whiche doe credit my woorde alone, without confirmacion of miracles: ye beleue not me vnles you see tokens and miracles. The ruler was so myndful of his sonnes perill and ieopardy, that he made no answer to this saying of our Lorde Jesus, because he thought such cõmunication was but a wasting of time, wheras the disease required a present remedie. Therfore he requireth him more importunately to make haste to come to Capernaum, before his sonne were dead, as though he shoulde come in vayne in case he dyd come after he had geuen vp the ghost, whereas it was as easie to Jesu to call againe the lyfe after it was once past, as to kepe the same in the body when it was ready to go out therof. Therfore Jesus without rebuking the rulers fayth, sheweth by the dede it selfe, that he can doe much more then the ruler trusted that he could doe: I nede not (sayth he) for this cause go to Capernaum. Go thy waie, thy sonne whom thou diddest leaue at the poynte of death, is now aliue and in helth. The rulers faith was somewhat stayed by this saying, for he (trusting to Jesus woorde) maketh haste homewarde. And as he was goyng thyther, his seruauntes mette with hym to bryng the father good tidinges of his childe: that is to saye, that he whiche was a litle before at poynte of death was sodeinly recouered: ẏ that he should not trouble Jesus, of whose helpe they had no nede: for they supposed that the childe had recouered his health but by hap, as men that were ignorañt what was doen betwene the ruler and Jesus. In this poynt verily the rulers lacke of full trust, being mixte with some hope, caused the miracle to be better beleued. For the ruler desirouse to knowe the trueth certaynly whether his sonne was restored to helth againe by chaunce, or by the power of Jesu, enquired of his seruaũtes at what houre his sonne began to amend. yesterday (say they) at the seuenth houre, that was about one of the clocke at after none, the feuer sodeinly lefte hym, and byanby your sonne was whole. The father knewe that euen at that very houre Jesus sayed vnto hym, go home, thy sonne lyueth: and than he was well assured that his sonne was reuiued not by chaunce, but through the power of Jesus. And though this miracle was wrought vpon an heathen man, yet muche fruite came therof: for not only the ruler himselfe beleued that Christ was Messias, but also by his perswasiõ and exaumple his whole housholde beleued the same, which must

The ruler sayeth vnto hym.

Jesus sayeth vnto hym: goe thy waye, thy sonne lyueth.

Then he enquired of them the houre why he began to amende.

So the father knewe &c.

And he beleued, and al his houshoolde.

nedes haue muche people in it, considering that he was ryche, and a manne of high autozitie, wheras Jesus after he had wzought many miracles amongst his owne countreymē and kinsfolkes, had muche a doe to wyn a fewe to the gospell. This is the second miracle that Jesus wzought when he was come out of Jewzy into Galile, to the entent that he myght confirme agayne the fozmer miracle whiche he had wzought in Cana, with doyng an other that was greater then it, and by the example of a pzophane and heathen manne, might pzouoke his owne countreymen vnto fayth: and did euen than by that occasion, as it were, pzonosticate and signifie, bothe that the Jewes should be repelled foz theyz incredulitie, and the Gentiles thzough faith receyued to the grace of the ghospell.

This is the seconde miracle,

¶ The.v. Chapter.

The texte. ¶ After this was there a feast daye of the Jewes, and Jesus went vp to Jerusalem. And there is at Jerusalem by the slaughter house, a poole (which is called in the Hebzue tounge Bethsaida,) hauing fyue pozches, in which lay a great multitude of sicke folke, of blynd, halt, and withered, waiting foz the mouyng of the water, foz an Angell wente downe at a certain season into the poole, and stired the water: whosoeuer then first (after the stirring of the water) stepped in, was made whole, whatsoeuer disease he had.

fter that Jesus had in this wyse begunne his matters among the Samaritanes, and the people of Galile, he goeth again to Jerusalem, euen about the feast of Penthechost, intendyng there by reason of the great resozte of people, to declare & setfozth his autozitie to many, and to repzoue ỹ Phariseis of their infidelitie, (whiche swelled in pzyde thzough false persuasion of holines and knowledge) whom nowe the Samaritanes & heathen did so muche excell. At Jerusalm verily there was a poole oz a certayne depe lake of water, whiche the Grekes calleth *probatica*, takyng that name of cattell, because the pziestes were wonte there to washe the sacrifices that were to be offered: and of a lyke reason it is called in Hebzue Bethsaida, as a mā would say, a slaughter house, oz an house of cattel. This lake hath fiue pozches ouer it. In these pozches lay a great numbze of men that were sicke of diuerse bodily diseases: and besydes that, there was a great multitude of folkes that were blynde, that halted, and were lame, abiding and lokyng foz the mouyng of the water: foz the Angell of the Lozde went downe at certaine times into the poole, and therwithall the water was moued: whoso than (after the Angell had stiered the water) stepped first into the poole, he was made whole, were he sicke, oz whatsoeuer bodily mayme he had. And euen at that tyme was this a figure of baptisme, wherby the filthines and diseases of our soules (be they neuer so deadly) are washed away at once, so often as the office of the baptiser & Gods operation from aboue, be concurrant with the element of the water. There is no doubte but by this occasion muche people at that time were in that place, either of such as were gathered together there, to beholde and see what was doen, oz els of them whiche dyd attende vpon the sicke folkes that lay in the fyue pozches.

And there is at Jerusalē by the slaughter house, a poole. &c.

And

And a certayne man was there, whiche had been diseased .xxxviii. yere: when Jesus sawe hym lye, and knewe that he nowe long time had been diseased, he sayeth vnto hym: wylt thou be made whole? The sicke man aunswered him: Syr I haue no man, when the water is troubled, to put me into the poole, but in the meane time while I am aboute to come, an other steppeth downe before me. Jesus sayeth vnto him: ryse, take vp thy bedde, and walke. And immediately the man was made whole, and toke vp his bed and walked. The texte.

And because the miracle myght be the more notable, Jesus did chose out from among all the sicke folke, one whiche was of them all furthest frō hope of recouery, whose disease was dangerouse and almoste incurable, and had also holden hym a long tyme: finally the saied manne moste of all lacked the helpe and succour of other men, & was so poore, that he was not able to prouide any man, by whom he might at due tyme be caryed downe into the water. Nor any one of the multitude was cured but only he, whose chaūce was first to goe downe into the water. This mans great misery must nedes set forth the greatnes of the miracle, and thesame mans faith helped muche to the example of other. For the palsie had vexed him .xxx. yeres together: to teache vs that there is no disease of the soule so deadly and of so long cōtinuaunce, but that baptisme and faith in Jesu, may easily take it awaye. Therfore when that moste mercifull Jesus had beholden this sicke mā of the palsey, whom euery body pitied, lying withall his membres looce & shakyng by reason of that disease: & also perceyued that sickenes so muche the more to be dispayred of, for that it had holden already the miserable creature thirtie yeres together: Jesus, I saye, beeyng moued with mercy, sayed vnto hym: wilt thou be made whole: wyllyng to declare hereby to the standers by, the fayth & sufferaunce of that man, & also to make them beſydes this, perceyue the violence of that disease, declaryng therby, howe no man can be cured of the vyces of the soule, vnles he hate his owne sickenes, & haue a desyre to be made whole. For it is not to be doubted but that he desired health, whiche so many yeres had lyen beſydes that poole with a constante hope of health, and being so ofte disapointed, ceased not from his hope nor dispaired. Therfore the sicke man of the palsey, made no aunswer to Jesus question, and yet conceyuing some good hope vpon his so chereſull demaunde, sheweth that he lacketh no will, nor that he mistrusteth for all the greatnesse and long continuaunce of his disease, but that he should be healed, in case he were brought into ỹ poole: howbeit (he sayth) he lacketh a man to helpe to beare hym, who myght in due season cary hym into the poole, assone as the water should be stirred. For when other perceiued that ỹ poole was stirred, euery man made haste for himselfe to entre first & so to obteine alone the benefite of helth: but as for the sayed sicke man, being slowe by reason of his disease, & lackyng one to beare hym, dyd but in vayne crepe forth toward the lake, for asmuche as an other had gon into it before hym. Truely the sicke mannes meaning in this his saying was lowely and shamefastly, to desire Jesus that he beyng a man of strength, & piteouse as it semed by his woordes, would when time were, cary him downe into the poole: whiche thing he durst not requyre of hym openly: but yet after he had disclosed his necessitie, he shewed what hindred his helth, for the sicke man knew not Jesus. But Jesus being well pleased with the mans pacient sufferaūce, whiche did not as the moste parte of suche miserable creatures are wont to doe, that is to say, cry out, wisshe himselfe dead, and curſſe the daye he was borne in: neyther was he offended with Jesus as-

Whan Jesus sawe him lye. &c.

He sayed vnto hym: wylte thou bee made whole:

Sir I haue no man. &c.

kyng him whether he would be made whole or no, and therfore did not saye or make any clamour that Jesus had him in derision: our Lord being in likewyse moued with his so constant hope to recouer his helth, and in conclusion willing to shewe, both that they which were healed by the mouyng of the foresayd poole, were cured by his power, & that it was an easy & ready thing for hym, euen only with a becke to take awaye all diseases, both of body and soule, he saied vnto the sicke man: ryse, take vp thy couche, and goe thy waye. And the woorde was no soner spoken, but the man was healed, & so healed, that not only he was clerely deliuered frō his disease, who els should haue been fainte and feble, like as they are wont to be, which are cured by physike: but this man (I saye) was so throughly healed, ỹ without any stay of mans helpe, he rose vp vpon his fete, caried awaye his bed vpon his shoulders, & so beyng strong inough to beare his owne bed, did walke forth, and bare it home in all mennes sight, as a remembraunce of his long continued disease.

The texte. And the same daye was the Sabboth. The Jewes therfore sayed vnto him that was made whole: It is the Sabboth daye, it is not lawfull for the to carry thy bed. He answered them: he that made me whole saied vnto me, take vp thy bed and walke. Then asked they him: what man is that whiche saied vnto the, take vp thy bed and walke? He that was healed wist not who it was: for Jesus had gotten himselfe awaye, because that there was preasse of people in that place.

And the same daye was the Sabboth, &c. And it was the Sabboth daye whan the sicke man of the palsey dyd these thinges, wherat the Pharisees take occasion to finde faulte with him: which Pharisees did superstitiously mainteine suche thinges of the lawe, as were carnall & geuen but for a time: and contēned those thinges which were chiefe and should still continue: amonges thē it was counted a wicked dede to doe any busines on the Sabboth daye, but to deceyue their neyghbour vpon the Sabboth daye, they toke it but for a trifle. They would haue it seme an vngodly thing that a poore sicke mā should cary away his bed vpon the Sabboth daye, but to grudge and enuy his helth, they thought it no faulte. They knew this man which was sicke of the palsey well inough, & that he had lyen sicke many yeres. They did well perceiue that he was nowe strong, and had no tokē or apparance of his disease in him. Of so great a miracle, they ought both to haue glorified God, and to haue reioysed in his behalfe which was cured, vnles they had been very wicked against god, & enuiouse to ward their neighbour. Therfore these, like peruerters of true religion, fall in hand and chide with him, which caried awaye his couche. This is the Sabboth daye (say they) which ought to be kept with rest & quiet. It is not lawfull for the to cary awaye thy couche: he not dissemblyng the benefite that he had receyued, & to deliuer hymselfe from their enuy of that faulte, by the autorite of Jesu, shewyng that he which coulde doe so great a thyng with his woorde, semed to be greater than either man or the Sabboth daye, the poore man (I say) maketh this answer to ỹ spitefull Jewes: he that made me whole with his very woorde only, commaunded me to cary awaye my couche & walke. When they heard this (whereas they ought by reason of the miracle to haue beleued it) they did not only enuy him that was cured, but also wēt about to deuise matter against him by whom he was cured: who is ỹ man (saye they) whiche badde thee cary awaye thy couche and walke? for they would haue burdened him with the faulte of breaking ỹ Sabboth day, as they had doen many tymes before. Nowe he that was healed, knewe not Jesus by name,

Thā asked they hym what man is that. &c.

but only

but onely by sight: howbeit at that tyme he coulde not shewe hym vnto them, because that Jesus after he had spoken to the sicke man of the palsey, immediately withdrewe hymselfe from the multitude: partely lest his presence shoulde more prouoke the Jewes enuy, and partly that he beeyng absente, the miracle should be the better knowen by the reporte of hym whiche had felte the benefite of health.

The texte.

Afterwarde Jesus found him in the temple, and sayde vnto hym: behold, thou arte made whole, synne no more, lest a worse thyng happen vnto thee. The man departed and tolde the Jewes that it was Jesus whiche had made hym whole. And therfore the Jewes dyd persecute Jesus, and sought the meanes to slea hym, because he had doen these thinges on the Sabboth daye.

But after the miracle was made manifest and euidently proued, Jesus willyng that the autour therof also should be knowen, when he met with the man vpon whome he had bestowed that benefite of health, he sayed vnto hym: beholde, thou hast obteyned health, and art deliuered from the bodelye sickenes whiche came to the, by reason that thy soule was sicke, I haue cured thee of bothe those diseases. Take thou good hede hereafter that thou fall not agayne into thyne olde former synnes, and therby cause thy selfe to haue some worse disease. Therfore after the man that was made whole knewe that this was he whiche before had commaunded him to carrye awaye his couche, and whiche nowe also hauyng testified himself to be the authour of health, did monish and warne hym to beware leste he shoulde fall agayne into some soner and worse disease, by committing and renewyng synne: also perceyuyng that his name was Jesus, the sayed manne went to the malicious and slaunderous Jewes, and tolde them howe it was Jesus whome he might thanke for his health, thinkyng that it should be profitable for manye, to haue hym knowen to all menne, whiche with a woorde could so helpe a desperate disease. And here nowe againe the Jewes peruerse and damnable frowardnes, sheweth it selfe: for whereas the Samaritanes had honourably receyued Jesus, by the reporte of one woman, whereas the people of Galilee beeyng euill spoken of commonlye among the Jewes, for theyr balsenes & ignorance of the lawe, had geuen credite to Christ: when a great ruler also beyng a gentile, and an heathen man with all his familie and householde for one onely miracle had confessed Jesus to be the sauioure of the worlde, yet the citizens of Jerusalem beyng proude as well of the noblenesse of theyr citie, as also of the wholy religion of theyr temple, and in lykewise auauntyng themselues to bee menne exactely learned in the lawe, picked quarels to Jesus, of suche purposed malice, that albeit the benefite of healthe was so euident that it coulde not be denayed, and so holy that it coulde not be found faulte with, (for what thyng is more holy then freely to geue healthe of body to a manne miserablye afflicted:) yet doue they laye to Christes charge as a faulte, that without regard of the Sabboth daye he hath commaunded hym to carye awaye his couche, as who saye man had be made for the Sabboth daye, and not rather the Sabboth daye ordeyned for manne, or as though the ceremonies of Moses lawe oughte not euerye where to geue place to more holye preceptes and dueties. But what great blyndnes was this, to disdayne Jesus because he hadde healed a piteouse creature vpon the Sabboth daye: when they whiche thoughte theimselues moste precyse kepers and obseruers of the lawe, were not afrayed to helpe vp theyr asse beyng fallen into the ditche

The man departed & tolde the Jewes that it was Jesus.

Because he doeth these thynges on the sabboth daye.

vpon the Sabboth daye. They falsly say that in helpyng the manne, God was offended, without whose helpe the man coulde not be cured, but in helpyng vp the asse they thought not the religion of the Sabboth day to be broken. This is the ouerthwart and disordered religion of the Iewes, embracyng outwarde apparaunce of religion, and therby subuertyng the very perfeccion of true religion: stiffely obseruing the shadowes of the lawe, and with obstinate mindes persecutyng hym who was the cause that the lawe was wrytten. For they did not onely slaunder Iesus but also persecuted him, because he had doen an holy and good dede vpon the Sabboth daye.

The texte. And Iesus aunswered them: My father worketh hytherto, and I worke. Therfore the Iewes sought the more to kyll hym, not onely because he had broken the Sabboth, but sayed also that God was his father, and made hymselfe equall with God.

But Iesus, to shewe that he was maister of the Sabboth day and not bonde, the verye auctor, and not subiecte to it, therewithall declareth that the thyng wherof the Iewes slaundred hym, beyng sonne to the father of heauen, and one that did worke whatsoeuer he did by his fathers auctoritie, dyd also redounde to his fathers dishonour: Iesus (I saye) went about to represse and put awaie the Iewes false reporte of him with these woordes. My heauenly father (saieth he) whose religious worshippers ye would seme to bee, who also made the sabboth daye for you, when after he had made the whole worlde in sixe daies, he rested the seuenth daye and wrought not: he (I saye) did not so bynde hymselfe to rest and quiet, but that he maye worke whatsoeuer he wyll as ofte as it pleaseth him. For although the sabboth daye dooeth yet stil endure, neuertheless he ceasseth not from his worke wherby he gouerneth all thynges whiche he hath made, wherby also he causeth from tyme to tyme by procreacion, one thyng to succede of another: and finally wherby he restoreth thynges decayed. Therfore lyke as he doeth not cease dayly to do good both to men & all other thinges that he hath create (notwithstanding the religion and obseruaunce of the Sabboth day, wherin as scripture saieth, he ceassed from the creacion of thynges) so I, who am his sonne, hauyng both power and exaumple of hym to worke suche thinges as perteineth to mans saluacion, am not letted by the religious obseruacion of the Sabboth day, but I maye perfourme those thynges whiche my father hath commaunded me. But yf ye blame me for breaking of the Sabboth daye, by thesame meanes ye condemne also my father, who geueth me both exaumple and autoritie to do these thynges. But yf ye thynke hym faultlesse and glorifie hym for restoryng health to a desperate creature: wherfore do ye laye to my charge the fault of breaking the Sabboth daie, and do not rather acknowledge the vertue and power whiche is greater than the keping of the Sabboth daie. I haue restored lyfe to a miserable man. And you craftely go about to procure my death for doyng so good a dede. These moste sacred woordes which Iesus spake, dyd so litle asswage the fury of the Iewes, that they were thereby the more sharpened and vehemently styrred against hym, seekyng occasion to putte him to death, because that nowe he dyd not only breake the Sabboth daie, but also dyd (as they sayed) wrongfully take god to be his owne father: makyng himselfe equall with god both in his woorkes and auctoritie to do whatsoeuer he would.

Therefore the Iewes sought the more to kill hym.

The texte. Than aunswered Iesus, and sayed vnto them. Verely, verely, I say vnto you: the sonne canne do nothyng of hymselfe, but that he seeth the father doe. For what soeuer he doeth that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that

hymselfe

hymselfe doeth, and he will shewe hym greater workes then these, wherat you shoulde meruayle. ¶ For lykewyse as the father rayseth vp the dead and quickeneth them, euen so the sonne quickeneth whom he will. ¶ Neyther iudgeth the father any man, but hath committed all iudgemente vnto the sonne, because that all men should honour the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father, which hath sent hym.

But after our Lord Jesus had perceiued their malice, he proceedeth further with them, and openeth more manifestely vnto them his power which he had receiued of God the father: therby to make them afeard to proceede in theyr wicked cruelte: and doeth so tempre his communicatiō, that otherwhiles he talketh of certaine hye thinges, to signifie vnto thē couertly his diuine nature whiche was all one betwene God the father & hym: And otherwhiles againe in his communication he bringeth in lower thinges, to testifie his māhed therby: that if the affinitie which was betwene him and them in that he was mā, would not stirre them to loue, at the leaste the maiestie of his godly power should let them from their wicked rashenesse: but yet he doeth so chalenge to hymselfe lyke power with his father, that neuertheles he attributeth to him the preeminence of autorite. And he spake on this wyse: Ye meruayle that I haue taken vpon me to be of equall power with my father in his worckyng. This I doe assuredly promyse you, the sonne whiche doeth wholy depēde of the father can doe nothyng of hymselfe: forasmuche as he is not of hymselfe, but doeth that whiche he seeth his father doe. They haue both one will and one power: but the autorite resteth in the father, from whence proceedeth to the sonne whatsoeuer the sōne is, or may doe. Therfore whatsoeuer ỹ father doeth, the same in like wise worcketh the sonne by the equalitie of power communicate to him through his eternall natiuitie. Among men oftentymes children be vnlike in maners to theyr parentes, neyther is the fathers will and the sonnes all one, nor yet theyr power like: but in this case the thing is farre otherwyse. For the father loueth his sonne intierly, and hath begotten hym moste like to hymselfe, pouryng into hym egall power of worckyng, and sheweth vnto the sonne howe to doe all thynges whiche he doeth himselfe. The exaumple cummeth from hym, but the worckyng is common to both: he hath create the world, and he also gouerneth the world, yea euen vpon the Sabboth dayes. He hath made man, and it is he also that preserueth man vpon the Sabboth dayes. Therfore whosoeuer doeth slaundre the workes of the sonne, doeth iniurie to the father. These thynges whiche ye see me doe on the Sabboth daye, I doe them by the fathers autorite, & at his appoyntment: but yf ye thinke it a thyng to be meruey led at and aboue mans power, to restore helth with a woorde to a man sicke of the palsey, the father (at whose commaundement the sonne doeth all thynges whiche he doeth) will declare that he hath shewed to his sonne greater workes than these, because ye may the more maruaile. For it is a thyng of farre greater power to raise the dead to life, than to restore helth to the sicke, yet the father hath geuen this power also to the sonne, and he hath geuen him it as his owne for euer: that as the father with his only becke rayseth the dead and calleth them agayne to lyfe, so the sonne also by that selfe power may call agayne to lyfe, whom he lust: for whatsoeuer the father doeth, he doeth it by the sonne: whatsoeuer the sonne doeth, he doeth it after the will of the father: and the father & the sonne haue both one will, lyke as they haue both one power. The moste hye and

The sonne can doe nothyng of himselfe. &c

For the father loueth the sōne. &c

chiefe

chiefe autoritie of God is to iudge the world. For he is king and Lord of all thynges. And yet hath he made his sonne partaker with hym of this whole power, vnto whom he hath geuē al power to iudge whatsoeuer is in heauē, in yearth & vnder the earth. Like as the father hath create all thynges by his sonne, gouerneth al thinges by his sonne, and hath restored al thinges by his sonne, so he iudgeth nothing but by his sonne: to the entent that eyther of thē may glorifie and honour the other. The father is knowen by his sonne, by whom he worketh: the sonne on the other partie declareth the maiestie of his father, from whence he hath whatsoeuer he worketh: so that eyther of them beyng knowen by the other, all men may honour the sonne as they doe the father. For it is mete that they which be egall in power and will, should be also felowes in honour. Thinke not that ye can haue the father mercifull vnto you, if ye be alienate & fallen from the sonne. Whosoeuer honoreth the father working in the sonne, he honoreth also the sonne working by the power of the father. And whosoeuer doeth not honour the sonne, which is moste intierly beloued and moste lyke to the father, that person doeth dishonour the father who sent the sonne to thintent he might through hym be honoured: for euery thyng is common betwene them, be it honour or dishonour. He that mistrusteth the sonne, mistrusteth also the father which sent hym into the worlde, by whose wyll and appoyntmente, he doeth all thynges that he doeth: and by whom also the father speaketh vnto the worlde. Lyke as the faithfull shall haue great reward, so the vnfaythfull shall haue no small punishmente.

Neyther iudgeth the father any man.

He that honoureth not the sonne. &c.

The texte. Verily verily I saye vnto you: he that heareth my woorde & beleueth on him that sente me, hath euerlasting life: and shall not come into damnacion, but is scaped from death vnto life.

For this I tell you for certayne, whoso heareth my woorde and beleueth hym whiche both sent me, and speaketh in me, that persone hath already euerlasting life. For whosoeuer is iustified from his sinnes, and lyueth to God thorowe rightcousnes, he hath God and also life eternall: neyther shall he nede to feare the damnacion of eternall death, whiche is redie to receyue the vnfaithfull, yea rather which doeth alreadie possesse the vnfaithfull, but the true beleuer beyng clensed from his olde sinne by faith, passeth thorowe frō death to lyfe. For it is a greater thyng to rayse a soule that is dead by sinne, from death to life, than to restore a dead body to life: but the father hath geuen power to the sonne to doe both these thynges.

The texte. Verily verily I saye vnto you, the houre shall come, and nowe it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in hymselfe, so lykewyse hath he geuen to the sonne to haue lyfe in hymselfe, and hath geuen hym power also to iudge, because he is the sonne of manne. Marueyle not at this, for the houre shall come in the whiche all that are in the graues, shall heare his voyce, and shal come forth, they that haue doen good vnto the resurrection of lyfe, and they that haue doen euill vnto the resurrection of damnacion.

Be ye well assured of this, the tyme is now at hande, yea it is alreadie presente, that euen the dead also shall heare the voice of the sonne of God: and whoso heareth it, shal liue: for they beyng as it were raysed out of their slepe shall come forth out of their graues, and shall declare vnto you (beeyng astonished therwith) that they liue in very dede. In like maner also ỹ dead soules doe liue againe, if they will heare the voice of the sonne of God: but he doeth

not

not heare it, whiche heareth it without fayth.

In tyme to come all dead bodyes shall ryse agayne at the voyce of the sonne of God, now hauyng shewed a likelyhoode of the resurrection to come by rayssing of a fewe from death to lyfe: a greater matter is in hãde, to rayse vp soules from death to lyfe at his worde and call. As nothyng is more precious than lyfe, so nothyng is more godlike than to geue lyfe, or to restore the same. There is no cause why any man should mistrust the power of the sonne, yf he beleue in the power of the father. No man doubteth but God is the fountaine of all life, from whence all liuyng thinges eyther in heauen or earth, haue theyr lyfe: but as the father hath life in himselfe to geue it or restore it to whom he list, so hath he also geuen to his sonne to haue in himselfe ỹ foũtaine of all lyfe. And besides that, hath geuen him power to iudge both quicke and dead. For by the sentence of the sayed sonne, whiche cannot be exchewed, they that haue obeyed his doctryne, shall go from hence to eternall lyfe: and contrarye, they that woulde not obey it, shall be appoynted and iudged to eternall punishment. Mervayle not that so great power is geuen to a man, consideryng that the same is the sonne of God. The selfe thyng is nowe committed to hym, whiche he alwaye had common betwene hym and the father. Endeuour your selues in the meane tyme that thorowe fayth ye maye be wurthy to haue lyfe. For the tyme shal come that all whiche be dead and buryed, shall heare the almightie voyce of the sonne of God: and furthwith the bodyes shall liue agayne. Then shall they which haue been dead and buried, come out of theyr graues, to be rewarded in sundry sorte, eyther accordyng to theyr beliefe or vnbeliefe: for they whiche haue doen good workes in this lyfe shall than lyue agayne, to enherite immortall lyfe: on the other syde, those whiche haue doen euill here, shall lyue agayne to suffre paines of eternall death. And lyke as fayth is the well and fountayne of all goodnes, so is infidelitie the spryng of all euill.

The time shall come and nowe it is. &c.

For as the father hath life in hymselfe. &c.

Marueyle not at this. &c.

I can of myne owne selfe do nothyng. As I heare I iudge, and my iudgemente is iuste, because I seke not myne owne will, but the will of the father, whiche hath sente me. If I should beare witnes of my self, my witnes were not true. There is another that beareth witnes of me, and I am sure that the witnes whiche he beareth of me is true.

The texte.

Neither is there cause why any man should slaunder the iudgement of the sonne as though it were not indifferent. If the fathers iudgement cannot bee but indifferent, no more can the sonnes iudgement (whiche is all one with the fathers) be but in like maner indifferent. For the sonne iudgeth none otherwise but as the father hath appoynted and prescribed vnto him. Whoso feareth the fathers iudgement, ought also to feare the sonnes iudgemẽt. I can do nothing of my selfe. As I heare of my father, so I iudge, and therfore my iudgement is iust, because I haue no other will, but that whiche is my fathers, so that in no wyse there can be a corrupt will, wherof maye procede a corrupte iudgemente. Among men small credite is geuen to him whiche beareth witnes of himselfe, and he is counted arrogant and proude whiche by his owne reporte, attributeth great thynges to hymselfe. If I alone be myne owne witnes, then let my witnes be taken emong you to be but vayne and vntrue: but there is one which hath borne witnes of me, that is to saye Iohn, to whom ye dooe attribute very muche in other thynges: but here nowe as vnstedfast men, ye dooe not credite him, wheras I knowe his witnes to be true, forasmuche as he hath not vttered it of hymselfe, but by the inspiracion of my father.

I can of mine owne selfe do nothyng.

yf I should beare wytnesse of my selfe.

ye cannot deny but that Johns recorde and witnes is muche set by amonges your selues haue sent graue men vnto him, that by trustie men you might knowe of him (as of a moste true auctor) whether he were Messias or no. He did not take vpon hym that false prayse, whiche ye would haue attributed vnto hym, but confessed the trueth, openly testifying himself not to be the manne that he was taken for, but sayed that I was the Messias whiche shoulde take awaye the sinnes of the worlde, and geue lyfe to thesame.

The texte. Ye sent vnto Johu, and he bare witnes vnto the trueth, but I receiue not the recorde of man. Neuertheleſſe this thing I saye that ye maye be sake. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater witnes then the witnes of Johu, for the workes whiche the father hath geuen me to finiſhe, thesame workes that I do, beare witnes of me, that the father hath sent me. And the father himself which hath sent me, hath borne witnes of me. Ye haue not heard his voyce at any tyme, nor seen his shape, his worde haue ye not abydyng in you: for whom he hath sent, hym ye beleue not.

But I receyue not the recorde of man. &c.

At the leaſt his witnes (whom ye did so muche esteeme, that ye dyd beleue hym to be Messias) ought to haue been regarded among you, specially seyng it was not procured on my behalfe, but brought to light by your owne selues. I as concernyng my selfe haue no nede to bee commended by mannes witnes, but I do reporte vnto you Johns witnes of me: not because I (who care nothyng for worldly glory) would be the more made of among you: but to thintent that you, whiche so muche regarde Johns auctoritie, shoulde credite me, of whom he hath borne witnes: whereby ye maye eschewe the condemnacion of infidelitie, and thorowe faith obteyne saluacion. John doubtles was a greate man, yet was not he that light whiche was promised to the world, but onlye a burnyng candell tynded at our fyre, and geuyng light by our light. And yet whereas ye ought at his tellyng and declaracion to haue made haſt to ỹ true light which doeth alwaie illuminate euery man that cummeth into this world, ye had leauer for a shorte tyme to boast and glory in his lighte, than to embrace the true light which geueth euerlaſtyng glory, & is neuer darkened nor dyeth. John gaue light before the sonne, as one that should immediatelye geue place to thesame, and be derkened thorowe the shining of the true light. You woulde haue taken hym for Messias, which denyed hymselfe to be worthy to vnloſe the latchet of Messias shooes. Why doe you then so litle regarde his witnes that he bare of me, seing in other thynges ye haue had so good an opinion of hym? I do not depende vpon Johns witnes, but yet I woulde wishe that ye would geue credite vnto it, that ye do not perishe thorowe infidelitie. And though ye do not beleue his witnes, yet haue I a more certaine testimonye of my selfe, that is to saye my fathers testimonie and witnes, who is greater than John, and whose witnes cannot be reproued.

He was a burnyng & a shynyng light.

But I haue greater witnes thē the witneſſe of Johu.

There is no recorde more sure than the very dedes that a man doeth: yf ye do perceyue those workes to be worthy for God whiche ye haue seen me doe, they beare sufficient witneſſe of me that I doe nothyng of my selfe, but by hym whiche for your saluacion hath sente me into the worlde, wherfore ye haue no cause whereby to excuse your infidelitie, and diminiſhe my credence, as who saye I alonely were myne owne witneſſe, and did declare great thynges of my selfe. Ye haue Johns witnes, whiche among you is muche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witneſſe leſte he seme to haue borne falſe witnes. Ye haue the testimonie of my workes, so

for the workes whiche my father hath geuen me to finiſhe. &c.

that

that nowe ye nede not to beleue anp mannes layinges when ye looke vpon the dedes themlelfe. And if all this dooe not latilfie pour vnbeltefe, pet haue ye heard at Jozdane the voice of my father from aboue bearing witnes of me. But pet my father (forasmuche as he is a spirite,) neither hathe voice whiche maye be perceyued with mannes eares, noz fourme oz shape that maye bee seen with bodely yes. For Moses did neyther heare him, noz see hym in the verape fourme of his owne mere nature, as you suppose he did. Onely his sonne hath seen hym, and heard him after that sozte, pet neuertheles he hath made himselfe knowen to your senses, by some kynde of voyce, and thozowe some manner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spoken to John, and by John to you, but vnto me he hath spoken as he is of his owne very nature, and by me he speaketh vnto you. If ye can make no excuse but that John did beare playne & manifest witnesse, why do ye not beleue hym? If ye thinke that God in very dede did speake, and was seen of Moses and the Prophetes, wherfoze do ye not credite those thynges which he hath spoken by them?

Ye haue not heard his voyce at anye tyme noz seen his shape.

¶ Search the scriptures, foz in them ye thinke ye haue eternall lyfe. And they are they, whiche testifie of me, and pet will ye not come to me that ye might haue lyfe. I receyue not prayse of men but I knowe you that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not, if an other come in his owne name him will ye receyue. Howe can ye beleue, whiche receyue honour one of another, and seke not the honour that cummeth of God? Do not thinke that I will accuse you to my father. There is one that accuseth you, euen Moses, in whome ye truste. For had ye beleued Moses, ye would haue beleued me, foz he wrote of me, but if ye beleue not his writynges, howe shall ye beleue my woordes?

The texte.

Uerely ye beleue that the scriptures are come from God: and albeit you do diligentely occupie your selues in searchyng of them, and put the hope and felicitie of your lyfe in them, pet euen as ye would not beleue John, (to whom in other thynges ye gaue very great credite,) when he bare witnes of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: foz they promyse life, but thzough me.

The father doeth there beare witnesses of me, and promiseth that he wil send his sonne, by whom men shall be saued. But as ye haue heard John and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neither the witnesse of the lawe noz of the Prophetes sticketh in your myndes. And although ye haue they? bookes euer in your handes, and their woordes alwaye in your mouthes, pet doe ye reiecte hym whom those scriptures doo promyse: and doe not beleue hym whome the father hath sent accordyng to the promyses of the Prophetes: and whereas there is none other entrie into life but by me, who hathe been approued to you by so manye testimonies, pet ye will not forsake all thing and come to me, whereby ye maie obtain life without difficultie. For the gate and entrie of saluacion is to haue beleued the sonne whō the father sent. There is no cause why I should seke foz worldlye glozy amonges you by the testimonie of John, oz the Prophetes, but I am sozy fo? youre destruccion, whiche through your incredulitie dooe in maner enuye your owne saluacion. And besides that I leaue you no maner of excuse to make for your selfe, if you will not beleue: for I haue brought foozth thus manye witnesses,

whiche

whiche in other thynges be of verey great auctoritie among you: and onelye in matters concernyng me (for whose cause all thynges wer written and spoke,) ye doe not alowe them: ye pretende to wurshyp and loue God, ye haue the prophetes in reuerence by whom he spake: and yet you do despise him, which was promised of God: and doeth declare himselfe by his workes what he is. This is a playne argument that ye wurshyp God with counterfaicte holynes, and that ye loue not God in dede, whom the lawe commaundeth you to loue with all the power of your soule, and your strēgth, inasmuche as ye contemne and regarde not his sonne. Therfore your infidelitie is not for wante of witnesses, but for lacke of true loue towardes God. You loue worldly glory, you loue money, you loue pleasures, and to get these thynges you misuse your selues with false pretence of religion. But ye persecute the sonne of God: because he teacheth those thynges, whiche be contrary to these your wicked desyres, albeit his teachyng agreeth with the will of the father. These thynges declare that ye loue not god with your herte. For he whiche loueth doeth also beleue and obeye: and whoso loueth the father cannot hate his moste entierly beloued sonne. In lyke maner he that loueth the sender, cannot mislyke and contemne the messanger specially considerynge I couet neither glory, kyngdome, nor richesse among mē, but onely the glory of my father. And also I couet that, to thentent you maye be saued. you see workes wurthy for God, and yet I doe not ascribe the worldlye prayse to my selfe, but to my father, who worketh by me. Therfore although ye would feme religiously to wurshyp my father: yet ye do not receyue me who am come in his name, and doe none other thyng but that whiche he hath prescribed vnto me. And looke howe peruersely you do discredite me, who cummyng in my fathers name do freely offer lyfe and saluacion: euen so fondely shall ye beleue whosoeuer cummeth in his owne name, presumptuously takyng vpon hym the glory of God, and therewith attendeth his owne business and not Gods, bringyng suche thynges vnto you as maye leade you into eternal death. If ye loue God, why do ye murmure and crie out agaynst him that seketh his glory? If ye loue euerlastyng lyfe, why do ye reiecte the author of lyfe? If ye accompte hym wicked whiche chalengeth the glory of God to hymselfe, wherefore then do ye receyue hym whiche doeth presume falsly to take vpon him the glorye of God: what is then more to be layed, but that ye must nedes confesse your holynes towardes God to be but fayned: ye wurshyp God with woordes, with outwarde obseruaunces, and ceremonies, but ye hate hym in very dede: ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lord, the temple of the Lorde, but your herte is set vpon ryches. ye talke muche of the lawe and the Prophetes, but in your herte ye couet and desire worldly prayse: you bee euer speakyng of these woordes of the lawe, loue thy Lorde God with al thy herte, & thy neighbour as thyselfe, but in your hert remaineth enuy, hatred, and manslaughter. To desire prayse before God is the true prayse in dede. True godlynes is to geue and ascribe all glory to god. Therfore howe can ye beleue me seekyng sueth to you none other thyng but gods glory, when you despisyng the true glory which proceedeth from god, goe about to seke false glorye and prayse amongst men, one of you flatteryng another, and enuying that God shoulde haue his owne due prayse and glorye? seekyng also vnder a false pretence, to be thought holy before men, and not regardyng the sincere and pure conscience

Ye haue not the loue of god.

whiche

whiche God beholdeth, whiles ye trauaile to get the vile lucre of this worlde, ye lose eternall life. Therfore it is no meruail though God be angrie with ye ū whom ye resiste so stubbernely. Thynke not that I, of any desire to reuenge the contempte ye haue me in, will accuse you to my father. I nede not to bee youre accuser. Moses hymselfe shall accuse you, whose autoritie you amongeste you take to be right holy, & in whō ye put veray great trust, takyng whatsoeuer he wrote as a thyng spoken of Gods owne mouth. But as ye pretended but a fayned reuerence towardes Iohn, whose witnesse concernyng me ye doe not beleue, and as ye doe shew your selfes to regarde the sayinges of the Prophetes but keynedly, in that ye doe nowe persecute hym, whome they haue promised, finally as ye do vntruely worthip god, whose workes ye doe not acknowlage, whose sonne ye doe hate: So ye doe honour Moses but after a feined sort, whose autoritie ye sette litle by in ỹ thyng, wherein ye ought moste to regarde him. And yet euen veraye he hath written of me, for when youre elders beeyng agreued with the terrible voyce of God, and with the perillous fyer, made intercession that from thencefoorth they might no more heare the voyce of God, or proue that dreadfull fyer, God dyd graunte their requeste, and promysed Moses that he would rayse an excellente Prophete lyke vnto hymselfe, whiche shoulde cumme of your brethren, whose gentle and pleasant voyce not featyng men with threatenyng, but allurying them to saluacion, it shoulde behoue thē to heare. But God did threaten punichement to him that would not obey thys Prophetes woordes, saiyng: Truely I will be reuenged of hym whiche wyll not heare the woordes that he shall speake in my name. And agayn he cōmaundeth him to be destroied whiche wyll heare a Prophete cummyng in his owne name, and speakyng suche thinges as God hath not commaunded hym.

Therefore none other shal more accuse you before god, than Moses your frend, whose writinges ye contemne: he hath promysed that I shoulde bee quiete, gentle, and should speake all thynges accordyng to Goddes will. Such a one am I beeyng here presente, and yet ye refuse me: he also commaundeth that persone to be killed, whiche shall cum in his owne name and speake of his owne spirite. Such a one dooe you embrace: make much of, for the hatred ye beare to me, as one that is more agreable to your wicked desires. Therefore you be not onely stubberne agaynst me, but also agaynst Moses hymselfe, whose promyses you do not credite. For truely yf ye beleued Moses, ye would credite me also, whom he hath promysed, and whose saiyng he hath commaunded to bee beleued. Therfore it is no meruaile though ye beleue not my woordes whom ye doe openly contemne as one that is but a meane simple person, when ye geue no credite to Moses writynges, whose autoritie ye woulde seme to haue in so great estimacion, and of whom ye haue so notable an opinion. With these sayinges our Lorde Iesus beyng the light and trueth, did reproue and disclose the feyned religion of the Iewes, a thyng as muche contrarye to the godlinesse of the ghospell as may bee, to the entent he would make it euidently knowen to all menne, that they through theyr owne faulte and deserte didde perishe, whiche would not be moued with so many recordes and testimonies of hym, nor be allured by his benefites & gentle woordes, nor feared with his threatenynges, neither prouoked to fayth by the desire of eternall life, nor yet turne from theyr infidelitie for feare of hell. But if Iesus hadde spoken these thinges amonge the Samaritanes or the Gentiles, specially causing his woordes the better to be

beleued through myracles, they would haue been conuerted to penaunce. But the Scribes and Pharises of Hierusalem make no answere to these thynges which they could not reproue: but yet neuertheles they doe stil remaine in their murderouse thoughtes: & procure his deathe, whiche offreth to them the benefites of eternall life.

¶ The.vi. Chapter.

The texte, ¶ After these thinges, Jesus wente his waie ouer the sea of Galile, whiche is the sea of Tiberias: and a great multitude folowed him, because they sawe his myracles, which he did on them that were diseased. And Jesus wente vp into a mountaine, and there he sate with his disciples. And Easter, a feaste of the Jewes was nye.

NOwe therfore, to geue place for a tyme to their furie, and to withdrawe hymselfe from amongest those that swelled in pride through an opinion thei hadde in their false feyned religion, and in their vnexperte knowledge of the lawe, Jesus presented hymselfe to more plaine meanyng men: goyng not nowe again into Cana, but into that Galile whiche lyeth beyonde the great lake Tiberias, takyng that name of the citie Tiberias, whiche citie Tiberius the Emperoure buylded vpon that ryuers syde. And a great noumbre of folke folowed hym goyng thither partely beyng moued so to doe of the great minde they hadde to his myracles, because they hadde seen him healpe men of their diseases by a rare and straunge power, partelye because that they whiche were sicke of vncurable diseases might be holpen of hym, and partely for that they desired to heare his doctrine. But when he sawe the feruencie of that disordred and confused multitude to be so great, that forgettyng prouision of vitels, they wente farre into the desert with him: nowe to make his disciples mete for the myracle (to whome moste specially he would haue the thing that he should woorke to be knowen and imprinted in their hertes, for as yet they were but rude and ignoraunte:) Jesus I saye, gote himselfe secretlye vp into the mountaine, and his disciples with hym: teachyng euen by the same dede, that albeit he whiche professeth hymselfe to be a shepeheard of the people, doe accumpany hymself often with the meane and lowe sorte to profite them, yet it behoueth suche a one to elleuate and lifte vp his mynde to more high thinges, so oft as throughe holye studie or prayer his mynde is to bee stirred and prouoked to the contemplacion of heauenlye thynges. The people abideth benethe vpon the plaine grounde, and onelye Jesus disciples wente vp with hym, for it behoueth bishops to bee without all vile care of temporall thynges: and as menne that haue mounted higher, to contemne those thynges whiche the ignoraunte people setteth muche by.

Therfore Jesus beyng sumwhat separate from the people, setteth hym down on the hyll, accumpanied with his disciples: but so that he might loke vpon the people: for bishops ought not to goe backe from Christe, although the comon people sticke muche to lower thynges.

And in dede aboue all in the hyll is conuenient for men to sitte, that is to saye, in studye of celestiall thynges muste menne take reste, and as for lower and inferiour matters (whiche thynges are to bee handled and gone about as charitie,

ritie, and tyme requireth) men muste rather walke therin, then sitte downe and reste. Nor our mynde ought not so to be delited in the contemplacion of hye thinges, that we fall to be careles of our common flocke: for the solitarinesse of bishops ought to be to thys ende, that they more liuelye and better enstructed, myght repayre againe to looke to the peoples profite. Neyther doeth it beseme them whiche are in Christes stede to leaue coumpany for banketting, wantonnesse of bodye, dicyng huntyng, or suche lyke inordinate pleasures: but through quietnes to renewe the mynde (whiche before was muche buisied and wered with more lowe and meane buisinesse.) And to make thesame by pure desyres, instant prayer, by holy studye and deuoute communication, mete for the office and ministerie of the ghospell. Moreouer whyleste these thynges were dooen in Galile, Easter was at hande: A feast which the Iewes kepte verai religiously. Wherfore if he had sought for to haue bene noted of theyr religion, it had been more conuenient for hym now at this tyme, to haue been at Hierusalem, but to shewe sum likelihood that in tyme to cum theyr house should bee leaft desolate, after the Iewes wer once becum rebels against God through incredulitie, and also that after the holy ghospell should be openly setfurth, al theyr carnal worshippyng of God should ceasse, and there finally the feaste of Easter to be moste specially celebrate, whereas (worldly affeccions renounced and put away) the mynde shoulde be brought vnto the loue of celestiall thynges: vpon these considerations (I saye) Iesus had rather bee among the people of Galile in deserte solitarily, then at Hierusalem in the temple.

The texte. When Iesus then lift vp his eyes, and saw a great cumpany cum vnto him, he saieth vnto Philip. Whence shal we bye breade, that these maie eate. This he saied to proue him, for he himself knew what he would do. Philip answered him. Two hundred peny worth of bread are not sufficiente for them that euery manne maie take a litle.

Now we then when Iesus had opened his eyes and looked vpon the people, perceiuyng the noumbre to bee exceadyng greate, he so prepared the myndes of his disciples towardes true credence of the myracle, that fyrst he wouldе haue the lacke of meate well marked and considered of theim, and also that the multitude whiche stoode beneath in their sight was innumerable: besydes thys that there was but verye fewe loaues whiche they themselfes with their own handes shoulde take vnto Iesus, and from hym distribute thesame among the people. Finallye, howe that there shoulde bee leafte manye baskettes full of broken meate, whiche thesame disciples should gather together as fragmentes of the feaste: And all this wouldе Iesus haue theim to consider, because they should not be ignorauntein the thyng, neyther after warde forget thesame. For by me we that as yet his disciples wer but of smal vnderstandyng and forgetfull. Therefore to proue what myndeby Philip was of, and little by little to make hym beleue better the myracle, Iesus sayeth vnto hym: where shall we bye breade that this great noumbre of people maye haue sumwhat to eate. Where shal we by bread that these maye eate.

Our Lorde Iesus asked these thinges, not that he was ignorant what store of breade and other vitels they hadde, but partelye (as was sayed euen nowe) to cause his Apostles more aduisedlye to considre the myracle: and partelye also y all men myght knowe howe without care of bodilye sustenaūce the disciples were whiche folowed Christe, and howe well contented with common and homely meate. But Philip, as yet lookyng for no myracle, although he hadde

seene Christe before turne water into wyne at the mariage, when he wayed well how lytle money they hadde to succoure theymselfes withall, and further what a great multitude of men there was, he aunswered: Syr, why speake you of bying breade? I assure you, in case we bestowe two hundred pence in bread, yet wyll it not be enough, I meane for to satisfie these menne, which by reason of long abstinence are vere mucke an hungred, it wil not so relieue them that euerye one eatyng but a litle, maye escape thereby the peryll of famishyng.

The texte, One of his disciples. Andrew (Simon Peters brother) saieth vnto him: there is a lad here, which hath fiue barly loaues, and two fishes: but what are they among so many? And Jesus saied: make the people sitte downe. There was mucke grasse in that place. So the men sate downe in noumbre about fiue thousand. And Jesus toke the bread and when he had geuen thankes, he gaue to the disciples, and the disciples gaue to them that were set downe, and likewise of the fishes as mucke as they would.

When Philyp had spoken thus, Andrewe (brother to Symon Peter) beyng sumwhat wyser, lifted vp hys myndc to some hope of a myracle. Howbeit as yet with no full confidence, for he had seene the water turned into wyne and therefore dyd not altogether mistruste but that the loaues also myght be multiplied, neuertheles as he thought, none otherwyse then after a moderate porcion, so that of fewer loaues, the lesse bread, and of mo loaues more breade shoulde encrease. Whereas Jesus (of trueth) had no nede at all of anye matter to make breade of, who createth euen of nothyng what he wyll, and when he will. Andrewe therefore sayed, here is a certayne boye that hathe fyue barlye loaues and two fishes, but what can so litle do to so great a multitude, beyng alreadye hungrie.

When Jesus sawe they perceyued the lacke of meate, and ponderd what a multitude there was, he entendyng to stirre vp theyr myndes to looke for a myracle, commaunded his Apostles to see the people placed and set downe vpon the grasse, wherof in that place was great plentye. The disciples dode not nowe aunswere againe, and saye: what nedeth it to haue them sette downe when we lacke meate to sette before them? For that whiche we haue in store will not suffice our selfes, but simply they without more adode obeyed Jesus commaundemente, and caused the people to sitte downe in ordre, as it were to a feaste. The people also lyke simple playne men, trusted wel, and did obediently as the Apostles badde them, although they sawe no prouision of meate.

Jesus saieth, make the people sitte downe,

There was that sate downe almost fiue thousand. Jesus therfore toke the fiue barly loaues, and when he (after his customable maner) hadde geuen thankes to the father, he brake theim, and so toke them to his disciples to distribute the same vnto the people, then fashyning and fashionyng theim, that by thys supposall similitude they should enure theimselues to playe well the shepherdes: and beeyng ministers of the ghospel, to feede and nourishe the soules of Christes flocke with spirituall foode. For he is that very bread, which came downe from heauen, to geue eternall lyfe to them that desirously eate thereof. This breade verily do bysshops bestowe and ministre vnto the people, but from no where els, then out of Christes handes, and not without rendryng thankes to the father of heauen, of whome we must knowlage our selfes to haue receyued whatsoeuer apperteineth to the saluacion of mankynde.

And Jesus toke the bread,

And

And vnto whom as to the very auctour, our Lorde Jesus referred all notable thynges whiche he dydde here in this worlde, monishyng vs therewith by the way, that in case we should haue any excellente verrue in vs, we shoulde not chalenge the prayse thereof, but clerlye putte from our selues all the glorye of thesame and geue it vnto God, from whom procedeth al thynges that of right deserue prayse.

Furthermore, Jesus dyd euen here no we thesame thing by the two fishes, that he had before doen by the fyue loaues, deliueryng it vnto his disciples, and at his wyl and pleasure, the meat did encrease betwene the handes of the dealer of it, so muche in quantitie as he knewe would suffice theim all, yea and also a great deale more, to make the myracle the better to be beleued.

The texte. When they had eaten enough, he saieth vnto his disciples: Gather vp the broken meate whiche remaineth, that nothing be loste. And they gathered it together, and filled twelue baskettes with the broken meate of the fiue barlye loaues: whiche broken meate remained vnto them that had eaten. Then these men (when they had seen the myracle that Jesus did) saied. This is of a trueth thesame prophete, that should cumme into the worlde.

Finally, when that great cumpany was well filled with meate, Jesus lettyng foorth the certaintie of that dede by an other profe, leste anye manne shoulde fynde faulte and impute the thyng to bee a delusion or a countrefayte thyng, sayed thus to his disciples: Gather vp the broken meate whiche is lefte of the reaste, that nothyng bee loste. And they founde so muche broken meate after euerye one had eaten his fylle, as fylled twelue baskettes: The bountifull goodnes of Jesus augmented that scarcitie and small store of vitayles (that is to wete, of fyue loaues and two fishes) into this so greate plentye, to teache vs by the way that we shoulde not niggardlye do our charitie vnto the poore. But by this his myracle muche more he teacheth howe that it behoueth hym whiche hath taken vpon hym the charge to feede the flocke of Christe, largelyto bestowe outs of the ryche treasourye of holy scripture what soeuer appertaineth to instructe, to counsayle, to coumforte and encourage theym that nedeth suche foode.

Moreouer, when they whiche had eaten enough at full, were not ignoraunt howe there was at the fyrst founde but fyue barleye loaues and two fishes, and hadde alreadye seene so manye baskettes full of broken meate remayne, they begonne highlye to reporte of Jesus, saying: Truelye this is thatsame prophete whiche hath long tyme been looked for, to cumme into the worlde. This is euen the nature of the common people, they doo sooner feele the benefite of the bely then of the mind. They had seen greater myracles, yet did they neuer geue hym so hye a prayse. Plentye of meate could cause them speake thus.

The texte. When Jesus therefore perceiued that they would cum, and take him by to make him king, he departed again into a mountaine himself alone. And when euen was now cum, his disciples wente downe vnto the sea, and gat vp into a ship, and came ouer the sea vnto Capernaum. And it was now darke, and Jesus was not cum to them.

And at this presente, (because as yet they were ignoraunte and grosse, loo-king that Messias shoulde cum to get hymselfe a worldelye kyngdome) they

dyd consulte among theimselfes to take Jesus, and make hym their kyng, well assuryng theimselfes therof, that in case they myght haue suche a kyng, they should haue plentye of all thynges, vittayles inough, riches, libertye, and other worldly commodities aboundantly.

But Jesus whiche did couet an other maner of kyngdome, and came to teache vs to contemne riches, pleasures, and worldely glorye, knowyng right well what they entended and wente aboute, dydde nowe agayne secretelye conuey hymselfe to the hyll (from whence he came downe to the people.) From theym that called hym to a kyngdome, he withdrewe hymselfe priuelye all alone, so that no manne coulde perceiue his goyng awaye, but of his owne free will he meteth theym that pulleth hym to the crosse, therein geuyng a playne exaumple to them that shoulde hereafter be his deputies. For he can neuer preache the ghospell purelye, that loueth a worldelye kyngdome and pompe, whiche thynges spirituall shepeherdes ought so litle to seeke for, that it behoueth them to refuse those thynges, though they be freelye geuen them. For the kyngdome of the worlde agreeth not with the kyngdome of heauen, no more verilye then darkenesse and light accorderh.

When the disciples had long looked for theyr maister in the hyll, and euenyng was nowe at hande, leste the darke nyght should cum vpon them beeyng in deserte, they wente doune to the lake to rowe ouer vnto the citie Capernaum (for Jesus had there a litle place to repose hymselfe in) well hopyng eyther that he in summe other shyppe should mete them as they wer sailyng ouer the lake, or at the leaste they shoulde fynde hym in the citie. And it was darke already when they prepared theyr passage ouer: neyther dyd Jesus in the meane while cumme to his disciples, beyng long and much looked for of them, knowing wel enough howe much they were agreued with his absence.

But Jesus mynde was through his absence to make his disciples more desyrous of hym, and therewyth also to teache in what great daungier we be in, what great darkenes, what worldely trouble hangeth ouer vs, as often as we be disseuered from Jesus. In the meane whyle a matter was prepared for a greater miracle.

The texte, ¶ And the sea arose with a great wind that blew. So when they had rowen about xxv. or xxx. furlonges, they sawe Jesus walkyng in the sea, and drawyng nighe vnto the shippe, and they wer afraied. But he saieth vnto them: it is I, be not afrayed. Then would they haue receiued him into the shippe, and immediately the shippe was at the lande whyther they went.

The lake was so great that they called it the sea, which the nyght made more terrible. And to make it moe waies daungerous then one, they hadde the windes so outragious agaynste theim, that the lake was exceadyng rough withall: yet neuertheleste the disciples were so desirous of theyr mayster, that they dydde aduenture to rowe vpon the water. Nowe therefore, when they were farre from the lande and hadde rowed vpon a fyue and twenty, or thyrtie furlonges, being almoste in despaire of theyr liues, oure Lorde Jesus was cumme nighe vnto theym vnlooked for: notwithstandyng the darkenesse they se hym goyng on foote vpon the sea, as thoughe he had troden vpon the hard grounde, to declare hymselfe thereby lorde not onely of the yearth, but of all elementes also. And of trueth the charitie of the ghospell hath iyes and can see euen in the darke, neyther is there anye nyght where Jesus is presente, nor anye deadly

deadly tempeste whereas he is nygh, that māketh all thinges clere and cauime. But nowe when our Lord was cum nighe vnto the shyppe: the disciples were sodaynly aferde, and because they could not well see and perfectly discerne in the darke, they nowe suspect the thyng to be but as it were a vision in the nyght, a ghoste or suche lyke as the vulgar people beleue many to bee seen of theym that layle by nyght.

Neuertheles, to put theym out of all feare with speakyng vnto theym in his owne proper voyce (whiche they knewe, and were well accustomed therewith) Iesus sayd vnto them: it is I, bee not afraied, signifiyng thereby that such as haue the assistence of our Lorde Iesus, oughte not to bee afrayed of worldly troubls, bee it neuer so great and terse. All they truelye which in simplicitie and plainnes of heart do constātly and faythfullye depende vpon hym, hath hym presente euen to the worldes ende. Nowe the disciples being boldened at the voyce of theyr maister, were desirous to take hym into the shyppe: for euen they verily were sumwhat afrayed, whose truste and hope yet was bothe weake and vnconstant. But to thintent that our Lord Iesus myght declare to his disciples the whole thing ꝑ was doen, to be wrought by his diuine power, and that the storme was not swaged and ceassed by casualtye, the shippe which incontinentelye before was tossed hyther and thyther a ferre of from the shore, did sodainly arriue to the lande, whereunto they entended to goe. The disciples (whose faythe was to be framed and confirmed by all the wayes that could be possible) by these proues and tokens dydde more diligentelye imprinte in theyr myndes this myracle.

The date folowing when the people (whiche stoode on the other side of the sea) sawe that there was no ship there, saue that one wherein his disciples wer entred, & that Iesus went not in with his disciples into the ship, but that his disciples wer gon awaie alone, howebeit there came other ships from Tiberias vnto that place, where they did eat bread after the Lord had geuen thankes. When the people sawe that Iesus was not there, neyther his disciples, they also toke shipping and came to Capernaum seeking for Iesus. The texte.

And in dede the people were not altogether ignorante of this straunge thing and myracle, for the nexte daie after these thynges were doorn when the multitude whiche remayned styll on the other syde of the water, sawe that none other shyppe was there, saue that one wherein the disciples went ouer, whom when they sawe shootyng on the shore, they were well assured that Iesus went not with his disciples into the shippe, but that they went awaye alone: The people (I saye) meruailed to what place he hadde secretelye withdrawen hymself, for so muche as not withstandyng the multitude whom he had fed the day before dyd muche desire and long for hym, yet in the morneyng dydde he no where appeare: But yet supposyng that he woulde not be very long absente from his disciples, whiche were alreadye gon ouer, euen these folkes also were determyned to rowe ouer the water to proue yf they could fynd hym on the other side. And there was presente at the same tyme certayne shyppes which had cum, not from Capernaum, but from Tyberias, neere also standyng by the sea syde, nigh vnto the place where they had been feedde, and eaten their full with .v. barly loaues, wherewith beyng satisfied they gaue thankes to god whiche had sente to his people suche a prophete. Therefore when these shyps were in a readinesse to carrye ouer the people, and Iesus that was muche soughte for, could no where bee founde, the people tooke shipping there to seke Iesus, because he had

there a resting place, and because they also knewe that the Apostles were sailed ouer thyther.

The texte, And when they had found him on the other side of the sea, they said vnto him: Rabbi, when camest thou hyther? Iesus answered them and saide: Verely, verely, I say vnto you: ye seke me, not because ye sawe the myracles, but because ye did eat of the loaues, & were filled. Labour not for meate that perysheth, but for that whiche endureth vnto euerlasting life, whiche meate the sonne of man shall geue vnto you. For him hath god the father sealed.

When they had founde Iesus here, and sawe that he had passed ouer the lake, and knowyng righte well that there was no shippe to conueigh him ouer, muche meruailyng by what meanes he coulde passe ouer the water, asked of him, saiyng: Maister when camest thou hyther: desiring to gather by the very time howe he hadde passed ouer. For they supposed euen this thing also to bee doen by myracle, lyke as he had the day past fedde a very great multitude. But the feruencie whiche they had the daye before, whereby the other daye they went about to force him to a kingdome euen agaynste his will, was now well cooled. And leste Iesus should seme to auaunce his owne power, he maketh no answere to these thynges: to the intente they shoulde be more credibly enformed of the myracle by his disciples, and also by euidente proues thereof. But Iesus dyd sore rebuke and earnestely reproue the affection of the multitude (as not onely vnconstaunte, but also rude and grosse, and farre vnmete for the doctryne of the ghospell,) because that albeit they hadde seene greater myracles whiche dyd more proue his diuyne power, yet neuertheleste one plenteous dinet dyd more stirre them, then the desire of eternal saluacion. And they sette more by bodily sustenaunce (wherewith that thyng is now and then and but for a time releued, whiche within a whyle after shall perishe) then they dydde hungre after that meate, without whiche the soule dothe euerlastingly perishe.

Finally, he didde correcte their grosse iudgemente of him: whereby they thought he did woorke his miracles, to the intente to deserue therewith, at the rathe peoples hand, a worldly kyngdome: whereas Christe in verye deede (accordyng as the tyme required) didde shewe some proue of his diuine power by certaine miracles, for none other cause surelye but that throughe sensyble and bodilye thinges, he myghte cause more credit to bee geuen vnto his doctrine: whiche promysed those thynges that cannot bee perceiued with bodilye senses. And by this waie also to bring vp those (that were yet rude and weake) by certaine degrees, to the capacitie of more hye thynges: Like as a trustie Maister would wishe, that (if it coulde be) his scholer shoulde forthwith take and vnderstande his whole science, yet for a time he fourmeth and fashioneth the rude and vnfremed wytte with certayne principles, vntyll he haue brought hym vp to the perfecte knowlege of his faculties, so that he shal afterwarde none of those introductions. And though the teacher doe not teache the verye letters and his fyxte rules without weames, yet he doth beare that tedious toile and weare it awaye with the hope of profityng his scholer, labouryng all the waies he can, to get him soone out of those course principles. Therefore Iesus to declare here also his godhead, in that he knewe their thoughtes, when he sawe the people hadde nowe agayne recourse vnto hym, for the desire of suche myracles whiche shoulde rather fyll the bellye then instructe the mynde: he tooke occasion of the meate that he hadde once geuen them, to teache them what

what foode they ought to haue moste desired. The effecte of his saiyng was this. Uerely this thing is true (saieth he) whiche I wyll tell you: ye calle me maister, not because ye bee muche desirous of my doctryne whiche is all spirituall, but because ye seeke for worldelye pleasures and small commodities, whiche are more esteemed of you then thynges whiche dooe farre excelle them. And at this presente ye dooe seeke me with great affection, and yet (iwisse) not so muche for to see myracles, whiche ought in dede to allure you to mynde celestiall thynges, but yesterdayes chere dooeth more prouoke you, then that ye bee enamoured of goddely power. And ye coumpte it a great matter if a manne fede your bodye without your charge. It is but a small matter to fede this bodie, that otherwyse muste needes decaye and bee destroied: neyther shal they that bee desirous of the doctrine of the ghospell, lacke meate. Therfore turne all youre care to gette that foode, whiche where it is taken, dooeth not perishe by disgeition, nor dooeth prolong lyfe of the bodye for a shorte tyme, as the common materiall sustenaunce dooeth, and yet within a while hungre cummeth againe. But gette suche foode (I saye) as tarrieth styll in man, norysshing the soule with spirituall foode: and geueth eternall lyfe thereunto. The sonne of man wil geue you this excellent bread, if he perceiue that you doe long and hungre for it. For certainly God willyng to geue eternall lyfe to mankynde, dydde specially appoynt this sonne of manne, geuyng vnto hym power, and with myracles bringing him to greate estimacion, that he shoulde geue spirituall foode to all that desyre eternall life. And also for this purpose he gaue vnto the same, power and auctoritie. and with myracles brought hym to great estimacion. For Iesus came not into the worlde to get vnto himselfe worldelye honour, or to make menne blessed with worldly commodities, but he came rather aboute this busines, that is to were, to lift vp men from vyle filthy cares, to care and studye for heauenly thynges.

Labour not for ỹ meate which perisheth

¶ Then said they vnto him: what shal we do, that we might worke the worke of God? Iesus answered and said vnto them: this is the worke of God, that ye beleue on him whō he hath sent. They said therfore vnto him: what signe shewest thou then, that we maie see and beleue thee? what doest thou worke? our fathers did eat manna in the deserte as it is written: He gaue them bread from heauen to eate.

The texte.

¶ When as the rude and ignorant people (minding altogether their belly) vnderstoode not these thynges, no nor once considered them, they aunswered Iesus on this wise. For so muche as thou counsellest vs to worke a certaine meate, that shoulde still remayne in vs, and bring with it euerlastyng life, what shall we doe therefore, that we maie worke those thynges which are mete for God, and that we maie deserue eternall lyfe, for which causes you saye that you were sent into the worlde? Iesus beeyng nothyng offended with this so grosse an aunswere, proceedeth by litle and litle to call them from their fondnesse to more perfite thynges. If ye aske (saieth he) what is the worke whereby ye maie deserue to haue God, whiche is a spirite and is pleased with spirituall thynges, ye shall vnderstande, that it is no sacrifisyng of beastes, no keepyng of the Sabboth daye, no outwarde washynges, no choyse of meates, no religion of garmentes, nor other thynges whiche dooeth consiste in corporall ceremonies: but this is the worke whiche God requireth of you, to beleue his sonne whome he hath sent, and by whome he speaketh vnto you: leste he shoulde

This is the worke of God that ye beleue.

seme

seme to graunt euerlasting life to you that be vnthankeful persones, or rather vnworthy suche a benefite. The people whiche chalenged a wonderfull religion throughe the obstruyng of Moses lawe, made no we aunswere vnto these thynges, not onely grosly, but also vnkyndelye and wickedlye, and saye: If you take vpon you a speciall auctorities aboue our elders, whose auctorities we haue hitherto followed, shewe sum proofe and lesson of thine auctorities geuen thee of God: that vpon syght therof we maye beleue not thy woordes but thy deedes. For it is no reason that without sum woonderous signe we should beleue the, whiche in woordes takest arrogantly vpon the this auctorities. Neyther woulde we rashelye haue geuen credence vnto our forefathers, but that throughe a token whiche came from heauen, they dydde certifye vs of theyr goddelye authoritie. Our auncetours dydde eate Manna in the wildernesse vnder Moses that was theyr guyde. This was of truethe the breade of God, an heauenly foode whiche dydde not putrifie, as it is writen in the Psalme: he gaue them celestiall breade to eate. Therefore by reason of this woondrefull thyng, the people then beyng moued, obeyed Moses. And in case thou canste doe the lyke or els summe greatter thyng, we wyll also beleue the. Nor yet dyd this so grosse, so vnkynde, so wicked an aunswer of the people, make the gentlenes of Jesus weary, from alluryng them to the knowledge of spirituall thynges. For fyrste of all they require sum straunge token, as thoughe they had neuer seene anye myracle before: neyther be they contente with euerye kynde of myracle, but as men that woulde gooe before hym in all thynges, they prescribe hym what kynde of myracle they would haue hym doe: and to conclude, amongest so many wonderful doinges that are red to be doen vnto the old auncient Jewes, they picke out that chiefly which appertaineth to feding: so muche care had they of theyr bellie.

what signe shewest þ thou?

The texte

¶ Then Jesus said vnto them: verely verely, I saye vnto you, Moses gaue you not that bread from heauen, but my father geueth you the true bread from heauen. For the breade of God is he whiche cummeth down from heauen, and geueth life vnto the world.

Therfore Jesus as it wer dissemblyng the ignorance of the people, thus little by litle bringeth them to the perceiuyng of spirituall thinges, saying: If Moses auctorities bee therefore weighte and regarded among you, because he gaue you Manna from heauen, and ye honour it as heauenlye foode because it came doun from heauen: God is moste then to be thanked herein, from whome Manna dyd flow, and to whom the glorie and praise of al myracles is due. For neyther Moses could do this thyng of himself (who was nothyng els but gods minister) neyther was that bread very heauenly breade in deede, although Dauid that wrote the Psalmes cal it bread of heauē: for it came not from very heauē, but it rained doune out of the ayer, lyke as bydes flyyng in the ayer are called bydes of heauen: and truely this Manna was but onely a figure of the heauenlye bread. And euen as god gaue corporall breade to a carnall people by Moses, that feried him in the world: so now my father by his heauenly sonne geueth vnto you, as to a spirituall people, that bread whiche vndoubtedly came from heauen: and doeth not onely fill and saciate the bodyes for a time, but geueth immortalitie of soule to them that will receiue it. That was but materiall breade, and gaue lyfe onely to the bodye for a tyme, and how great a benefite so euer it was, yet did it profit but the people of one nacion alone: but this bread that I speake of, is neyther corporall, neyther dydde distyll out of the ayer, but did procede euen from very god hymselfe, and is of suche efficacie, that it geueth

it geueth lyfe, not to bodyes but to soules, and not to one sorte of people alone, but to ꝑ whole worlde: As touchyng the autour thereof (in case ye passe muche therupon) well, in stede of Moses in whome ye muche glorye, ye haue God the very auctour of this gyfte: and for the seruaunte of god, ye haue goddes owne sonne. And yf ye regarde the gift, there is as great diuersitie betwene these, as is betwene the bodye and the soule, and as is betwene this life which shal shortly cease, and euerlastyng lyfe in heauen.

Then said thei vnto him: lord, euermore geue vs this bread. And Iesus said vnto them: I am the breade of life. He that cũmeth to me shal not hungre, and he that beleueth on me, shall neuer thyrst. But I said vnto you, that ye also haue sene me, & yet ye beleued me not. The texte.

Whan the Iewes had heard all these thynges, yet wer not they for all that lifte vp to the loue of celestiall thynges: but styll dreamyng vpon matters touchyng the belly, sayde vnto Iesus: Syr geue vs alwaye this breade. They loued the sacietie of meate better then healthe, and soughte rather for a plentifull geuer of meate and drynke, then for a sauiour. Therefore, to take from thẽ their dreame of corporall foode, Iesus expresseth more plainelye vnto theym, that he did not speake of bread that is chewed with teeth, and whiche beeyng conueied throughe the throte into the stomake, swageth bodilye hungre for a season, but of heauenly bread, whiche is the woord of God. Therefore he saith: I am that bread the very geuer of eternall life. He that hungrely lusteth after this breade, and will cumme to me, and suffre it to haue passage into the bowelles of the soule by fayth, shal not feele any grief of hungre, that shall cum to hym after he hee once fullye satisfied, but it shall tarrye stil and abide in hym that hath receyued it, vnto eternall lyfe. And my woorde hath in it a fountaine of spirituall water: whereof the soule drynketh by fayth, and not the bodye: therfore he that beleueth in me, shall not onely be without hungre, but also without thirst eternally. This bread is not receiued by gapyng of the mouthe, but through beliefe of the soule. And therfore I haue spoken these thynges vnto you, to let you knowe, that throughe your owne faulte ye shall perishe, in case ye doo persiste and continue in your infidelitie. My father deuideth this breade to no man, and to you of all men it hath been fyrste offered, notwithstandyng ye care more for the bread that shal vtterly cum to naught: ye haue sene me do greatter thynges then yf I should feede you with Manna: and I promyse vnto you also thinges of greatter felicitie, and for al this ye beleue me not. I am the bread of life

The texte

All that the father geueth me shall cum to me, and he that cummeth to me, I cast not away. For I came doune from heauen, not to do that I will, but ꝑ he will which hath sent me. And this is the fathers will whiche hath sent me, that of all which he hath geuen me, I shall loose nothing, but raise them vp againe at the last day. And this is the wil of him that sent me: that euery one which seeth the sonne and beleueth on him, haue euerlasting life. And I wil rayse him vp at the last day.

And albeit ye do throughe vnbeliefe loethy this breade, yet for all that my father hath not sent it into this worlde without cause. There shall bee some folke to whom this breade shall bryng euerlastyng lyfe, although the whole nacion of the Iewes shall reiecte gods sonne: and therfore be euen wicked towardes god because they do contemne the said sonne, whome the father hathe sent to saue the whole worlde. For my father is God not onely of the Iewes, but also of al Gentyles. I haue nothyng in dede of my selfe, but yet whatsoeuer my

uer my father hath geuen to me (what kynde of people so euer it bee of) the same shall cum to me by fayth, although it hath nothyng to dooe at all with Moses law. And whosoeuer wyll cumme to me, hym will I not reiecte, yea and woulde to God all folke woulde cum vnto me. For my fathers wyll is (as muche as lyeth in hym) that all men shoulde bee saued by fayth. And for as muche as his wyll and myne is all one, for this ende therfore I descended from heauen: not to doe what I wyll, as it were disagreyng with my father, but to dooe my fathers wyl whiche sente me: from whose wyll myne cannot dissente.

For I am cum downe from heauē

And truely my fathers wyll that sente me is this, that what thyng so euer he hath through faith geuen vnto me, no deale therof doo perishe, I beeyng the preseruer of the same, leste the worlde shoulde violently drawe vnto death that thyng whiche my father hath ordeined to liue.

Furthermore, although the bodye do dye by the course of mans nature, yet doeth the soule, whiche is the better parte of man, remain still aliue.

This is the wil of him that sēt me,

And to thintente also that the whole man shoulde liue through me, my father wylleth thys thyng too, that in the last day I shal restore the dead body also to lyfe. For this is my fathers wyll that sente me, euen by his sonne to geue eternall lyfe vnto all men: and that not through Moses lawe, but by fayth of the ghospell. The father dooeth nothyng but by his sonne. And therfore he that dooeth not acknowlage the sonne, dooeth not acknowlage the father: and whoso resisteth the sonne, he also resisteth the father. The father is inuisible, but yet he is seen in his sonne. Therfore whoso seeth the sonne, acknowledgeth hym, and beleueth his woordes, the saide sonne will not suffre hym to perishe, but although he bee deade in bodye, he wyll rayse hym agayne in the laste daye, accordyng to his fathers wylle, that he so maye liue wholly, both in bodie and soule, in the presence of the sonne whome he gaue credite vnto. The father hath geuen this power vnto the sonne, that he maye restore euen the dead vnto life.

The text

The Iewes then murmured at hym because he said: I am the bread of life which came downe from heauen. And they said: Is not this Iesus the sonne of Ioseph whose father and mother we knowe? How is it then that he saieth: I came down from heauē? Iesus answered and saied vnto them. Murmure not among youre selues. No man can cumme to me, excepte the father whiche sente me draw hym. And I will rayse hym vp at the laste daie.

When Iesus had spoken these thinges, the people whiche hytherto thorough hope of meate, couldе metely wel away with his communication, now seyng that they sawe their hope of bodilye sustenaunce was taken awaye, they fell to quatellyng with hym, to maligne against him. And also whome they (beeing sufficed with eatyng) woulde haue made king, him doe they now begynne as a vyle persone, and laie a trouble to his charge, not openlye as yet, but murmuring emong themselues, chiefly at that saiyng whiche of all others they ought to embrace, that is to weete: I am the liuelye breade whiche descended from heauen. They moste coueted and gaped for bodilye foode, and with this saiyng, they thoughte themselues deluded and mocked, where as in dede a thyng farre more excellent was offred them then they loked for. Certes the infirmitie of his manhed offended theim, whiche they onely looked vpon with bodily yes, when as they myght bothe of his doo yнges and sayinges haue seene the power of god in hym, yf they had hadiyes of fayth. Is

not this

not this man (saye they) Joseph the carpenters sonne, whose father and mother we know well enough by sight: and to be but poore folkes and of a very meane estate. Furthermore how can he for shame say, that he came down out of heauen, when as but of late time he was borne here in earth emongest vs, a very man of men as we bee. or what meaneth he by tellyng vs of an other father. And whyles they wer talkyng secretly one to an other of these thynges, Jesus (declaring forthwith that mēs very thoughtes wer not hid frō his knowlage) did make more plain, and also confirme that which he had spokē before, saiyng: there is no cause why ye shoulde murmure among your selfes at these thynges, which I haue spoken vnto you. your infidelitie is the cause why my woordes sticke not in your myndes. ye se and se not, you heare and heare not, and whyles ye be present yet are ye absent. Of trueth whosoeuer cūmeth to me, shal obteine eternall life, but by fayth muste men cum to me. And faithe cummeth not at all auentures, but it is hadde by the inspiracion of god the father: who like as he draweth vnto him mens myndes by his sonne, so by breathyng in fayth secretly into mens soules, he draweth them to his sonne in suche wyse, that through the operacion of both ioyntly together, men cum to them both. The father doth not geue this so great a gift, but to them that be willing, and desirouse to haue it. And truely whoso doeth with a redy will and godly diligence desire to bee drawen of my father, he shall obteine euerlastyng life by me. For I (as I tolde you) shall call to lyfe again euen him that is dead, when ỳ day shall cum, wherin the felicitie of the godly and the destruccion of the wicked shalbe finished and fully concluded. He that beleueth me receiueth an excellent greate thyng, but he ought to thanke the father for it, without whom no mā can beleue, and yet for al that they that in the meane season doe not beleue, can not excuse theyr faute by saying that they were not drawen: For the father (so muche as lieth in hym) coueteth to draw all men. He that is not drawen is in faute himselfe, because he withdraweth hymselfe from him that els would draw hym.

The texte

¶ It is written in the prophetes: and they shalbe al taught of god. Euery man therefore that hath heard, and hath learned of the father, cummeth vnto me, not that any man hath seen the father, saue he which is of god: the same hath seen the father. Verily, verily, I saie vnto you: he that putteth his truste in me, hath euerlasting life.

Thynges of thys woorlde are learned by mannes endeuour and studye. This celestiall philosophye is not vnderstande, vnles the secrete inspiracion of the father make mannes harte apte to bee taught. Vndoubtedlye thys is that whiche the prophetes long a go dyd saye shoulde be, thus Prophecyng before had: And they shall be al taught of god. But the lustes of this woorld maketh many one vntowardes to be taughte: whiche woorldelye desyres whyles they euen drowne men in these earthlye thynges, they suffre theym not to lifte vp theyr myndes to heauenlye thynges. The gyfte is goddes, but the endeuour is yours. A man heareth my woordes with bodily eares in vayne, except he heare before the secrete voyce of the father, whiche muste inspire the mynde with an inuisible grace of faythe. Therefore whosoeuer fashyon theymselfes to bee apte to receiue this inspiracion, the father doeth thus draw theym. And he onely that is so drawen, cummeth finally to me. For god is a spirite, and is neyther hearde nor seen, but to them that bee spirituall. And so to haue seene and haue heard hym, is saluacion. If any shall see and heare the sonne to theyr peryl and daunger, notwithstandyng that ye do glorye in that god was seene

And they shall bee al taughte of God.

and

and heard to Moses and to the prophetes. There was neuer mortall manne that sawe and hard god, as he is in his owne nature and substaunce, that thing is geuen to the sonne of god alone, whiche onely came from God, with whom he was euermore before he came into this worlde. Therfore put clearely out of your myndes the vyle cares of this corporall lyfe, labouryng al that ye can, that through earnest desyre of thynges that be spiritually good, ye may attaine life euerlastyng. I would ye should forget that bread wherewith the bodie is satisfyed, and be ye desirous of that heauenly bread, whiche geueth eternall lyfe. This bread is receiued by fayth, and fayth is to be obteyned of god the father: be ye well assured thereof, that whosoeuer hath affiaunce in me, the same hathe already eternall lyfe for so muche as he hath the fountaine of immortalitie.

The texte. I am the bread of life: your fathers did eate Manna in wildernes, and are dead. This is that breade, whiche cummeth down from heauen, that a man maie eate therof and not die. I am that liuing bread, whiche came downe from heauen. If any manne eate of this breade, he shall liue for euer. And the breade that I will geue, is my flesche, whiche I will geue for the life of the world.

I am that very bread whiche geueth not a bodily and a transitorye life, but the lyfe of the soule, and eternall lyfe. Althoughe ye haue me presente, yet neuertheles ye desyre Manna, as a woonderfull thyng. And al beit Manna (whiche youre auncestours didde eate and feede vpon for a certaine tyme in the wildernesse) didde cum from heauen (as you suppose) yet it dyd theim no further pleasure then wheaten or barlye breade woulde haue dooen. It putte a waye for a whyle the hunger of the bodye, whiche shortelye after woulde returne agayne, and require more meate: but it coulde not geue them immortalitie. For though your forefathers were neuer so happye, yet dyd as manye of them dye as dyd feede of that Manna. This breade (whiche I speake of) descended out of heauen in verave deede, and it hath receiued of god celestiall strengthe to make hym that eateth of it, to liue in bodye and soule euerlastynglye, and neuer to bee subiecte vnto deathe. ye neede not therefore aske importunately any Manna from heauen, when as ye haue very heauenly breade presente and ready prepared for you, whiche geueth eternall lyfe, in case ye wyll receiue it by fayth. For I my selfe am that bread, the graūter of immortall lyfe, who alone came down from heauen, whome you (beeyng offended with the infirmitie of this bodye) take and thynke to be nothyng els but the sonne of Joseph and Marye.

I am the liuing bread.

Truely I am the very woorde of god the father, whiche whoso beleueth shall haue immortall lyfe. If any man wyll conueye and digeste this heauenlye bread into the inwarde partes of the soule, he shalbee quickened and growe into eternall lyfe. And yf you beyng but carnall do not yet vnderstande spirituall thynges, I wyll shewe you a more a plain and grosser matter, and a thyng that is more appertenyng vnto the flesche. Euen thys flesche whiche you see and looke vpon, and whiche I shall bestowe and geue vnto deathe for to redeme the lyfe of the whole worlde, is the liuyng breade. Beleue, eate it, and lyue. By thys sayeyng our Lord Jesus did sumwhat (after an obscure sorte) open vnto them the misterie of his godhed, whereby he was alwaye with God the father, and of his death also: by the whiche he should deliuer and saue the worlde from the tyrannye of deathe. Finallye he did insinuate herein vnto them, the priuitie of hys mysticall bodye: whereof he that is not a membre and by fayth annexed there-

unto

vnto, and so styll cleaue and stieke fast vnto it as the branche dooeth cleaue vnto the vyne, he shall not haue life in hym. And Jesus knewe well enough that at that tyme the Jewes dyd not vnderstande his saiynges, but yet for all that he was assured that in tyme to cum it should cum to passe, howe that these sedes (and as ye would say notishmentes of misteryes) beeyng shutte and closed vp within the myndes of good men, should growe vp and bryng forth plentroule fruite.

The Jewes therfore stroue among theimselfes, saiyng: howe can this felow geue vs that flesh of his to eat. Then Jesus said vnto the: verily verily I saie vnto you, except ye eat the flesche of the sonne of man, and drinke his bloud, ye haue no life in you. Whosoeuer eateth my flesh and drinketh my bloude, hath eternall life, and I will raise him vp at the last daie. For my flesche is meate in dede: and my bloude is drinke in dede. He that eateth my flesche, and drinketh my bloude, dwelleth in me, and I in hym. The texte

Therfore whē as these thynges semed to them very incōuenient and to folish to be spokē, & durst not talke homely & familiarly with ỹ lord himself, there arose a great discorde in opinions amōg them, diuerse of them diuersly interpretyng the thyng ỹ was spoken. For euen as Nicodemus vnderstode not Jesus when he spake of a newe heauenlye birth, nor the woman of Samaria knewe what Jesus ment in his darke speakyng of the water that should flowe into euerlastyng life: so this rude & grosse people cōtēded how it could be brought to passe, that a mā should geue hys flesh to be eaten of other: and that in suche sorte as it should suffyse al men to perpetual lyfe. For he dyd bid, & inuited all mē to eate heauenly bread, & sayd moreouer that his flesh was bread. How shall we (say they) eate the flesh of a liuyng māne? And again, Jesus beeyng not ignorannte about what matter they contended, dyd not declare vnto them by what way & meanes that flesh might be eaten in steade of breade, but here now confirmeth ỹ thyng to be nedeful, & a very necessarie thyng, which they iudged but a bayne thing and a plaine absurditie, and that it could not be doen. Take this for a veray suertye (saieth he) excepte ye receiue me whole, that is to saye, vnlesse ye eate the flesh of the sonne of man in steade of breade, and in the place of wyne drinke his bloud, ye shall not haue life in you. On the contrarye syde, whosoeuer eateth my flesh and drinketh my bloud, hath by eating and drinking therof eternal life: Neyther shall the soule alone liue blessed & most happy by reason of this meat & drinke, but also after the resurrection of the bodye, the whole man bothe bodye and soule shall haue with me the fruicion of euerlastyng lyfe. For like as mans naturall meate beeyng conueyed downe into the stomake, and after it bee digested is conueyed thence throughout all the membres of the bodye, & so turned into the substaunce of the bodye, so that then the meate and the man that eateth it, is al one: in lyke maner on the otherside, he that hath eaten me, shal be spiritually transformed and turned into me. Furthermore, forsomuche as I am the chefe auctour of the resurrection, I wyl not suffre my membres to bee disseuered and pulled awaye from me: but whosoeuer is surelye ioyned to me by thys meate and drinke, I shall rayse hym vp agayne in the last day: that because the whole man hauyng bothe bodye and soule beleued me, the whole man now may also haue liue with me euerlastynglye. Bodelye meate woorketh not this effecte, neyther yet Manna wherein ye reioyce, but the eatyng of my bodye, and the drinkyng of my bloude, bringeth this thyng to passe. And therefore my flesh is truelye meate, whyche geueth immortalitie, and my bloude is truely drynke, whyche Excepte ye eat ỹ flesh of of the sonne of manne.

which doeth procure eternall life, not only to ꝓ body, but to ꝓ whole man both bodye and soule. And as the lyfe of the bodye whiche is nourished with dayly sustenaunce, lest it shoulde perishe before the tyme, is common to all the membres of the body, by reason of the indiuisible felowshippe that all the partes of the bodye hathe together wardes, in so muche that though the membres of the bodye be diuerse and sundrye, yet there is but one bodye, because that one soule geueth lyfe to euerye parte of the bodye: so he that eateth my flesshe, and drynketh my bloude, is in suche sorte coupled and ioyned to me, that neither can I be seperate from hym, nor he from me. For I am in hym by my spirite, by whō I wyll geue lyfe to hym. And he is in me as a membre in the bodye, and as the braunche is in the vyne, by suche a participacion as cannot bee dissolued.

The texte, ¶ As the liuing father hath sente me, and I liue for the father: Euen so he that eateth me, shal liue by the meanes of me. ¶ This is the bread which came downe from heauen, not as your fathers did eate Manna, and are dead. He that eateth of this breade, shall liue euer. ¶ These thinges sayed he in the synagogue as he taught in Capernaum. ¶ Many therefore of his disciples (when they had heard this) sayd, this is an hard saying: Who can abide the hearing of it?

The father that sent me is the principall fountaine of al life. Whosoeuer is ioyned to hym, is made partaker of life. And therefore as the father is in me, & geueth me life, and also power to geue life vnto other: euen likewyse to him that eateth me (and is so annexed to me, by reason of that misticall eatyng, and drinkyng, that he is made one with me) doe I geue lyfe, not to endure for a shorte tyme, but eternall life. What thyng soeuer is of earthly nature, the same dooeth continue but for a time, and is of small efficacie. Manna whiche stylled downe from heauen for you, then beyng vnder Moses tuicion and conductyng, because it was foode pertaynyng to the bodye, it coulde not geue eternall lyfe to your elders: for whereas all men did eat therof, they neuertheles dyed, neyther did any one of so great a number remain vndead: yea more part of thē died also in soule, because they prouoked god manye waies, to wrath. But certes this bread, that vndoubtedly came downe from heauen, hath a celestiall vertue in it and geueth eternall lyfe to the eater thereof. The Lorde Jesus did instruct the ignorant and grosse multitude with such wordes: very desirous to stirre them vp from the loue of vysible and corporal thynges, to the loue and desire of heauenly and eternall thynges. And he spake these wordes in the Synagogue amōgest a great assembly of people exercising the office of a teacher. Howebeit the grosse people was so farre of from the capacitye of these heauenlye mysteries, that a great sorte of his disciples also beyng offended herewith, were about to fall from theyr maister, murmuryng amongest themselfes and whisperyng this saying: This is an harde cruell saying (saye they) concernyng the eatyng of a lyuyng mannes flesshe, and drinkyng his bloude: whose eares can abyde to heare such doctryne?

This is the bread which came down from heauen. &c.

The texte. Jesus knew in himself that his disciples murmured at it, & he said vnto them: doeth this offend you? What & if ye shal se the sonne of mā asced vp thither where as he was before? It is ꝓ spirit that quickeneth, the flesh profiteth nothing. The wordes that I speake vnto you are the spirit & life. But there are sum of you ꝓ beleue not. For Jesus knew frō the beginning which they were ꝓ beleued not, & who should betraie him. And he said: Therefore said I vnto you, that no man can cum vnto me, except it were geuē vnto him of my father.

Jesus, vnderstandyng what they murmured at secretly among themselfes, he

hoorde to

bored to remedie the thing that they were offēded with, geuing knowledge before hand vnto them that they shoulde see greater thinges with their yes then that they heard hym at this tyme speake of hymselfe. And he shewed them that the woordes whiche he had spoken as touchyng the eatyng of his flesshe, and to drinke his blood, was no inconuenient thing, nor to be abhorred, but a right pleasaunt, gracious and fruitfull saying: in case it were taken and vnderstande not after their course and grosse intelligence, but after a spirituall sence. Nowe therfore being turned towardes his disciples, whom it had behoued to haue further consydered, and to haue bern wyser then the base sorte of people, by reason of the acquaintance and familiaritie whiche they had with Iesus, and also for the myracles which they had seen hym worke: Iesus (I say) loking vpon his disciples, rebuked theyr dulnes in this wyse, saying: Doeth it offend your eares to heare me saye that I am the breade which came out of heauen, to geue lyfe to the worlde: whether is it a greater difficultie (after the grosse vnderstandyng of mannes wit) to haue descended from heauen, or to ascend vp into heauen? What then, yf hereafter ye do see the sonne of man, whom ye nowe see to haue the natural body of a man, ascende into heauen, where he was before he came downe thence, and before he had this mortal bodye? This is doen and graunted by reason of your senses: not that ye shoulde bee alwaye carnall and vnderstand all thinges fleshly, but that ye shoulde leaue the flesshe, and go forwarde to the spirite. The spirit descended from heauen, and was incarnate: the flesshe beeyng now made spirituall, shalbe carryed awaye vp into heauen, leste ye should all waye loue the flesshe, and be carnall, but yet beeing first instructed by the flesh, ye ought to profit and go forward to ward heauenly thinges. For the flesh alone & of himselfe, profiteth nothing, it is the spirite that geueth lyfe. For what is bodily substance of men, if the spirit lacke? euen so my woord carnally vnderstand, shall not geue life vnles ye take it as an heauenly thing, and vnderstād it spiritually. By my flesshe and blood, I meane my doctrine, and so I tearme it, whiche doctrine yf ye do by true faith receiue it deyrously, and effectuously, and than conueigh it into the bowels of your minde, and retaine it there, it will quicken and make your mindes liuely, and cause you and me to be al one: so that ye shal through my spirite, liue euerlastingly: like as the membres of one bodye lyueth by one common spirite, so long as they do adhere and cleaue fast together. And I shall leaue vnto you my flesshe and blood as a hid secret mystery, and mistical token of this copulacion and felowshyp: which selfe thing although ye do receiue it, yet will it not profit you vnles ye receyue it spiritually. Therfore do not repugne and refuse my saying (though being still carnal ye do not rightly vnderstande it, nor take it as it ought to be taken) but rather labour for the true vnderstanding therof. For the woordes which I haue spoken vnto you, are not carnall (as you interpretate them) but be spirite, and lyfe: and whye? Verely because they beeing spiritually vnderstand, do conferre and geue lyfe to the soule. He that receiueth these woordes rightly and truely, eateth my flesshe, and drinketh my blood: & being coupled to me, gayneth thereby euerlasting lyfe. But he that willingly refuseth them continueth in death, thorough the synnes of his former lyfe, and doubleth his owne damnacion of eternall death, by reason of infidelitie. And all they refuse this bread when it is offered them, which beleue not my woordes. And I knowe that these thinges are spoken al in vaine to sum folkes: being right wel assured that there be sum

What and yf ye shall see the sōne of man &c.

among you which dooeth not credite my woordes, and therefore reiectyng like when it is offered them, they be cause of their owne vtter destruccion.

And for that cause our Lorde Jesus spake these thynges, who was ignorant in nothyng, yet he knewe well ynough or euer he spake these woordes, whiche of his disciples woulde geue faith vnto hym. And moreouer he coulde tell this also: that euen amonge st the twelue Apostles, (whom he so surnamed for honour sake) and whome hee dyd also choose specially to bee aboute hym selfe, as most sure frendes: He knewe (I say) that there should be one of theim whiche woulde betraye hym to the Jewes, that shoulde put hym to death. Therefore, to note them, whiche though they dyd heare all one woorde and saying with the reste, and though also one of the twelue should eate of thesame bread and drinke of the same cup, which his felowes shoulde eate and drinke of, yet shoulde not they obtaine lyke thereby, because they tooke and receiued that heauenlye bread not spirituallye, but carnally, Jesus added more, and sayde: for this cause I tolde you a litle before, that no man coulde cum vnto me, except it were geuen him so to do from heauen of my father. To haue heard this my voyce, is nothing: to haue seen and felte this body, is nothyng, except the father of heauen haue geuen withall, the yes of fayth: with the whiche I am loked vpon to the beholders health, and vnles he shall geue therwith heauenly eares of the mynde, with the whiche I am heard fruitefully, and to the hearers commoditie.

The text. From that tyme many of his disciples went backe and forsooke hym, and walked no more with hym. Then sayed Jesus to the twelue: wyll ye also go awaye? Then Symon Peter answered hym: Lorde to whom shall we goe? thou hast the woordes of eternall lyfe, and we beleue and are sure that thou arte Christe the sonne of the lyuing God. Jesus answered them: Haue not I chosen you twelue? and one of you is a deuill: He spake of Judas Iscariothe the sonne of Simon; for he it was that should betraye hym, beyng one of the twelue.

These woordes of Jesus beyng full of the doctrine of saluacion, dyd not descende doune into theyr myndes, whose mindes were occupied with earthly desyres and couetousnesse: who also vnderstood no heauenly thinges, besides the grosse and carnall religion (as they vsed it) of Moses lawe. Therefore after that Jesus had this communicacion among them, the more parte not onely of the common people, but also of his owne disciples, fell awaye from theyr maister, and thereby are made worse, whereby they myght haue been muche better, in case they had taken all thinges well, and receiued hym accordynglye, and they so muche forsooke hym, that they withdrewe themselfes from his cumpany, and from eating and drinking with hym, as men that by that facte woulde condemne his doctrine. But Jesus to shewe euen now the maner and way how that preachers of the ghospel should behaue themselfes: doeth neyther make to humble and vile suite to haue them tarie styll with hym leste he shoulde seme to doo e the thing that other are wounte to dooe: that is, to shew himselfe to stande in nede of their cumpany: Neyther doeth he speake to their reproche of theyr goyng awaye, leste therein he myght haue been thought to haue more sought his owne prayse and glory, then theyr saluacion: and yet he doeth not vtterly put them away from hym, because they myght (perchaunce) afterwarde haue been better aduised: but to declare that though their owne faute they were offended, and so without any occasion geuen the, went awaye: and yet his saying shoulde not altogether lacke fruite, although that sum made

themselfes

themselfes throughe infidelitie vnworthie any heauenly gifte. Iesus (I saye) vpon these skyles tourning him towardes the twelue Apostles, whom he had admitted and taken vnto hym, to be the specialle witnesses and byrters abrode, of all the thinges that he wroughte, did so get out of theim the open confession of theyr beleefe, that he neyther retaineth these with flatterye, as thoughe he had gonne about his owne businesse rather then theyrs, neither did he to much feare theym with threatening and chiding, leste they shoulde seeme to folowe Iesus, rather compelled, then (with their owne consent) perswaded. For no man is to be compelled vnto the fayth of the ghospell. And Iesus had leuer men should openly forsake him, then to haue a disciple colourably and fayuedly: And therfore whiles other were departing from him, Iesus saieth to the twelue: And will ye also goe away from me? ye maye tarye styl and ye lust, vnlesse ye thinke it more your commoditie to departe. Verely I doe desyre that it might be euery mans lucke to haue this heauenly gyft by me: but it is neither to be geuen to theim that refuse it, for they dooe not deserue it, nor any manne can attaine to cum by it, excepte he be desirouse of it. And yet it is the gift of the father that any man doeth couet and earnestly desyre it. Here nowe doeth Simon Peter, a man alway of a plaine and ardent faith towardes Iesus (representyng in his person the whole churche) and in the name also of other, maketh aunswer therefully, and with great courage saying: O Lorde, God forbyd that we should forsake the, for considering that we be muche desyrous of eternal saluacion, and also knowe right wel howe bare and vnpleasaunt, howe colde and vnprofitable those thinges are, which the Phariseis teache, and seing also that we haue hearde Iohn testifyng of the, whither els and to what other man should we go from thee: for thou alone speakest the woordes which bring with them euerlasting lyfe. Thou that receyuest euery one (that will cum) shalt not driue vs from the, whom thou hast once admitted to thy seruice, neyther do we desyre to chaunge our lorde and maister, for we shoulde change for the worse, what new maister soeuer we shall choose. For we not only trusting vpon thy woordes beleue thee, but also wee knowe by the very dedes that thou doest and haue certainlye founde and tried out therby that thou arte verie Christe and the anointed sonne of God: of whom onlye all men ought to hope for eternall health and saluacion. But Iesus did neither shew himselfe muche to woonder at this stoute saying of Peter, wherby Peter did so highe reporte of Christe, lest he should seme to take pleasure in mens praisyng of him, nor he did not vtterly refuse it, lest he shoulde so haue denied the truth: but exhortyng all men to perseuer in that faithfull confession, which Peter had made in all their names, he did sumwhat disclose that one of those fewe shoulde bee suche one as shoulde not only go from hym, as other disciples had doen, but should also couenaunt with his aduersaries, and betraye him euen to deathe. And his pleasure was to signifye that thing couertly, because he would not bewray Iudas: lest any man shoulde thinke that Iudas beyng with suche a rebuke prouoked, did worthely reuenge hymselfe vpon his maister, and Iesus minde was also to cause euery man with this saying to beware leste through theyr owne faulte, they fal into so wicked a dede. And he sayeth: whats is the cause ye do mernaill that already sum of my disciples are gone awaye from me? haue not I chosen you as moste excellent, out from amongst all other? And yet one of so small a numbre and so specially chosen is a very di-

Will ye also go away &c.

Thou hast the woordes of eternal life, &c.

We are sure that thou arte Christ. &c.

nell, and shal accuse and detraie him whose bodie he hath eathen, & whose bloud he hath dronke carnally, but not spiritually: whom he hath heard also preache, and seen doe miracles. Therfore do not shrinke from the thing that you haue begonne, as they haue doen, whom ye haue seen go awaye, but perseuer and waxe alwaye better and better, vntill ye maye worthelye cum to be suche, as can spiritually eate the foode of my heauenly doctrine, and beyng thereby as it were conuerted into me, ye shall obtaine euerlasting lyfe.

The. vij. Chapter.

The texte. After theese thinges, Jesus went about in Galile, for he would not goe about in Jewry because that the Jewes sought to kill hym. The Jewes feast of tabernacles was at hande. His brethren therfore sayed vnto hym: Get the hence, and goe into Jewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doeth any thing in secret, and he himselfe seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For his brethren beleued not in him.

But after that our Lorde Jesus went about & was muche cõuersaũt in Galile, forsomuch as by reason of his wordes whiche did implie certayne heauenly thynges, and thynges of greater importaunce than mans reason coulde reache, and also through the miracles that he wrought, he gat him self muche enuie amõgst his owne disciples, who had him in more contẽpte, because he was knowen vnto thẽ by beyng in house among them: and verely the baseness of the house and parentes that he came of, made their hatred more bitter and vengeable againste hym. For he could not now lyue in Jewry with suretie of his lyfe, because ỹ Jewes had a good while sought wayes to kyll him, yet Jesus went not out of Jewrie for feare of death, or that he had not power to slyde awaye out of the middest of theyr wilie traines as ofte as he list: but he wyng himselfe very man, he layed before his disciples as it were an image and portrature of thinges that shoulde folow, to whom it should chaunce, that through the malicious infidelitie of the Jewes, he should be cõpelled to go from them to the Gentiles. But the Jewes very feastful hye and solemne day, which is emong the Greekes called Scenopegia (in Englishe the feast of tabernacles) was at hande. And this feast had that name Scenopegiam, to call to remembraunce the olde Patriarches, and their wayes: whiche led theyr lyfe in paulions and tentes, many times remouyng from place to place, euen so at that tyme declaring by a figure what maner of lyfe theirs ought to be, which professe the doctrine of the gospel. And because a great mayn companye of folkes came now against this holy tyme & hye feast out of all Syria, and other countreis whiche border therupon thicke and three fold vnto Hierusalem, for the solemnitie of the temple, the holynes and religion wherof was had in reuerence euen among the heathen people, Jesus kynsfolkes all ignorant and subiect as yet to worldly desyres and affections, hauing affiaunce in the title of theyr kinred, more boldly than was mete, exhorte hym, as if he had ben desyrous of fame and glory, but yet they toke hym to be timorouse, and of lesse audacitie than behoued hym, and for that cause they moue him that if he thought himselfe well inough ayded and durst trust therto, that he would not lurke and hide himselfe amongst the aliens of Galile, but woulde

His brethren therfore sayed vnto hym.

worke

woꝛke and perfourme at Hieruſalem, in the full ſyght and euen in the middes of the people that was reſoꝛted thither, thoſe thinges whiche he had ſo hiely ſpoken of hymſelfe. The great day and ſolemne feaſt (ſaye they) is at hande: leaue Galile therfoꝛe, where as thou haſt to long tyme kept thy ſelfe cloſe, and go into Iurie the moſt flouꝛiſhing part of the whole kingdom, & ſo bring thy ſelfe to Hieruſalem the chiefe citie, and head place of all the Iewiſh nacion, thou maieſt there get many diſciples if they all once looke vpon thy doynges. No man that would be extemed, doeth thoſe thinges priuely & in corners, wher by he maye get a name amongſt men. If thou be cum from heauen in dede, and canſt do ſo great thinges as thou ſayeſt thou canſt, do ſo that thou mayſt be knowen to the woꝛld. But let no mã meruail at this carnal, preſumptuouſe, & very vngodly ſaying of the loꝛde Ieſus kinſfolkes. Foꝛ of trueth at that time, they that were his nye kinſmen (and therfoꝛe called his bꝛethꝛen) & knit to him by a ſtraight familiaritie, did not beleue on him: of whõ, ſum foꝛ all that, being afterward of the numbꝛe of his Apoſtles, did moſt conſtantely ſetfurth Chriſtes gloꝛy in theyꝛ pꝛeachinges.

There is no man that doeth any thyng in ſecrete. &c.

For his bꝛethꝛẽ beleued not in hym.

¶ Then Ieſus ſayd vnto them: My tyme is not yet cum, but your tyme is alwaye readie. The woꝛlde cannot hate you, but me it hateth, becauſe I teſtifie of it, that the woꝛkes therof be euill. Go ye vp vnto this feaſt, I will not go vp yet vnto this feaſt, foꝛ my tyme is not yet full cum. When he had ſayd theſe woꝛdes vnto them, he abode ſtyll in Galile. But as ſoone as his bꝛethꝛen were cum, then went he alſo vp vnto the feaſt, not openly but as it were priuely. Then ſought hym the Iewes at the feaſte, and ſayd, where is he? And muche murmuring was there of hym among the people. Foꝛ ſum ſayed: he is good: other ſayed nay, but he deceiueth the people. Howbeit, no man ſpake openly of him, foꝛ feaꝛ of the Iewes.

The texte,

Ieſus therfoꝛe accoꝛding to his ſingular modeſtie & gentilnes, did blame the boldneſſe of his familiar frendes eaſely, and with greate ſoftneſſe, ſignifying that carnal kinred hath no intreſſe in that he did concerning the ſaluacion of mankinde, but that all ſuche buſineſſe (becauſe it is heauenly) is to be moderate by thauctoꝛitie of the father of heauen: he declared alſo that he neyther feaꝛed death, which he was ready willingly to ſuffer foꝛ the ſaluacion of mankind, noꝛ that he deſired the gloꝛie of this woꝛld, the hatred wherof he did pꝛouoke towardes himſelfe by ſpeaking trueth, & thinges cõtrary to mens woꝛldly affections: and in conſideracion hereof, Ieſus ſayed: My tyme is not yet cum. Whan that ſhall exhoꝛte me, then ſhall not nede your aduertiſementes.

My time is not yet cum &c.

It dependeth of the father of heauens determinacion, & not of mans deuiſe how & whan it behoueth me to be knowen to the woꝛld. I that came at the fathers pleaſure and arbitrement, haue my tyme. But your tyme (whiche being led with woꝛldly affections, ſeketh foꝛ the gloꝛye of this woꝛld & would haue me accoꝛding to the iudgement of the woꝛlde to gloꝛy) is alway ready. Ye may ſafely go whither yelift, when as the woꝛld loueth you as men cõforꝛmable therunto. I do not ſeke gloꝛye at the woꝛldes hande with this affection & loue that ye hunte about foꝛ it, foꝛ I ſeke my fathers gloꝛy, and go about the ſaluation of man. It is ſo vnlike & far of, that I ſhould (by any kynde of flattery) get gloꝛy and pꝛayſe in the woꝛld, that I do rather bꝛing the hatred of the woꝛld vpõ me by diſſentinge from the luſtes and carnall pleaſures therof, & by teſtifying openly ỹ the woꝛkes of it are euel, not withſtanding that the woꝛld ſelfe puttreth foꝛged godlyneſſe and falſe felicitie in ſuch woꝛkes as be but carnall and woꝛldly. The Iewes haue theyꝛ feaſtfull dayes whiche now of late

The woꝛlde cannot hate you.

time God abhorreth. For they offre vnthankfull sacrifices and odiouse to God, seyng in the meane tyme they haue their handes all bloudie, and in the self same daies which they would should be thought pure and holye, they go about the death of innocentes. There is one true feastfull daye which I must celebrate spiritually, wherewith the father is pleased and delited. That day is not yet cũ, but when it shal cũ I shal willingly go mete with it. you that are yet stil carnal and worldly wise, get you vp to this solẽne feast. I intend not to go with you to this greate feast that is now nie at hande, for because my time is not yet fully accomplished. With these woordes our lorde Jesus sent awaye from hym his naturall kynsmen, being alwaye wont to set aside the regarde and affection towardes them, as often as the busynes of the gospel was to be gone in hand withall, whiche matter because he woulde it shoulde be wholly ascribed to his fathers wil & arbitremẽt, he would not suffre it to be polluted wt any worldly thing. Thus did he restraine & stint the autorite of his mother at the mariage, and again he was euil apaied, and in maner thought scorne and disdayned that he should be called out by his mother & kynsfolkes from talking of the gospel, & after that he had made his abode awhile with his nye frendes at Capernaũ, he left them and set in hande to preache: furthermore hanging vpon the crosse he called his mother woman, as though he had knowen no mother in ỹ busines. yea and also beyng a child but of .xii. yeres old, he semed to disdayne that by their autorite he shoulde be called from his fathers affaires. Now therfore they supposyng that for feare of the Jewes Jesus woulde not cum to the hye and solemne feast, wẽt thither alone. And they going vp to Hierusalem, Jesus taried still in Galile: so tempering al his doinges and with moderacion duelye bestowing thẽ, that somtime he proued himself to be verye man, lest he shoulde not haue semed to be man, and sum other time he shewed great likelihood of his godlye power, lest men should beleue that he was but man only. But after that his brethren were departed and gon towardes the feast, then did he himself go after: so that the matter is plain, he did not so muche refrain going to ỹ solemne meting for feare of the Jewes, as he did to eschewe the coumpany of his kinsmen, whom being as yet carnall, he would not haue to be associate wt hym in the gospels cause, or to haue anye medlyng therwith. But he came to Hierusalem, not to auaunt himself, but as it were by stelth and priuely, & as a man would say, to cause them the more carne stlye to loke for his cũmyng: and when his time were, to cum abrode and declare himselfe to the brode worlde with more fruite. For he knewe the Phariseis mindes, how that they had been a great while about in their conuenticles and secrete counsels to fynde sum occasion vpon the holy daye to attache and apprehende him. Now therfore when he was of trueth cum to Hierusalem, but as yet he went not abrode into the common resorte and assemblie of people as he was wont to doe, the Jewes marked him and layed spyal for him whether he went to the keping of the holy day or no, and forasmuche as they desyred to se him, they enquired one of an other where he was. And euen nowe alredy many sundry tales went of him amonge the people, as if he had been absent, because all men had not one opinion nor were not lyke affected towardes Jesus. For of suretie manye of the homely sort of the people whiche had been present at his miracles worcking, & had heard him preache, who also had had experience of his gentlenes by being in his cumpany, said that Jesus was a good man, and one not mete to be euil

I will not go vp to this feast. &c

entreated

entreated and cruelly hādled. Of the cōtrarye side, the Priestes and Pharisees, whom the prayse and renoume which was of Jesus had vexed a great while, denyed that he was a good man; who lyke a seditious felowe did allure the people to hym and turne thē from hauing the Priestes, Scribes, & Pharisees in reuerēce. Verely these sayinges were by secrete whisperinges sperpied abrode concernyng Jesus, whereas no man durst in ỳ meane while openly make any good reporte of hym: Howbeit there was many whiche had a good opinion of hym: for they feared the head men of the Jewes, of whome they knewe Jesus to be muche hated, because he semed with his woordes and dedes to diminisshe their auctoritie. Moreouer, as touchyng the kepinge of hym selfe out of the waye, he so did of verye meekenes and modestie, lest he should be thought wittingly and willingly to haue prouoked the malice of the Pharisees, who soughte for nothinge els but matter and occasion to put him to deathe. That he did go abrode, was doen for their cause whō he knewe shoulde bee furthered to saluacion by his doctrine: whereas he was not ignorant ỳ the Pharisees & Scribes would growe more heady and fierce through that he should saye and doe for the saluacion of the worlde. For the Lorde beynge moste desirous of mans saluacion, coueted that yf it might be possible, his doctrine should worke saluacion in al men: but yet so muche was not to begeuen to the frowardnes of certaine, that the doctrine of the gospel was to be withdrawen and kept from the good simple people.

Howbeit no mā spake openly of hym. &c.

For feare of the Jewes.

Now when halfe the feast was done, Jesus went vp into the temple, and taught. And the Jewes merualled, saying: how knoweth he the scriptures, seing that he neuer learned? Jesus aunswered and saied: My doctrine is not mine, but his that sente me. If any man will be obedient to his will, he shall knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of himselfe, seketh his owne prayse, but he that seketh his prayse that sente him, the same is true, and no vnrighteousnes is in hym.

The texte.

Therfore when as the highe an solemne feast was halfe doen, Jesus went openly in the syght of all men into the temple, and there taught the people not pharisaicall ordinaunces or ceremonies of the lawe, whiche should anon after ceasse, but the philosophy and wisdom of the gholpell. But when the Jewes could picke no quarell against his doctrine, yet they deuise and studie to bringe him out of credence & to diminisshe his auctoritie amōge the people, merualinge how that he, being not learned and vnlettred (for in dede he was neuer brought vp in pharisaicall doctrine, in the reading and profession whereof they swelled for pride) should cū by those sayinges, whiche he alledged and brought out of holy scripture, with great wisdom, & to muche purpose in matter appeachyng him as one that had a deuil to teathe hym, or that he had cū by the knowledge of that learning (whiche he learned of no man) by sum other magical arte and deuilishe witchecraft. The Jewes therfore in consyderatiō hereof, sayed: how doeth this felowe, a Carpēter himself, & a Carpenters sonne, read & vnderstād sciences, wherin as he neuer learned thē? Verely Jesus, to shewe vs an exaūple of sobrietie and gentle behauiour, very courteously and with muche lenitie put awaye and confuted their so sinfull and wicked suspicion, declaring plainlye ỳ his doctrine came neyther of man nor deuill, but euen of God whome they also did worshipe: whose glorye and honor they ought of dueti to fauour, yf they woulde be taken for true godly men, and as for himself, he told them plainly, that he did neyther chalenge to himselfe the doctrine which they woondred at,

How knoweth he the scriptures?

nor the honour and prayse which they did enuie: but that altogether came of the father of heauen, whose businesse he did. He told them furthermore that forasmuche as they had taken vpon them the perfite knowledge of the lawe which God gaue vnto the, and did disdainfullie lothe other as vnlearned and very ideotes, it were indifferentlye doen that in case they had the very true knowledge of scripture, they shoulde embrace and acknowledge the doctrine whiche proceded from the same, from whom the law came: vnlesse they would make men knowe, that enuie, hatred, desyre of their owne glory, loue of gain and lucre, and suche lyke inordinate and carnall desyres, whiche procedeth of a leude minde, had blinded their iudgement. For God is not (sayeth he) contrary to himselfe, that nowe he would teache by his sonne a contrary thing to that he gaue in his lawe. Therfore Iesus knowyng all their secretes, made this answer to their secrete murmuring, saying: My doctrine which ye wonder of whome I shoulde haue it, for so muche as I haue learned no letter of any man, is not mine: (for in dede I do bring you no newe learning of mine that differeth from the will of God and the minde of the lawe whiche was geuen you of God) but it is my fathers doctrine which hath sent me into the worlde: that the worlde being seduced with the sundry and manifolde doctrines of men, and blinded with wicked affections and naughty desyres, might by me knowe my fathers will: & when it is knowen folowe it, and so by folowyng of it, obteine eternall lyfe. For of trueth his will is this, that they that beleue his sonnes sayinges, by whom he teacheth you and speaketh vnto you, shoulde get therby euerlasting healthe. And the cause why many do lesse minde and desyre that thing, is enuie, hatred, ambition, aduauntage, and other euill desyres and carnall lustes. But if any man would (setting alyde all malice) with a true meaning and a plain simple herte, obey my fathers will, rather then his owne lewde and vngracious affections, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuill, but to be cum frō God: nor that I do speake those thinges which I saye, of mannes reason and witte, but after my fathers minde whose ambassadour I am. When that he more studious of their owne glorye than of Goddes, do preferre newe doctrine of their owne inuencio before the doctrine of God, to be made more of in ye worlde themselues. For they had rather be taken for authors of mans doctrine, the whole glorye wherof shoulde altogether continually redound to themselues, then to bee publike preachers of Gods doctrine: and had leauer teache those thinges, which might get to themselues prayse & aduauntage, then that which shoulde bring glory and honour to God, or saluacion to their neyghbour. But he that seketh not his owne prayse, but his from whom he is sent, speaketh all thinges purely and vncorruptely, neyther is his doctrine in daunger of any errour, or fauty through the lustes of ambicion, of auarice, enuie or hatred.

If any man will be obedient vnto his will.

He that speaketh of himselfe seketh his owne prayse

The texte. Did not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kill me? The people answered and saied: Thou hast a deuil: who goeth about to kill thee? Iesus answered, and sayed vnto them: I haue done one worke, and ye all merual. Moses therfore gaue vnto you the circumcision, not because it is of Moses, but of the fathers. And yet ye on the Sabboth day circumcise a man. If a man on the Sabboth day receyue circumcision without breakyng of the lawe of Moses, wil ye disdain me, because I haue made a man euery whit wholle on the Sabboth day? Iudge not after the outer appearaunce, but iudge with a righteous iudgement.

I teache no other thing then that which God hath taught you by his lawe,

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if a man vnderstand the meaning of the lawe, nor I do nothyng els but that the lawe prescribeth vnto me. The auctoritie of Moses is an halowed thing, and had in reuerence with you that despise me. And did not he take you a lawe whiche he receiued at Gods hande: ye take vpon you the right vnderstanding and keping of the lawe, whereas none of you doeth truely obserue the lawe after the wil of God, who gaue you the lawe: yea rather vnder a coulour and pretence of the lawe, ye go about those thinges whiche he doeth moste detest and punishe. Ye laye blasphemie vnto my charge because I doe more seke the glory of God then mans prayse. Ye obiect against me the breakyng of the Sabboth daye, who haue saued a man on the Sabboth day, when as the holy religion of the Sabboth doeth not stay you from druisyng and labourring to destroye an innocent, and not only an innocent, but suche one as hath deserued good at your handes. Is this to magnifie Moses whom ye preferre before me? Is this to honour and reuerence God, whom ye with feyned religion worshippe? Doeth not the law curse him that sheadeth innocentes bloud? Neither doeth it permitte any power or auctoritie of putting to death but vpon malefactours, nor vpon them neyther, except they be lawfully conuicted and condened. Why than do ye contrary to the lawe trauaill about my death, that being sent of God do preache his wil and pleasure to you according to the intent of the law: that do seke his glorye and not mine owne: that do not effectuously seke a kingdome or riches to my self, but that do freely offre saluation to all men: that hurte no mã but do good to all men. This saying of Jesus did vexe and trouble the Pharisees mindes for two causes: first because they perceiued well that their craftie inuencions (though they were secretly doen) were not hid from his knowledge, whom they supposed might soone without difficultie haue been made awaye, yf the thing that they went about could haue been kepte secrete from him: Secondarily his woordes pinched their mindes, because he did appeale them of sinnefull transgression of the lawe, in the presence of the people, who would haue been thought moste true obseruers of the law. They layinge snares for the innocẽt bloud, feared not the knowledge of God, but they feared to haue their dedes knowen to the people. Therfore to face out the thyng by dissimulacõ, they let fare as if they thought the multitude did not know their wickednes, & so fell to open rebukes and thetches as is the maner of all wicked persons that are taken with the maner in a mischeuous dede that cã not be excused. Thou hast (say they) the deuill, seyng thou makest the father of heauen verey God himselfe, to be auctour of thy doctrine, to auaunt thy self thereby. God is true, and thou by the deuils mitigacion art vntrue. Who goeth about to deuise thy death. The Lorde Jesus did not brawle with them again with any cherking answere to their so furiouse blasphemie, yet he should haue made them more woode by putting to of furie to them, that were alreadye cruel and furiouse: but geuing vs an ensaumple of mildenesse, full gentelly he telleth them the cause why he did the dede, for the whiche they quarelled with hym. And whereas themselues in very dede were breakers of the lawe in all thinges, yet did they accuse Jesus, as a transgressour of the lawe, because he had healed a man vpon the Sabboth day.

The people answereth and saieth, thou hast a deuill.

Who goeth about to kill thee?

I (saieth Jesus) did one certain dede on ỹ Sabboth daye, which was neyther euil, sinfull, nor yet vnhoneft: but wherwith I gaue health to a man that was miserably diseased, wherin you your selues could not but allowe & com-

mend

mend, in case it had not been doen on the Sabboth day. But they do rather breake the Sabboth whiche goeth about that thing on the Sabboth, which is sinfull and wicked, on what daye soeuer it bee doen. The religion of the Sabboth is not so great, but it ought to giue place to thoſe thinges whiche are of more weight, and greatter importaunce, and good and godly euery daye whensoeuer they be doen.

If Moses himselfe, whom ye highly esteme and attribute so much vnto, haue geuen you the same exaumple, and hath doen before me like wise as I haue doē: If also the very lawe do teache that worke maye be doen on the Sabboth day without breakyng the lawe of the Sabboth, eyther ye muste nedes absolue and cleare me: or els in case ye condemne me, ye must also condemne Moses with me, and the lawe it selfe to, because whatsoeuer he gaue vnto you, was a lawe. Moses gaue circumcision vnto you, not that circumcision began euen very than whan Moses lawe began, for it was geuen of God to the Patriarches before the lawe was writen: & for that cause circumcision is a greatter matter in religion then the Sabboth daye, because it went before the lawe, and is as it wer, the head of the lawe. But the very same Moses whiche commaunded circumcision, commaunded the Sabboth daye. You do circumcise a man on the Sabboth daye, and ye thinke not that ye violate the Sabboth day therin: because of the dignitie of circumcision, wherunto ye thinke that ỹ religion of the Sabboth ought of right to geue place: like as the Deacons and Priestes doe also in the temple these thinges whiche be pertaining to Goddes seruice, and yet in so doyng they take not themselfes to be breakers of the Sabboth daye, for somuche as they esteme the thyng that they doe, to be of more holynesse then that it should be omitted because of the Sabboth daye.

And ye on the Sabboth day circumcise a man.

Considering therefore that ye doe circucise a man on the Sabbothe daye, leste thoughe not beynge circumcised he should not be one of you, nether doe you wene that the Sabboth day is by that worke the wurse kept, I mervaill why than do you like disdainfull men make suche clamour, that by my worke the Sabboth daye is brokept and broken, who haue healed not one parte alone of mā, but haue preserued and saued the whole manne altogether on the Sabboth daye. Although circumcision were before the lawe, and is after a sorte the very beginning & chiefe parte of the lawe, yet it is not perpetuall. For men were acceptable and dearly beloued of God before there was any circumcisiō, and the time shalbe, when God shall mislyke and refuse the ouerthwarte circumcision of the flesche, beyng without the inward circumcision of the herte. But to geue healthy both of body and soule to a mans sily wretched neighbour, as it is a greater acte and a more holy dede than to circumcise a man, so is it alwaye good before the law, in the tyme of the law, and after the law, because it is of it owne selfe good.

Why than doe ye, in a cause not vnlyke, yea in a much better matter as touchyng my behalfe, wurshyp and haue Moses in reuerence, and accuse me as giltye of a greater crime. For I doe not now dispute whiche of vs twayne is greatter then the other. Take Moses still (as he is) for an excellent man, let it be so that I am euen as you suppose me to be, a mean and an abiect person, yet if ye loke well about you, and do consider the matter rightly, eyther ye ought to condemne vs bothe, or to absolue vs bothe. And ỹ very lawe, of truth, teacheth vs this, that in geuyng iudgement, ye should loke vpon the matter, and not

the perſone: and he ſtandeth accurſed that thꝛough fauouring the riche, oppꝛeſſeth the pooꝛe.

Therfoꝛe iudge not after the qualitie of the perſone, but lette youꝛ iudgemẽt be iuſte and rightful accoꝛding to the matter, if ye will truelye obſerue Moſes lawe. But after theſe thinges and many ſuche other were ſpoken by our Lord Jeſus, ſo gentelly that they had been able to haue pacified neuer ſo cruell a minde, & when his ſayinges alſo were ſo trewe that they could not be pꝛoued falſe and confuted of any man, were he neuer ſo ſhameleſſe, the Phariſeis (of truth) ceaſſed from ſpeakyng, but neuertheleſſe they perſiſt and continue in theyꝛ malice without any mitigacion of minde, becauſe he durſt in the pꝛeſence of a multitude, in ſuche wiſe laye from himſelfe the faulte of breakyng the Sabboth, that he burdened them with a muche greater crime.

Judge not after the vtter appearance. &c.

¶ Then ſayed ſum of them of Hieruſalem: Is not this he, whom they go about to kill? But lo: he ſpeaketh boldely, and they ſaye nothing to him. Doe the rewlers knowe in dede, that this is very Chriſte? Howbeit we knowe this man whence he is, but when Chriſte cummeth, no man knoweth whence he is. Then cryed Jeſus in the temple (as he taught) ſaying: Ye bothe knowe me, and whence I am ye knowe. And I am not cum of my ſelfe, but he that ſent me is true, whom ye knowe not. But I knowe him, and if I ſaye that I knowe hym not, I ſhall be a lyar lyke vnto you. But I knowe hym, foꝛ I am of hym, and he hath ſent me.

The tꝛeꝛs.

The Phariſeis pꝛide was ſo great, that they would be thus farre pꝛiuileged, that an innocent being accuſed ſhould rather geue ouer his true cauſe, then that theyꝛ auctoꝛitie ſhoulde any thing quayle amongeſt the people: and rather that Gods pꝛayſe and gloꝛye ſhoulde be nothyng at all ſpoken vpon, than that any parte of their honour ſhoulde decaye. And yet euen this kynde of men founde many among the people whiche had rather ſerue this lewde ambicion of theirs, then to obey Gods will. Foꝛ certain of Hieruſalem ſayed: Is not this he, whom the Scribes and Phariſeis dꝛift is to put to death: and whom men thought did hyde himſelfe and durſte not cum to the hye feaſtfull day foꝛ feare of them: Lo, he ſpeketh openly in the temple, and vttereth his mind vnto them frankely and freely euen to theyꝛ face, yet do they geue hym no aunſwer. What meaneth this their ſylence? Are our head rulers bꝛought in beleefe that this is Meſſias, and now confeſſe that thing with ſilence whiche they did befoꝛe impugne and denie? Howbeit, it is not lyke to be true that the chefe rewlers ſhould thus thinke, foꝛ euen all we knowe whence this man came. His father and mother are knowen wellinough to be playne folkes and of a meane ſoꝛte, we knowe what countrey man he is, we knowe alſo his bꝛethꝛen and his other kinſfolkes. But whan Meſſias cummeth he ſhall ſo cum, that no man ſhall knowe from whence he cummeth. Jeſus perceyuing theyꝛ blindneſſe to be ſo great, that where as the pꝛophecie had geuen knowledge befoꝛehande that Meſſias ſhoulde cum out of Bethleem, where Jeſus was boꝛne, and where all other ſignes of the pꝛopheties agree with hym to all purpoſes, yet they beyng bhynded with malice, denye that they knowe hym, foꝛ no cauſe els, but becauſe they knowe him, and therfoꝛe euen of purpoſe they make a lye, ſaying that Chriſt ſhoulde cum ſo, that no man ſhould know from whence he cummeth: and this they foꝛge, becauſe they would not be compelled to ꝛecognyſe him. Jeſus, I ſay, frõ whoſe knowleage, no not the ſecretes of men were hidde, to rebuke alſo this foolish ignoꝛance of the multitude, whiche was coꝛrupt

Then cried Jeſus in the temple. &c.

rupt with seing their head men so set and affected, whiche multitude was wilfully ignorant in that thing whiche they might haue knowen, but that theyr lewde minde letted theyr iudgemente, doeth now with a more shrill and loude voice (to thintente he might be heard not onely of them that were nye at hande, but of all the people whiche were within the temple, a place most conuenient to haue Gods glorye preached and setfurth in) beginne to teache openly who he was, and from whom he was sent: and that no man could be ignorant who he was, but eyther suche one as wilfully would be without knowleage, or els he that of very malice, would not confesse the thing that he knewe: and thus doing, Iesus doeth admonishe vs therwith, to giue place oftentimes to the malice of men, lest it be ying more kindled, shoulde do worse and more cruelly, and so prouoke a more sorer iudgemēt of God against them: thus also, after that by all assayes he did all that could be doen for their amendment, he might iustely geue them ouer and leaue them as desperate persones, to theyr owne folly and disease, not ỳ the Glorie of God should be hid & concealed, ne yet the neyghbours health and saluacion neglected for theyr obstinate wickednesse. If therfore (sayeth Iesus) ye do not thinke me to be Messias, whome by the prophecies of your Prophetes ye looke for, bycause ye knowe from whence I came, euen that is the very thing which might teache you that I am he in dede, who haue cum after such sorte, & was borne in that selfe place, out wherof the Prophetes hath tolde before hand ỳ Messias should cum. ye haue heard Johns record of me, ye se my miracles, ye heare me beare witnes to the trueth, studying about none other thing, but Gods glory & your saluacio. And therfore ye muste nedes knowe me, except ye had leauer wylfully be ignorant in the thing ye knowe. And how can ye say ỳ Messias should so cum that no man can knowe from whence he cummeth, when as the Prophetes pointe and assigne both his stock and his countrey. These thinges being knowen vnto you, might induce and further you to the vnderstanding of the prophecie: howbeit it is a thing of more force and better it were to knowe from whence I came, than what stocke I am borne of. And in case ye woulde consider me with pure and sincere iyes, ye could not of trueth be ignorant therin. Neyther am I so of the worlde, nor do nowe cum out of the worlde, as ye do slaunderously reporte of me, but I cum from him that sente me into ỳ worlde, to the intent it might conuert and be saued. For I am sent from him whom ye knowe not, and for this cause he sent me, that ye also shoulde learne to knowe him by me, as muche as he may of man be knowen. Albeit ye can by no meane yet knowe him except ye applye your selfes throughe godines, to deserue that he would geue you knowlage of him. For they knowe him not, ỳ doeth not obey his will: And it is not sufficient to knowe God in woordes, if ye denye him in your dedes. If ye will haue true knowelage of the father, ye must learne it of his sonne. I onely haue truely knowen him, because I proceded from him, and was with him before I came into the worlde, and I was sent into the worlde from him to teache you to knowe him: that throughe your beleefe ye might be saued. For I came not of mine owne head as other dooe, seking their owne praise rather then Goddes honour, teaching their owne commentes and fantasies and not the doctrine of God. And he that sent me is true: and for because I haue it of him whatsoeuer I speake, therfore my sayinges be also true.

And I am not cum of myselfe: but he that sent me is true.

And him ye knowe not.

The texte. ¶ Then they sought to take him but no man layed handes on him, because his houre

was

was not yet cum. Many of the people beleued on him, and layd: Whan Chriſte cummeth will he do moe miracles then theſe that this man hath doen?

The ſenioꝛs and rulers being ſtirred and ſoꝛe heated with theſe woꝛdes, weared moꝛe wood and chafed moꝛe in their heaꝛtes becauſe he toke vnto him ſuche authoꝛitie beꝛoꝛe the people and openly rebuked theim of their peruerſe wickednes. They had muche a do to holde their handes of him, foꝛ now their angre was turned into woodneſſe, they now paſſed nothyng of that good aduiſement and deliberacion, wheꝛwith they were purpoſed to make him awaie ſecretly: But though their will was readye to do that miſchieuous deede, yet no mã at that time laide handes vpon him: Chriſt willing ſo to haue it, becauſe the time was not yet cum whiche his father had appointed, to woꝛke therin by his death, the ſaluacion of the woꝛlde. Foꝛ as he willingly dyed, ſo coulde not he againſt his will be taken. It lay in him to ſtay mennes mindes, were they neuer ſo fierce, noꝛ no mannes powꝛer could pꝛeuaile againſt him, vnleſſe it had pleaſed his exceding charitie towardes man to be crucified foꝛ the ſaluacion of the woꝛld: but the pꝛieſtes, Scribes, Phariſeis, and headmen of the people, whoim foꝛ their holy pꝛofeſſion and knowlage of the lawe, it had behoued firſt of all other to haue acknowlaged Chriſt, perſeuering in their wycked purpoſe euen of coꝛrupte mindes, many of the comminaltie, and of the vnlearned in the lawe, whiche (as they were of the leſſe auctoꝛitie and learning, ſo they had moꝛe good mindes and deuocion) did ſo beleue our Loꝛde Jeſus woꝛdes and miracles but not yet of trueth fully perſuaded that Jeſus was Meſſias, howbeit they were bꝛought to this pointe, that they ſemed apte to be perſuaded: If this man (ſay they) be not Chriſt, as the Phariſeis thinke he is not, yet it is muche to be meruailed at howe he hath ſo great powꝛer in woꝛkyng miracles. Foꝛ yf Meſſias himſelfe ſhoulde cum, ſhoulde he do greater thinges then whiche this man doeth?

The Phariſeis heaꝛde that the people murmured ſuche thinges concerning hym. And the Phariſeis and the pꝛieſtes ſente miniſters to take hym. Than ſaied Jeſus vnto them: yet am I a litle while with you, then goe I vnto him that ſente me, and ye ſhall not ſynde me: whither I goe, thither can ye not cum. The texte

But the Phariſeis and the ſenioꝛs, whoſe part had been to haue allured and inticed the vnlearned multitude vnto Chriſte, after that they pꝛeceiued there was many of the people inclined towardes hym, fel to ſuche furious headinges ỹ they were determined euery way without any ſtoppe, that he ought to dye: whiche was thought would obſcure their honour. Suche a peſtilence is ambicion when it is couloured with pꝛetence of religion and doctrine. But in the meane tyme feare of daungier, and neither ſhame noꝛ pitie ſtayed theim from manifeſt doing of that enoꝛmitie. Therfoꝛe they did hyꝛe pꝛiuely the common catche polles to take Jeſus in the abſence of the people, and when they had taken hym, to bꝛing him to them as an euill doer. But Jeſus that knewe their pꝛiuie conſpiracie conſpired againſt him, and could not be taken excepte he had liſte himſelfe, ſumwhat openeth vnto them by darke ſayinges, that the time ſhould come when as he would voluntarily offꝛe himſelfe to death, whereas then they ſought his death in vain, and in a maner alſo gaue them warning to be moꝛe glad of him, and wel to vſe him whiles they had hym. Foꝛ the tyme ſhould be that all in vain they ſhoulde deſire him being abſent, whom they did perſecute beyng pꝛeſent, ſpecially when as they coulde not cum to the place whiche he

ſhoulde

thoulde conuey himselfe to. For he went euen to death, whereunto as yet they might not folowe him. He returned again to heauen, & thither was no mortall bodye able to pursue after him. Well, Jesus spake vnto them in this manier: I am yet a litle while with you & then goe I vnto him that sent me. Ye shall then seke me, and not fynde me, and where I shal goe to, ye cannot cum. The Lorde Jesus spake these thinges vnto them couertly, as he was wont to dooe many mo thinges, that they should not vnderstande them before they were put in vre and finished. And the darkenes of speaking maketh a man diligent to seke the matier. And whē the thinges be exibite and dooen, the wordes are more surely beleued. Finally, the thing grue to this point, that it was well knowen to all men, that whatsoeuer our lorde suffered, he suffered it aduisedly and vpon deliberation, not of casualtie: he suffered it willingly, and not of necessitie. Though these wordes were spoken to all men in generall, yet it did most specially pricke the Phariseis seruauntes, whiche were sent to take Jesus, against whom they perceiued that they coulde nothyng do, except he were willyng. And whiles he toucheth secretly their inwarde conscience, he declareth that he knoweth what thyng soeuer is moste secretely hid in mennes heartes. And therwithall he winneth those hertes vnto him through his gentilnes, whose wicked enterprises he did not disclose vnto the people.

Ye shall seke me and shall not finde me &c.

The texte.

¶ Then sayd the Jewes among themselues: whither will he goe that we shall not fynde him: will he goe amonge the Gentiles (whiche are scattered abrode) and teache the Gentiles: what maner of saying is this that he sayd, ye shall seke me, and shall not fynde me, and where I am thither can ye not cum.

Than sayd the Jewes among themselues whither will he goe? &c.

Therfore when as the multitude did not vnderstande this his saying, they reasoned among themselues: what meaneth this that he sayeth, where I goe to, thither can ye not cum: will he priuely steale awaye and goe to sum farre countrey among the heathen people: will he suffre himselfe to forsake this holy lande and holy people to go dwell among wicked & prophane people, whither he thinketh we will neuer folowe him: or will he wander hither and thither like a vagabounde among the Gentiles dwellyng farre awaye, that he cannot be found of vs:

The texte.

In the last day, that great day of the feast, Jesus stode and cryed, saying. If any man thirst, let him cum vnto me and drinke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe riuers of water of lyfe. But this spake he of the spirite which they that beleue on him, should receiue, for the holy ghoste was not yet there, because Jesus was not yet glorified.

But when the last day of that feast was cum, whiche was moste solemnely kept with moste great resorte of people, & with great religion, (for when this day was past, euery mā was glad to repayre home againe) Jesus stode vp in the temple as though he also would leaue the cōtrey of Jurye, & doth halow that moste solemne day of that great feast with a notable sermō, and therwith purueyed vitailes of euangelicall faith of the ghospell, for them that should iourney. For he did not onely speake openly, but also cryed with a firme and a stayed voyce, therby declaryng that the matier was mete to be heard of all folke. The Phariseis had babished the simple people, with fained and colde religion, and had tangled theyr consciences with mannes ordinaunces. And surely the multitude had nothing els almost in admiration that Jesus sayd or did,

did but his miracles. But for somuche as they had not dronke of the spirite of the gospell, they toke the lesse spirituall profite at his handes. Therfore Jesus called and allured all menne openly from the barren and colde doctrine of the Phariseis, vnto himselfe, promisyng them the spirite, whiche once being receiued, not only they (by his grace) themselues shall attaine to the true & euangelicall doctrine, but shall also by theyr preachyng issue forth vpō other great aboundaunce and efficacie of wysedome: I am (sayth he) the fountaine of helthfull wysedome: whoso thirsteth, let him aske nothing of Moses, the Phariseis, the Scribes, or of the priestes. Let him cum to me, and drinke of this well. And whosoeuer beleueth my wordes, the same drinketh. Therfore whosoeuer beleueth on me, & deyrously drinketh vp my wordes, as the scripture biddeth bearing witnesse of me, he shal not weare dry thro we infidelitie, but ỹ draught that he dronke of the spirite of God, shall bring forth in his heart a well that shall runne euermore and plentifully, in suche wyse, that out of his heart shall flowe, not onely small litle streames, but also great & plēteous fluddes, wherwith the drynesse of the Gentiles shalbe watered, & therof shall spryng muche fruite of the ghospell. By this parable & far of speakyng, Jesus did meane that fertile and plēteous spirite whiche afterwarde they should receiue that woulde beleue on him: whiche spirite after that the Apostles had receiued, forthwith they begon with great confidence to preache in diuers toungues to the whole worlde ỹ philosophie of the gospel, & to distill into the soules of all that beleued on Christ, the same spirite that they receyued from heauen. For albeit that many at that time had sum smattering and were sumwhat entered into knowlage of the faith, for all that the verye effectuall and plentifull spirite was not yet cum to any of them, forbecause Jesus was not by his death and resurrection glorified, nor had not ascended vp to heauen to sitte on the fathers right hande, from whence he should sende that spirite to his Apostles. But the mistery of the crosse was to be perfourmed before, whiche thing could not be doen and accomplished, except his glorious inaie stie had been kept secret, and as it were dissembled for a season: and they also could not be made able to receyue that diuine spirite, vnlesse they had first been framed and fashioned therunto by many miracles, sayinges and doinges. Therfore the Lorde Jesus doeth call and byd all folke to this well of the water of lyfe, yet he compelleth no man against his wyll, nor he excludeth no man, so that he cum athirst.

If any man thirst, let him cumme vnto me and drinke.

Many of the people therfore, when they heard this saying, sayed: of a trueth this is a prophte: but other sayd, this is Christ: but sum sayd, shall Christe cum out of Galile? Sayeth not the scripture, that Christe shall cum of the sede of Dauid and out of the toune of Bethleem, where Dauid was? So there was discention amōg the people, because of him. And sum of them would haue taken hym, but no man layed handes on hym.

De verit.

When the Lorde Jesus had spoken this, and many mo lyke thynges, though they were not fully vnderstande, yet they dyd worke sundrie myndes and affections in the multitude of the people: for sum, vpon sight of so many miracles, and the great auctorite of his wordes, sayed: truly this is a very prophete. Again, other that thought more highly of him, sayed: ye a this is that very Messias, whom the prophetes haue promised in their prophecies. On the contrary syde, other being corrupted with pharisaicall leuen, went about to reproue and confute these mens opinion by the very wordes of the prophetes, whiche tolde before that he shoulde ryse out of the tribe of Juda, and

out

out of the towne of Bethleem. Christe was thought with moste part of men to be borne in Nazareth, because he was nursed there, and broughte vp with his parentes whiche dwelte there, and also because he begane his preaching in Galile: and for the moste part had his abode there. But the people of Jerusalē and the Jewes that were of the tribes of Jurie, take the people of Galile as men nigh neighbours vnto the heathen, and were myxte together, but for halfe their countreymen, because they neyther excelled in knowledge of the lawe, nor euer had any prophete in whome they might worthily reioyce. They knewe verily that Messias was promysed to the tribe of Juda, not to men of Galile, and that he shoulde cum of the seede of Dauid, who had his princely palace at Jerusalem. And thus therfore they dyd chalenge vnto them, honour of Christ to cum, whom they themselfes being with malice corrupted nowe at his very cumming did persecute. They say therfore: it is not lyke to be true that this man should be Messias, if you do ponder and straitly examine the prophecies. When Christe shall cum shall he cum to vs out of Galile? doth not the prophecies manifestly saye that Messias shall come of the sede of Dauid, who was certainly of the trybe of Juda? And further more, it also expresseth the tounes name where he shoulde bee borne, that is to say, Bethleem, whiche is the citie of Dauid, that was geuen to Judas for his parte or tribe. Therefore forasmuche as the prophecie dooeth plainlye shewe that he shoulde cum of a kynges stocke, of the moste holye tribe of all Juda, out of a princely toune, howe can it stande and accorde that this man shoulde be Messias, whose parentes be poore and of no estimation, and cummeth to vs out of a vile toune, of no name, whiche standeth in Galile a countrey of no renowme? After this sorte the people disputed of Jesus with diuers iudgementes, and there was dissencion among theim for his sake. Yet did not Jesus accumpany himselfe with theim in this disputacion, because they did not dispute with suche simple purenesse of mynde, that they dyd deserue to bee taught: and it was not yet tyme to declare himselfe howe great and excellent a man he was. For yf they had vprightly and truely desyred to knowe who he was, they themselues might haue learned of Jesus kinsfolkes that he was not borne at Nazareth as more part of theim supposed, but in Bethleem, and that he came of Dauids familie. Nor there was not a fewe that knewe these thinges, but because Jesus dyd not bryng with hym, and shewe vnto them thinges agreable to their lustes, they were more wyllyng to serue theyr owne affeccions, than to receiue and acknowledge hym. For and if their minde had been plain, simple and pure, they might haue learned the thing whereabout they contended, in case they woulde haue asked Jesus himselfe the question. And there were many of the people so blynded with enuy and hatered, that they conspired among theymselfes to take our Lorde Jesus and laye handes on hym. But the malice of man had no power and strength against hym, who hath all thinges in his power.

The texte. ¶ Than came the ministers to the high priestes and Phariseis. And they sayed vnto them: why haue ye not brought him? The ministers answered: neuer man spake as this man dooth. Then answered the phariseis. Are ye also deceiued? dooeth any of the rulers or of the phariseis beleue on hym? but this common people whiche knowe not the lawe, are accursed.

And therefore the sergeauntes whom the Phariseis had sent as seruantes

of

of their mad fury, to attache Jesus, returned againe, with their mindes cleane chaunged, vnto the hye priestes and Phariseis, whiche with fierce and cruell myndes, taryed lokyng for theyr seruaūtes to haue brought the apprehended person vnto them, to the intēte that so at last they might haue satisfyed and accomplissed their hatered vpon hym.

But in the meane tyme the prouision of God, whiche farre passeth all worldly mennes crafte and subtiltie, procured such succoure, that whatsoeuer the malicious Phariseis wente about to procure, the same lighted vpon theyr owne heades and made well for the settyng forth of Christes glory. The vnlearned multitude, the rude ignorannt people of Galilee, the Samaritanes, the Cananites, and the Heathen people beyng moued with Jesus sayinges & doinges, beleued on hym. Onely the Scribes, Phariseis, seniors, and priestes in whose gouernaunce the open confessiō and discussion of the whole law and religion was, wer not only neuer a deale moued to cum to better adui sement, and to be conuerted: but were made euery way worse and more woode. It was now cum to this point, that their hiered men the catche polles, a curryshe kynde of people, & readye to be hiered to do all vnhappinesse for money, should bothe honestly reporte of Jesus, and also reproue theyr vncurable blyndnesse. These seruauntes had seen no miracles wrought, they had but onelye heard hym speake a fewe wordes, yet hauing their myndes cleane altered, and without any regarde to the commaundementes of the Phariseis, they retourned agayne vnto them, and brought not Jesus with them. And when they that sent them, asked and quarelled with them, why they did not as they were commaunded, the menne did not laye for their excuse the feare of the multitude, nor feined any other excuse, but frankly and freely confessed that of truth they were purposely to haue taken Jesus, and to haue brought hym with them, but they were through a few of his effectuouse & gracious wordes, so as it were charmed and newely hearted agayne, that they vtterlye repined in theyr hartes to do that thyng whiche they had purposed: we neuer (saye they) heard manne speake as this man doeth. Who can laye violent handes vpon suche lyke men? What recorde coulde haue been auouched in the synagoge, which should more haue burdened and pressed, and more openly disclosed the Phariseis obstinate malice? They did all they could to the vttermoste of theyr power to subuert the doctrine of Jesus, but all their endeuoure wente backewarde: for whiles they went about by all the waies they could, vtterly to destroy Christ and his doctrine, they stablishe and set forth both. But as yet still they dissemble the wood furie of their hartes, speakyng to their seruauntes more courteously and more quietly then according to the fury of their thoughtes: how chaunced this saye they? Are ye which belong to vs, and therfore not to be taken as of the raskall noumbre, also deceiued by him? Do ye not perceyue him to go about to deceiue men with faire promises, and to sell false ware for good? If he were true, do ye not thynke that suche notable men as doth excell both in learning and auctoritie would approue his sayinges? do ye see any rulers or magistrates, vnto whō the auctoritie of the religion belongeth, or any of the Phariseis, which hath the moste exacte knowledge of the law, perswaded by his wordes? doeth the exaumple of a fewe eatifes, a sorte of drudges, moue you? This sorte of people is ignorannt, & knoweth not the lawe, and therfore are accursed. Well, euen God thus disposed these thinges, to certifie and teache vs that nothyng

Doeth any of the rulers or of the Phariseis beleue on hym?

doeth more obstinately resist true religion, then the malice of them whiche are cloked with the false pretence of religion, nor no man more deadly enemy to ỹ doctrine of the gospel, then he that wresteth holy scripture to his owne lewde affections: neyther are any more desperately wicked, then those, whiche with pretence of holynes, with perswasion of learnyng, with publike auctoritie, be armed against the trueth of the gospell. But in dede, whatsoeuer this worlde deuiseth with all his engyns agaynst the heauenly trueth the successe therof is to the glorie of our lord Jesus Christ. Now than, marke me this well (O wise reader) that there is no where more scarcitie of them, that with theyr hartes fauoureth the christen trueth, than among the ringleaders of religion, and head learned men.

The texte. Nicodemus sayeth vnto them (he that came to Jesus by night, and was one of them) doeth our lawe iudge any man before it heare hym, and knowe what he hath doen? They answered, and sayed vnto him: art thou of Galile? Searche and looke, for out of Galile ariseth no prophete. And euery man went vnto his owne house.

In so great a counsail which was of Phariseis, Scribes, Seniours, and Priestes, there was no man saue onely Nicodemus which would stand in the defence of that innocente lorde, against suche wicked enterprises. This Nicodemus was one of the headmen of the secte of Phariseis, a grosse mā of truth and lesse learned thē other, but he was of a lesse corrupt minde: and it was the same, which for feare of the Jewes came to Jesus by night (as I tolde you before) to be better instructed by him through priuate and secrete communicatiō.

And by that one metyng, he profited so muche that he toke Jesus for a good man, though he did not fully vnderstande the mistery and spirituall meanynge of his woorde. When this man sawe his felowes with bloud suckyng myndes, tende to the vtter destruccion of Jesus, whome he so fauoured that neuertheles he feared the malice that was armed with auctoritie, he tooke Jesus part warely: And spake those thynges for him whiche might haue been spoke for any malefactour before he had been conuicted: we do (sayeth he) professe a law, whith doeth not condemne the euill doer, except he be first heard, and the matters duely discussed, whiche be layed to his charge that is accused. Lette this manne haue at leste this benefite of the lawe, whiche is common for all folke: and the lawe selfe geueth it euen to them that be misdoers. When they had no matter once to open theyr mouthe to speake against this so indifferent and manerly defence, whiche Nicodemus vsed in speakyng for Christ, they do not onely not call themselfes home, & turne to a better mynde, nor yet be pacified and appeased, but without regarding the mannes dignitie and auctoritie they fall in hande to rebuke him, & to his reproche, say thus vnto hym: art thou also nowe become a man of Galile? The common people and the vnlearned are to be holden excused, and maye be forgeuen: but is it not a great shame for thee that art an head man, & a doctor of the lawe, to be the disciple and scholler of this Galile man, whiche is a verye deceiuer of the people: to whom no man ioyneth himselfe, but suche as be moste vile abiectes before menne, and cursed before God. Thou that professest the knowledge of the lawe, and art an open reader and discusser of the same, searche well the scriptures, & throughlye examine them, and if thou fynde any where throughout all the scriptures that either any prophete hath euer cum or euer shall cum out of Galile: beleue then

Searche & loke, for out of Galile ariseth no prophete.

this

this felowe to be a prophete. This answere of the Phariseis was not onelye wicked, but also foolishe. For Nicodemus had not affirmed him to be a prophete, but sayde: whosoeuer he be, he ought not after our common, or rather publike law, (that is to saye, a lawe which indifferently perteyneth to all men of euery state) to be condemned, except his cause be knowen before. But where malice & hatred is in the heart, & occupieth the powers of the mynde, there is no iudgement. After these thynges wer commoned to and fro from one to an other, the counsell brake vp and was dismist: And so euery mã went home, their wyll to beriue Christ of his life, beyng delayed and prorroged, but not chaunged. For Jesus tyme was not as yet.

The. viii. Chapter.

Jesus wente into the mount Oliuete, and early in the mornynge he came agayne into the temple, and the people came vnto hym, and he sate downe and taught them. The text.

AND so now (when it drewe nere night) Jesus wẽt vnto mount Oliuete, where Bethanie was, a pleasaunte lodgeyng for the lorde, consideryng that there was no quiete place in Jerusalem: & herein he taught vs that a secrete place, or some vacatiõ, is cõueniẽt for preachers of the gholpell: and that the trueth hath no where lesse place, than in riche and welthy cities. Howbeit sometyme the euangelicall wyse preachers shall resorte thither, not to get riches or honoure, but to do good to other: though they do endaungier their liues thereby. Therfore the next daye folowynge, Jesus returned againe to Jerusalem early in the mornynge, and now not stãdyng (as he did the daye before) but sate downe, and taught in the temple, with a bolde countenaunce: openly shewyng hymselfe to be nothyng afearde of the Phariseis wicked conspiracies. And all the people came in a great assembly vnto him, partly being brought to haue him in admiracion throughe the miracles and wordes that he had doen and spoken before tyme: and partly to intrappe hym, and to get matter to harme him.

And the Scribes and Phariseis brought vnto hym a woman taken in aduoutrye, and when they had set her in the middes, they saye vnto hym. Master this woman was taken in aduoutrie euen as the deede was a doyng. Moses in the lawe commaunded vs that such shoulde be stoned. But what sayest thou? this they sayde to tempte hym, that they might accuse hym. The texte.

And for because they had marked in hym a certayn merueilous clemencye & gentle pacience towardes the poore miserable cõmon people, thereat they toke occasiõ to accuse him: whereas thei ought ẏ rather to haue loued hym. Moses lawe had ordeined a sore statute against aduoutrie, that is to saye, that in case any woman were taken vnlawfully vsyng her selfe with any other manne, she should be stoned at the peoples handes. And in the meane while the men pardoning themselfes, were extreme against the women: as though thei should be innocent before god, or auoide eternal paine, if they were not punished by the lawe, though otherwyse they committed greater faultes. The lawe onely punisheth open faultes: It doth not punishe pride, hautenes of mind, nor hatred, but god doth more abhorre these thinges, thẽ ẏ other, which ẏ law punisheth.

Now therfore the Scribes and Phariseis, (that is to wete, men ye knowe

wellinough, very seuere kepers of iustice, and of very zeale and loue to ꝑ lawe fiercely set against malefactours, and open synners, when they themselues are inwardly in their hertes soiled and washed with muche more enormious sinnes) brought a woman taken in aduoutrie vnto Jesus, at that time sitting in the temple. They set the woman openly in the middes of ꝑ people, to thintente that if Christ would haue geuen sentence of condemnacion against her, many of the multitude shoulde haue borne him lesse fauoure, whose fauoure he had gotten, chiefly by reason of his lenitie and gentlenes, but and if he should pardon her and clearely dismisse her, as they thoughte he woulde haue doen, that then they might finde some faulte by him, wherof to accuse hym: whiche was not afrayd to forgeue an aduouterer cõtrary to Moses ordinaunce and lawe: and so then they hope to bring to passe, that (when all should be set on a roare) in steede of the woman, Christ himselfe should be ouerthrowen and euẽ prested downe with stones. And verely these Pharisees themselues, beyng more wicked synners, accuse the synfull woman before Jesus, as a iudge on this wyse. This woman (saye they) was euen now taken in aduoutrie, euen as the deede was doing, and Moses made vs a law that suche shoulde be stoned. Therfore we bryng her vnto the people to be stoned, excepte thou disagree therunto: what thynkest thou?

And the Scribes and Pharisees brought vnto hym a woman taken in adoutrie.

The texte.

But Jesus stouped downe, and with his fynger, wrote on the grounde. So when they continued askyng him, he lifte himselfe vp and sayed vnto them: Let him that is amonge you without synne, caste the firste stone at her. And againe he stouped downe and wrote on the ground. And assone as they heard this, they went out one by one, beginning at the eldest. And Jesus was lefte alone, and the woman standyng in the middest. When Jesus had lifte vp himself, and sawe noman but the woman, he sayed vnto her: woman where are those thine accusars: hath noman condemned the? She sayd, noman lorde: and Jesus sayed: neyther do I condemne the. Goe and synne no more.

Verely Jesus, who knewe the secretes of their heartes, and was ignorannt in no manier of thyng were it neuer so priuie, did so elude and dispoynte their malice, by his godly wysedome, that he deliuered the aduoutresse oute of the stonecasters handes, and yet did not clerely absoyle her as fautelesse, leste he should seme to abrogate Moses lawe, whiche was necessarily geuen, to cause men refraine from euil dedes. This, I say, did Jesus, who came not to breake and abrogate the lawe, but to fulfil it: and againe on the other syde, he did not condemne her, because he came not into the worlde to haue sinners loste, but to saue them. For of trueth Jesus doeth euery where so moderate his woordes, as touchyng those ordinaunces whiche the worlde obserueth necessarily, euen to preserue a publike peace, and for a common quietnes, that he neither muche alloweth them, nor improueth them, but vpõ occasion therof, geueth monicion that generally all vngraciousnes is to be eschewed, and not onely these dedes whiche worldly prynces lawes do punishe.

For truely there be in goddes iudgementerymes more horrible than theft, which yet the lawe doeth not punish, notwithstanding they cannot escape punishment at goddes hande where he taketh on hand to reuenge the doer. Therfore Jesus doeth neither refuse the iudgement, which was cõmitted vnto him, forasmuche as he is iudge ouer all, nor he doth not appoint and cõmit the woman, which was giltie, vnto the men that wer in readinesse to cast stones, neither doeth he cleare the woman of the matter, who in dede had deserued to be punished,

punished: but with suche he succoureth her, that was pulled & hurried to pain, to preserue her vnto penaunce: and that she mighte with due repentaunce bee better aduised, and conuerte to healthe and saluacion. He gaue no aunswere by worde of mouthe, but he spake the more by his dede. He knewe the selye giltie woman to bee a sinner, but he also knewe her accusers, whiche woulde haue been thought righteous, to be more sinfull then she was. He did not take away Moses lawe, but he shewed the mercifulnes of Christes newe law, whereof he was thauctor: he informed them that drewe the faultie womã to cruel pain, to loke well vpon themselues, and according to gods lawe, to examine their owne conscience duely: & euery one to shewe himself suche a one towardes his neighbour that had offended, as he would haue god to iudge hym. This thyng our Lorde Jesus did for our instruccion, and he bowed downe hymselfe, to signifie that a man, al statelinesse and pride layd doune (wherwith any man flattered himself, and of an hault minde despised his neighbour,) should descende doune into himself, and loke wel vpon himself: and being bowed doune, Jesus wrote vpon the grounde, euen to geue vs warnyng that God shall iudge euerye man after the lawe of the gospel: The lawe written in tables, made them by an vntrue righteousnes proude and arrogant. The law written vpon the grounde, maketh euery man through a conscience and knowlage of his owne infirmitie, mekc and mercifull vnto his neighbour.

Let hi that is among you without sinne cast þ firste stone at her.

Now whiles the Jewes preaced still vpon him, to knowe his iudgemente (although he had already by his dede pronounced it) he stoode vp, and so tolde them playnly his minde, that wyll not what he meant by his doing, and sayd: He that is among you without synne let him cast the first stone at her. With this saying he did not clearely assoyle the offender, but he pearced their consciences. And euery one of them knowynge himselfe giltie, feared leste Jesus, to whom they sawe were knowen euen moste hid and seret thynges, should haue published their vngracious actes. When he had thus pricked their consctence, he stouped doune againe, and wrote vpon the grounde, as it wer by that dede paintyng before their iyes, what he would haue them to do.

He noted their arrogancie, whiche toke vpon them to be holy, when as in dede they were more synfull then those whom the lawe extremely punished. For she, whom they had brought forth to be stoned with the commõ handes of manye, had not kylled her husband: but through the frailtie of the flesche, had geuen the vse of her body to an other man, and so committed aduourtie. They beyng full of enuy, hatered, complainyng, couetousnes, ambicion, and deceite, laye in wayte to kyl the lorde of þ whole lawe, who alone was free in al thynges, and clerely pure from all synne. Therefore vpon this the lordes aunswere, euery one knowing himself giltie, & being afrayed lest he should be detected and his faultes disclosed, went out of the temple one after another: the seniors, the Pharisees, the Scribes, the Priestes and other head men goyng before, and the rest folowing them. For they whiche among that sorte wer taken for the very pillers and mainteiners of religion and iustice, were euen shewed in mornnttes, and inwardly moste great synners: When these folkes were gone out, of whom neuer one was cleare and without fault, Jesus remained alone, who onely was without fault. And now the synful womã found him, which neuer hadde doen synne, a mercifull iudge, whereas she should haue had them cruel murderers, who were themselues giltie of grieuous sinnes. Therfore the

woman seing their cruelitie, stoode alone as a wofull synner before Jesus that was alone: a woman ready to perishe, before a Sauiour: a sinfull creature before the fountaine of all perfection and holynes. She quaked for feare euen of a very conscience, but the clemencie of Jesus, whiche shewed it selfe euen in his countenaunce, put her in good coumfort: and in the meane whyle our lorde (as it were a man occupied about an other thyng) wrote vpon the grounde, so that the Jewes (as it well appeared) wente awaye, not as men afeated with the lordes threatnynges, but condemned in their owne consciences.

At lengthe Jesus stoode vppe, and when he sawe that all were goen and the woman all alone and fearefull, he speake curteously vnto her, sayinge: woman wher, are thine accusers hath any man condemned the? She answered no mã sir. Then Jesus sayed, neither will I that came to saue all men, be more vnmercifull then they, nor condemne her whom they haue not condemned.

He said vnto her: woman where are thyne accusers?

The rigour of the lawe doeth punishe, to feare men: the fauourablenesse of the gospell seketh not the deathe of a synner, but rather his amendemente and lyfe. Therfore go thy waye and sinne nomore hereafter. By this example our lorde Jesus taught those that taketh vpon them to be shepeherdes ouer the people, and to be teachers of the gospell, howe greate sufferaunce and gentilnesse they ought to vse towardes them, whiche fall into synne by frailtie: for considering that he, in whom was no synne at al, shewed hymself so mercifull towardes an open sinner, how great ought the bishops gentilnes to be towardes offenders: when as they themselues haue many times more nede of Goddes mercy then they, against whose faultes they be very angry: or in case they be not so synful, certes their life is not without some spotte: at leaste waye truely they maye by the frailtie of man, fall into all kynde of synne.

Go & synne nomore.

¶ Then spake Jesus agayne vnto them, saying: I am the light of the worlde. He that followeth me, doth not walke in darkenesse, but shall haue the light of life. The Phariseis therfore sayed vnto hym: thou beareste recorde of thy selfe, thy recorde is not true. Jesus answered and sayed vnto them: Though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I cam and whither I go. But ye can not tell whence I come and whither I go. Ye iudge after the flesche. I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your lawe, that the testimonie of two men is true. I am one that beareth witnesse of my selfe, and the father that sent me beareth witnesse of me. Then sayed they vnto him, where is thy father? Jesus answered, ye neyther knowe me nor yet my father: yf ye had knowen me ye shoulde haue knowen my father also. These wordes spake Jesus in the treasury as he taught in the temple, and no man layed handes on hym, for his houre was not yet come.

The texte.

Therfore nowe when they whiche complayned of the woman, were sente awaie and euery man brought to the knowledge of his owne synne, and the synner dismyst, Jesus vpon this occasion goeth in hande agayne to make an ende of the sermon whiche he had begun. Sinne is darkenes. They that be true and of plaine meaninge, & studie not to be thoughte other maner of folke then they be, go to the light, and are deliuered out of darkenes, lyke as the synfull woman wente vnto Jesus. And because she did not denye, but confessed the thynge that she had committed, she wente awaye iustifyed. Contrary wyse the heade men and the Phariseis, because they woulde be thoughte righteous, when as in very dede they wer vngracious, and very wicked, kepte from the lyghte, lest their dyseases shoulde be knowen, and so they made whole. Therfore Jesus doeth exhorte all folke, ỹ whosoeuer is be wrapped in synne, should come to hym, but so that he come penitente: and shoulde rather folowe hym

then

then the Pharisees, who being blynde, were guydes of the blynde. And leste any man throughe knowledge of his sinnes, shoulde not be bolde to come vnto hym, he taught vs in the aduoutresse a litle before, howe he reiected no man that desirethe to be healed. I am (sayethe he) that to the whole, not to Palestine alone, which the sunne in the firmamente is to all the worlde: as muche to saye, I am the light of the worlde. The sunne taken awaye maketh all thinges darke withall. It beareth lighte before all bodyes: I am light to pure soules. It geueth life and lykynge to all bodyes: I am lighte more presently to soules. He that walketh in the lighte of the sunne, stumblethe not in the darke: whoso folowethe me and beleueth on my doctrine, shall abide no longer in darkenes of errour and sinne: but beinge purged frō sinne and illumined with the doctrine of the gospell, shall haue the true light which geueth lyfe to the soule. It belongeth to the dead to be hid in darkenes, and the propertie of them that be aliue is to walke and be cōuersant in the light. To haue knowledge of me, is the life of the soule. Contrary, synne, and to be ignoraunt of me, is eternall death. The Pharisees enuye coulde not broke this magnificence whiche Christe preached of hymselfe, specially forasmuche as they thoughte themselues to be touched couertly, and whatsoeuer did redound vnto Jesus commendation and praise, the same to be a derogacion to theirs. And furthwith therfore they cried out against hym, in the presence of the multitude, fearyng leste the common people would forsake them and folow Christ: and to bryng hym out of credence, they would make him a lyar, and charged hym therwith. Thou (they saye) beareste recorde and speakest stoutly of thy selfe, but no mans owne recorde is to be beleued. It is no true mans parte, but a proude maus fashion, to set forth his owne prayse: wherfore this thyne owne testemonye is not true. To this bengeable checke (whiche yet in dede coulde not so muche hurte his glory, as it mighte hynder the saluacion of that great nombre of people) Jesus made a sharpe aunswere, saying: Trueth it is, amonges men the witnesse of hym whiche bothe maye deceyue and be deceiued, is of small importaunce, and weyeth litle.

I am the light of the worlde.

Thou beareste recorde of thy selfe.

I alone am not witnesse to my selfe, who can bring for me Johns recorde, and the witnesse whiche the prophetes bare of me, yea and though there were no mannes recorde of me, who stande in no nede of it. For if I alone shoulde beare witnesse of my selfe, yet could not you (in case ye knewe plainly who I am and whence I came) reproue mine owne recorde. It is expedient that those mennes witnesse be drawen in question and doubted of, which (being nothing els but verye men, and according to mans iudgement make relacion of themselues,) may be deceiued, & also lye if they list: but these thinges hath that way no place in me. For I speake nothing of mine owne head, but the thyng that I say, cummeth of him from whom I was sent: & I haue none other pretese therein, but to set furth his glory. He cannot lye, and his onely recorde is more holy and vncorrupt then all mennes witnesses. Whosoeuer hath proceded frō him, and speaketh all thinges according to his minde, within a while to returne again vnto the same person from whence he came, hath no nede of mans witnesse: when as his owne proper actes are in readines to declare who he is. But yon being blinded with enuye, of purpose will not knowe the thyng that ye might knowe: and because ye iudge peruerslye of me through the estimacion that ye haue of those thinges which are in me, & other mortall men indifferētly,

But ye can not tell whence I am.

woman seing their crueltie, stoode alone as a wofull synner before Jesus that was alone: a woman ready to perishe, before a Sauiour: a sinfull creature before the fountaine of all perfection and holynes. She quaked for feare euen of a very conscience, but the clemencie of Jesus, whiche shewed it selfe euen in his countenaunce, put her in good coumfort: and in the meane whyle our lorde (as it were a man occupied about an other thyng) wrote vpon the grounde, so that the Jewes (as it well appeared) wente awaye, not as men afrated with the lordes threatnynges, but condemned in their owne consciences.

At lengthe Jesus stoode vppe, and when he sawe that all were goen and the woman all alone and fearefull, he speake curteously vnto her, sayinge: woman wher, are thyne accusers hath any man condemned the? She answered no mā sir. Then Jesus sayed, neither will I that came to saue all men, be more vnmercifull then they, nor condemne her whom they haue not condemned.

He said vnto her: woman where are thyne accusers?

The rigour of the lawe doeth punishe, to feare men: the fauourablenesse of the gospell seketh not the deathe of a synner, but rather his amendemente and lyfe. Therfore go thy waye and sinne nomore hereafter. By this example our lorde Jesus taught those that taketh vpon them to be shepeherdes ouer the people, and to be teachers of the gospell, howe greate sufferaunce and gentelnelle they ought to vse towardes them, whiche fall into synne by frailtie: for considering that he, in whom was no synne at al, shewed hymself so merciful towardes an open sinner, how great ought the bishops gentilnes to be towardes offenders: when as they themselues haue many times more nede of Goddes mercy then they, against whose faultes they be very angry: or in case they be not so sinfull, certes their life is not without some spotte: at leaste waye truely they maye by the frailtie of man, fall into all kynde of synne.

Go & synne nomore.

¶ Then spake Jesus agayne vnto them, sayinge: I am the light of the worlde. He that followeth me, doth not walke in darkenesse, but shall haue the light of life. The Pharisees therfore sayed vnto hym: thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered and sayed vnto them: Though I beare recorde of my self, yet my recorde is true, for I knowe whence I cam and whither I go. But ye can not tell whence I come and wither I go. Ye iudge after the flesshe. I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your lawe, that the testimonie of two men is true. I am one that beareth witnesse of my selfe, and the father that sent me beareth witnesse of me. Then sayed they vnto him, where is thy father? Jesus answered, ye neyther knowe me nor yet my father: yf ye had knowen me ye shoulde haue knowen my father also. These wordes spake Jesus in the treasury as he taught in the temple, and no man layed handes on hym, for his houre was not yet come.

The texte.

Therfore we when they whiche complayned of the woman, were sente awaie and euery man brought to the knowledge of his owne synne, and the synner dismyst, Jesus vpon this occasion goeth in hande agayne to make an ende of the sermon whiche he had begun. Synne is darkenes. They that be true and of plaine meaninge, & studie not to be thoughte other maner of folke then they be, go to the light, and are deliuered out of darkenes, lyke as the synfull woman wente vnto Jesus. And because she did not denye, but confessed the thynge that she had committed, she wente awaye iustifyed. Contrary wyse the heade men and the Pharisees, because they woulde be thoughte righteous, when as in very dede they wer vngracious, and very wicked, fledde from the lyghte, lest theyr dyseaſe shoulde be knowen, and so they made whole. Therfore Jesus doeth exhorte all folke, ỹ whosoeuer is be wrapped in synne, should come to hym, but so that he come penitente: and shoulde rather folowe hym

then

then the Phariſeis, who being blynde, were guydes of the blynde. And leſte any man throughe knowledge of his ſinnes, ſhoulde not be bolde to come vnto hym; he taught vs in the aduoutreſſe a litle before, howe he reiected no man that deſire the to be healed. I am (ſaye the he) that to the whole, not to Paleſtine alone, which the ſunne in the firmamente is to all the worlde: as muche to ſaye, I am the light of the worlde. The ſunne taken awaye maketh all thinges darke withall. It beareth lighte before all bodyes: I am light to pure ſoules. It geueth life and lykynge to all bodyes: I am lighte more preſently to ſoules. He that walketh in the lighte of the ſunne, ſtumblethe not in the darke: whoſo folowethe me and beleueth on my doctrine, ſhall abide no longer in darkenes of errour and ſinne: but beinge purged frō ſinne and illumined with the doctrine of the goſpell, ſhall haue the true light which geueth lyfe to the ſoule. It belongeth to the dead to be hid in darkenes, and the propertie of them that be aliue is to walke and be cōuerſant in the light. To haue knowledge of me, is the life of the ſoule. Contrary, ſynne, and to bee ignoraunt of me, is eternall death. The Phariſeis enuye coulde not broke this magnificence whiche Chriſte preached of hymſelfe, ſpecially foraſmuche as they thoughte themſelues to be touched couertly, and whatſoeuer did redound vnto Jeſus commendacion and praiſe, the ſame to be a derogacion to theirs. And furthwith therfore they cried out againſte hym, in the preſence of the multitude, fearyng leſte the common people would forſake them and folow Chriſt: and to bryng hym out of credence, they would make him a lyar, and charged hym therwith. Thou (they ſaye) beareſt recorde and ſpeakeſt ſtoutly of thy ſelfe, but no mans owne recorde is to be beleued. It is no true mans parte, but a proude mans faſhion, to ſet forth his owne prayſe: wherfore this thyne owne teſtemonye is not true. To this vengeable checke (whiche yet in dede coulde not ſo muche hurte his glory, as it mighte hynder the ſaluacion of that great nombre of people) Jeſus made a ſharpe aunſwere, ſaying: Trueth it is, amonges men the witneſſe of hym whiche bothe maye deceyue and be deceiued, is of ſmall importaunce, and weyeth litle.

I am the light of the worlde.

Thou beareſt recorde of thy ſelfe.

I alone am not witneſſe to my ſelfe, who can bring for me Johns recorde, and the witneſſe whiche the prophetes bare of me, yea and though there were no mannes recorde of me, who ſtande in no nede of it. For if I alone ſhoulde beare witneſſe of my ſelfe, yet could not you (in caſe ye knewe plainly who I am and whence I came) reproue mine owne recorde. It is expedient that thoſe mennes witneſſe be drawen in queſtion and doubted of, which (being nothing els but verye men, and according to mans iudgement make relacion of themſelues,) may be deceiued, & alſo lye if they liſt: but theſe thinges hath that way no place in me. For I ſpeake nothing of mine owne head, but the thyng that I ſay, cummeth of him from whom I was ſent: & I haue none other pretēſe therein, but to ſet furth his glory. He cannot lye, and his onely recorde is more holy and vncorrupt then all mennes witneſſes. Whoſoeuer hath proceded frō him, and ſpeaketh all thinges according to his minde, within a while to returne again vnto the ſame perſon from whence he came, hath no nede of mans witneſſe: when as his owne proper actes are in redines to declare who he is. But you being blinded with enuye, of purpoſe will not knowe the thyng that ye might knowe: and becauſe ye iudge peruerſlye of me through the eſtimacion that ye haue of thoſe thinges which are in me, & other mortall men indifferētly,

But ye can not tell whence I am.

and cõmon to both, ye do not perceiue frõ whence I came, nor whither I shall go. For this is not seen except mennes myndes (wicked affections set aside) do iudge after the spirite, and in ready beleefe of myndes, learne by the thynges whiche I do & speake (with cõferryng together the sayinges of the prophetes) to see that it is an heauenly thyng, and no worldly thyng. But you iudge after the flesshe: & why? because ye be corrupted with worldly affection, condemning wickedly to your owne vtter destrucciõ, that thing which ye ought to imbrace to eternall saluacion. Your iudgement therfore is corrupte and false, because it cõmeth not of God, but out of worldly and humaine lustes. And in the meane tyme do I iudge no man. For the tyme of iudgement is not yet, but of saluacion. And yet if I should geue iudgement of you my iudgement should be true, because it doeth not swarue and dissent from Gods iudgement. For I shoulde not geue sentence alone, but I and my father who sent me, ioyntelye together should pronounce semblably one thyng, forasmuche as we bothe throughlye will all one. In worldly matters the iudgement of many weyeth more, and is of greater auctoritie then one mannes mynde alone: but yet Goddes iudgement alone, passeth the iudgement of all mankynde. If ye despise my sentence as but mans iudgement, truelye ye cannot contemne the iudgement of God, though he himselfe alone geue iudgement. And yf ye do not despise the iudgement of God, neither can ye reiecte or refuse my iudgement, whiche is consenting to his in all thynges, except with a common contempte ye do vs bothe at once wrong: bothe him that sendeth, and me that am sent from hym. I speake or do nothyng but that whiche he hath commaunded me.

I iudge no man, and yf I iudge, my iudgemente is true.

Semblably euen amongst menne the recorde of many is more substaunciall then of a fewe: & after your lawe there is no recorde, vnlesse it be of two at least, allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beare recorde of another, then if he beare witnesse of himself. Howbeit it cannot be auoided but among men there be wrong iudgementes, and vntrue recordes: yea and although a thousand men should agree vpõ one thyng beyng but men, either forbecause through errour they knewe not the truth, or elis berause they being corrupted in their affeccions, do not pronounce & geue sentence accordyng to the true iudgement of reason, but after the leude affeccions of the heart: Notwithstandyng where euen one alone sayeth any thyng of hymselfe, incase he do not pronounce the thyng which he reporteth of himselfe, as of his owne heade, but by Gods commaundement, his iudgemente and recorde must nedes be true, because God can neither be deceiued nor corrupt.

I beare no witnesse of my selfe, but by the auctoritie of my father, who doeth also himselfe beare witnesse of me. neither do I pronounce any other thing cõcernyng myne owne person, then he hath testified who sent me into the worlde to be a witnesser of the trueth, which onely he hath knowẽ. If ye do put away my recorde, ye must nedes therin also reiecte his. If ye infringe and repel my iudgement, ye must of force and necessitie contrarie him. We be twaine, but we two haue all but one witnesse and iudgemẽt. And there is one of these twaine who if he were alone, yet were his iudgement not to be replied against. And if ye aske when did the father testifie of me, forsoth he bare recorde of me, in your lawe: whose voyce ye should know, if ye would w purehartes vnderstand y which is written: he did also testifie of me at Iordane, his recorde of me is to be seen in the very actes and dedes w^ithe he doeth by me: and in conclusion w^hole

tyme

tyme shall be, he shall glorifie me with more euident and clere witnesses. After these thinges wer spokē, the Iewes because they heard the father oftē named, from whom he was sent, and whose auctoritie he laied for his defēce, meruailed if he woulde speake so highly of Ioseph the carpenter, whose sōne he was then commōly thought to be. And in case he ment not of him, they be desirous to get out of him who should be that other father, frō whom he had come, & to whom he should go: Where is (sy thei) this thy father, of whom thou speakest suche wonderful thynges? But Iesus somewhat opening that as yet he was not knowen vnto them, touchyng his diuine nature and Godhead, whē as they supposed him to be but a very man and nought els: and yet for al that they should haue beleued him as a man vnlesse theyr iudgment had been corrupted with carnal affections, yea & his wordes did also implie that neither the father could truly be knowen, but by the sonne, nor the sōne fully knowen except the father wer knowen: for the sonne is not knowen with bodily eyes but by fayth, nor ỹ father can be shewed to mans sēses, but maye be brought into deuout myndes spiritually. Well, Iesus (I say) maketh answere on this wyse: Ye neyther know me, nor yet my father: and so long as ye will not know me, ye can not knowe my father. Geue credence vnto me, & ye shall both know me, and my father. ye saye that ye know me, because ye know my countrey, my dwelling place, my parētes, & brethren: Whē as through these wordes, which they vnderstode not, our lorde Iesus did sore prouoke the pharisēis myndes against him, teaching openly in the temple, yea & where most preace of people was, in a place of the Temple called the treasury (because that offringes and thinges geuen to the Temple were brought thither, and kept there, which thinges wholly wer turned to the priestes and Pharisēis pleasures, and gaine rētsliuely, though the thinges were geuen, and as ye woulde saye were consecrate to God.) Albeit I say that Christe did thus, as I haue said, yet no man layde handes on hym: not because they lacked any vngracious wyll, but because God did not suffre them to do it. For the time was not yet come, whē as Christe had appoynted himselfe to suffre, neither would he suffre vntyll he had fully taught that doctrine whiche the father had committed to his ministracion, for the saluacion of man.

¶ Then sayde Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall dye in your synnes. Whither I go, thither can ye not cum. Then sayed the Iewes, wyll he kyll hymselfe, because he sayeth, whither I go, thither can ye not come? And he sayed vnto them: ye are from beneth, I am from aboue. Ye are of this world, I am not of this worlde. I therfore saye vnto you, that ye shal dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes. The texte.

Therfore whiles they wer whilst and kept silence, yet compassyng in minde full vngracious and murderous thoughtes, Iesus went forth with his talke priuely pricking their cōsciences, that so at leaste wai it might forthinke them, when as they knew that nothing was layd vnto him: a thyng whiche was neuer before geuen to hym that was but a very man. For mannes wickednesse, (sayeth he) can let the thyng that I do by my fathers commaundement. That thyng once finished, I go to hym that sente me, and then ye shall seke me all in vayne, and in myne absence ye shall desyre me, whom beyng present, you enuy, and do displeasure vnto. Then ye shall know me by the ende and conclusion of the matter, who I am: ye shall wyshe my presence, and not haue it. But you, whiche doe now persecute the preacher, and setter forthe of eternall trueth,

shall dye in your synne yf ye do persiste and continue in your infidelitie. For he doeth perishe through his owne faulte that obstinately putteth awaye healthe when it is freely offered vnto hym: and he prouoketh and seketh his owne deathe, whoso doeth despyse the fountayne of lyfe. I go not thither, whereas youre wickednes compelleth me, but I do willyngly go thither where as ye cannot folow me. By this parable our lord Jesus did meane manye thynges: first of all, that of his owne good will he went to his death, furthermore ỳ by his death and resurreccion he should be lyfted vp to heauen, whither as no man by any worldly wisedom could be brought. When with this saying ỳ Jewes wer made afeard, and vnderstode not what he ment, they durste not for al that aske the meanyng: but whispered and talked therof secretely among thẽselues saying: What is the matter that this man doethe sundrye tymes threaten vs with his goyng awaye thither, whither we cannot folowe hym: wyll he violently kyll hymselfe, and so withdrawe him from vs? Jesus, whiche knew the very thoughtes of them all, dyd so temper and moderate his aunswere vnto this very grosse muttryng and sinfull murmuryng, that the thyng whiche he spake shoulde not bee vnderstande, but after his death, resurrection, and ascencion. For they supposyng that Jesus was nothyng els but a man, could coniecture none other thyng, but that he shoulde go to his death, and so be deliuered from the grefe of his persecutours, when as his meanyng was that hymselfe (as touchynge his godhede) came from heauen, and that he should anon after ouercome deathe: and returne agayne thither from whence he came. Ye (sayethe he) beynge of this worlde are worldly wise, and speake after the carnall iudgement of the world. I am not of this worlde, and do speake hyer thynges then you can vnderstande, neyther shall ye euer vnderstande them excepte ye leaue your infidelitie, and shew your selues ready to be taught, and therefore I tolde you erwhile and now tell you once againe, that vnlesse ye put away your malice ye shall dye in your sinnes. The onely waye to escape the darkenes of synnes, is to receiue the lyght. The onely waye to lyfe, is to knowe him whiche onely deliuereth from deathe by the faythe of the gospell. And in case ye do obstinately refuse to beleue that I am he, by whom the father willeth that all men should obtaine life and saluacion, ye shall throw your own faulte dye in your synnes.

If ye beleue not that I am he, ye shall dye in your sinnes

The texte. Then sayed they vnto hym: Who art thou? And Jesus sayed vnto them: euen the very same thyng that I speake vnto you. I haue many thynges to saye and to iudge of you. Yet and he that sent me is true, and I speake in the worlde those thinges, whiche I haue heard of hym. Howbeit they vnderstoode not that he spake of his father. Then sayed Jesus vnto them: When ye haue lift vp on hye the sonne of man, then shall ye know that I am he, and that I doe nothyng of my selfe, but as my father hath taughte me, euen so I speake those thynges, & he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please hym.

Neither yet did this saying of the lord Jesus settell downe into the mindes of the Pharisies, so very muche had the inordinate loue of this worlde blynded their myndes, and therefore as thoughe they had neither seen nor hearde anye thing whereby they might know who he was, they now maliciously saie vnto Jesus: who art thou? but Jesus knowing before hand that thei would picke some quarell against whatsoeuer answere he should make, which asked him ỳ question of a frowarde mynde, therwith also inducyng them to be more fitte to heare what themselues wer, then what he was, maketh them aunswere on

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this wise, sayinge: ye desyre to knowe who I am, wel then, do beleue, but surely ye shall not beleue except ye put awaye grosse and worldely affections, for elsis I doe tell you who I am, I shall tell it to your harme. For ye will not onely beneuer a deale better therby, but forasmuche as ye be manye wayes euyll, ye shall so muche the more be made worse. And this that I nowe speake vnto you, shall make your damnation the greater. I thyrst and couet the saluacion of men and not theyr vtter destruccion. Or els I coulde speake manye thynges of you, and for manye causes condemne you. But it is not so thought good to my father, who sente me into the worlde, not to cause the euyll to bee worse, but to thintent that those whiche be euill should forthinke and amende themselues, and be saued. The father that sent me is he that sayth trueth, yf ye beleue hym ye shall be saued. And ye shall beleue hym, yf ye will beleue me: of truethe ye shall without daunger safely beleue me that speake nothynge vnto you, but what as I haue heard of my father, with who I was before I came into the worlde. He hath commaunded me to speake true thynges, & the trueth of suche thynges as do further me to saluacion, and not to damnacion. And yf any man do periche, he shall periche thorow his owne faulte, who doeth enuye his owne health that is offered him.

But the blyndnes of the Iewes was so grosse, that although he had so ofte made mencion of his father, from whom he was sent, and to whom he shoulde go, of whom he should haue recorde, and did heare the thynges whiche he did speake, as yet for all that it vnderstood not that he spake of the father of heauen, because they coulde beleue nothynge in hym aboue a manne. For these sayinges were then as seedes closed vp in the memorye of the hearers, to thintente that they shoulde then bring furth frute, when as all thinges shoulde be fully accomplished, whiche the Prophetes had written of Iesu. It was expediente that as yet he shoulde be thought a very man, vntill he had fully finished for the saluacion of the worlde, that hye sacrifice whiche was to bee offered vpon the alter of the crosse. For it so pleased the father, that by death God shoulde bee glorified. Our lorde Iesus in the meane time meaning this, goeth furth in his communicacion, insinuating couertly that he shoulde afterwarde willingly be crucified by them, & sayeth thus: When ye shall lyfte vp on hye the sonne of man, euen very then ye shall vnderstande who I am: and after that ye shall thinke me vtterly made awaye, then in conclusion ye shall well knowe my power. For ye shall right well perceiue that the thing is wrought, not as men do thinges, but by my fathers power: after whose pleasure and iudgemente I do what thing soeuer I do practise herein earth, to the saluacion of man. Neither do I speake any thing but according to his minde. And albeit I am sente into the worlde from hym, yet am not I forsaken of hym, he hath not lefte me, but he is alway present with me, and doeth assiste me, and by me, he doth worketh and speaketh vnto you, for betwene vs two is a moste hye consente: he is glorified by me, and I againe by hym: but he is the auctor and I the messenger. And I do the office of an embassadour so faythfully, that I alwaye do those thinges whiche he hath commaunded and determined. Moses and Dauid, whom ye haue in great reuerence, spake and did manye thinges according to Gods will, but yet the same did many tymes offend hym with their doynges. I neuer dissent from that whiche is my fathers pleasure.

they vnderstoode not that he spake of his father.

The texte.

As he spake these wordes, many beleued on hym. Then sayed Iesus to those Iewes whiche beleued on hym: If ye continue in my worde, then are ye my very disciples, and ye shall knowe the trueth, and the trueth shal make you free. They aunswered hym: We be Abrahams seed, and were neuer bounde to any man: sayest thou than, ye shall be made free? Iesus aunswered them: Verely verely I saye vnto you, that whosoeuer committeth sinne, is the seruaunt of sinne. And the seruaunt abideth not in the house for euer, but the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams sede, but ye seke meanes to kil me, because my worde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

When as at that season none did fully vnderstãde these sayinges, yet there was many among the people whiche thought them not vngodly. And diuerse conceyuyng good hope of the thynges whiche Iesus promysed them, beleued hym, but yet not perfitly, for they were still ignorannte, but as they wer then able to vnderstande the doctrine of the gospell. There was in dede a certayne way prepared to sayth already: although they wer not yet so far forwarde as they should be brought after warde. The Lorde Iesus therfore doeth exhorte them to perseuer in the thynge wherin they were meetely wel entred, vntill they might atteyne the perfyte knowledge of him. For faith of good men doeth euẽ beleue those thynges whiche it vnderstãdeth not. The malice of the Pharisees ware alwaye wurse and wurse. He sayeth vnto them: take you no exaumple at these which do wilfully perishe, it is a good beginnyng for you, some deale to beleue my sayinges, from which if other mens infidelitie do not withdrawe you, and if ye will firmely abide in that ye are entred vnto, I which do professe heauenly trueth and no Pharisaicall doctrine, will take you for my very owne proper disciples. And you whiche hitherto haue embraced the shadowes of Moses lawe for truthes, shall in processe of tyme knowe all trueth. And the knowen trueth shall make you free.

If ye cõtinue in my worde, &c.

And the trueth shall make you free.

But the Iewes not perceiuing that Christe ment of that libertie whiche the gospell teacheth, whiche libertie doth not chaunge any worldly aduauntement, as to deliuer the bodye from the interesse that the maister hath ouer it, but setteth the mynde at libertie from sinne, from leude and worldlye desyres, from the tiranny of the deuil, from feare of death, from bondage of Pharisaicall ordinaunces, from the yoke of carnall obseruyng of the lawe: The Iewes I saye, not vnderstandynge this, make the aunswere disdaynefully: for they wer proude of the nobilitie of their carnal auncetors. We, say they, by succession come of Abraham the Patriarche, and are naturally free men borne, and not onely free but noble gentlemen also, neither did we euer serue any man as bõde men. What libertie therfore doest thou promise vs as though we were bonde seruauntes, nedefull of manumission? This aunswere declared the Iewes to be grosse, whiche put their affiaunce and glory in carnall thynges, neglectynge spirituall thinges whiche commende vs to God.

They tooke pureness to consiste in washyng of the bodye, of cuppes, and of vessels, though they had their soule polluted with sinfull vices. They despised other in comparison of themselues, because they were bodely circumcised, whe as they had an vncircumcised mynde. They thought themselues holy because they caried about with them the lawe written in brode scrolles rounde aboute their heade, when as they be holye to God, whiche haue the lawe wrytten in their myndes, and expresse the same, not in scrolles, but in their dedes. So nowe they wer proude in herte because after the flesche they came of Abraham,

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as thoughit were a great matter to be borne of holynes, when before God they be noble and famouse, whiche, of whosoeuer they be borne, do expresse the condictions of holy men in their maners. Therefore when Iesus had reproued them for two causes, both because thei were ignorannt in the trueth, and also because they serued as bondemenne: they dissembled the fyrste, and stomaked the selfe weyghty matter: for ignorannce of the trueth is a fault of the mynde, to be a seruaunte is no euyll thynge of the mynde, but a lacke of worldlye fortune. Nowe therefore oure Lorde Iesus teacheth plainlye what seruitude he ment: You sayeth he, disseyne that I prom̃se liberty, because in your owne cõceyte ye be free, that is to saye, the naturall free children of Abraham: but there is an other kynde of seruitude muche more vyle and myserable, from which no noblenes of aunceters, be it neuer so greate, can clayme fredome and make a man free. ye haue not a man to your lorde, from whose bondage ye are to be made free, but hereof I do wellassure you, whosoeuer sinneth, maketh himself seruaunt to synne, and looseth his fredome: he is verily a naturall borne freemã that is subiect to no dishonestie, nor guilte of sinnefull vilanye. This is the fredome, whereof ye maye worthely reioyce before God. But whosoeuer is addicte to sinne hath the deuill his lorde, and is moued and drawen at his pleasure and arbitremente: although he maye clayme kynne and can bryng his pedigrue to moste holy aunceters.

Whosoeuer committeth sinne. &c.

For an other mans holynes taketh not awaye the bondage of them that succede in bloude, but euery man is taken and estemed after his owne dedes: a seruaunt can not make his felowe seruaunt that is also sinfull as he is, partaker of his fredome: but he only maketh men free and setteth at libertie, whiche onely is voyde of all sinne. For albeit a seruaunte do for a tyme certain thinges in the house, yet because he is a seruaunt and no heyre, he hath no perpetuitie or interest there for euer, but is put out of the house when it pleaseth the maister: but because the sonne is heyre and Lorde of the house, he hath continuall right in the house, nor he hymselfe onely is free in dede without all seruitude, but he may also make other folke free. If ye therfore desire this freedome, there is no cause why ye should loke to haue it of Moses, or from the Patriarkes, or your priestes, whose ministracion was for a while: neyther was any of these vttrely voide of all sinne, nor had autoritie to abolische or put away sinnes, ne yet did any of them knowe the trueth exactely and at full. But if one cleaue fast to the sonne (to whom is geuen the whole & perpetual power of the house) the same, of whatsoeuer stocke he be borne, maye well hope to haue true fredome.

But if the sonne make you free. &c

Therfore Abraham dyd not begette vs free, Moses did it not, the Priestes did not with their sacrifice make vs free. If the sonne shall make you free from errour and sinne, ye shall be truely and fully free.

You stande muche in your owne conceyte because ye be the sonnes of Abraham. I know that ye be borne of Abraham as touching the flesh, but this honour is but sinal, vsual, and cõmon to al Iewes. If ye will algates be thought to be Abrahams posteritie, and children of a moste holy father, nothing degenerate, in your dedes declare you to be his sonnes. For it is ỹ propertie of a very true naturall childe, to resemble and expresse the fashion & maners of his parentes. Abraham did so muche beleue God, that where as there was promised him of God a populouse succession, and great in nũber, to come of his sonne Isaac, he doubted not at one commaundement of God to slea his sonne Isaac.

But

I speake þ whiche I haue seē, &c.

But ye see now how farre ye be of, from the maners of your father, whiche do your endeuour to kill euen me for no cause els, but that you being blinded with desyres of the flesh and the worlde, do not vnderstande my communication and wordes whiche be spirituall. Abraham not doubtyng of the promyses, did in a thing against nature, beleue the aungel by whome god spake vnto him. To me whom ye se, and by whom god speaketh to you, promising greater thynges then in times paste he did to Abraham, ye do not onelye not geue credence, but also maliciously seke and deuise my death. Do not therefore arrogantly chalenge Abraham to be your father. Euery one is before God þ sonne of hym, whose actes and condicions he folowethe. For as the children seeth their parentes do at home, so will they do, and growe to be of lyke affection & maners. I proue both by wordes and dedes that I am his sonne from whom I was sente: for I speake that which I haue sene and heard of my father. you lykewyse do the thynges whiche you haue seen your father do.

The texte

¶ They answered and sayde vnto hym: Abraham is our father. Jesus sayeth vnto them: If ye were Abrahams children ye would do the dedes of Abraham, but now ye go about to kill me, a man that hath tolde you the trueth, which I haue hearde of God: this did not Abraham. Ye do the dedes of your father. Then sayed they vnto hym, we were not borne of fornication, we haue one father, euen god. Jesus saied vnto them: If God wer your father, truly ye would loue me, for I proceded forth and came from God, neyther came I of my selfe, but he sent me. Why dot ye not knowe my speache? Euen because ye cannot abide the hearyng of my woorde. Ye are of your father the deuill, and the lustes of your father wyl ye serue. He was a murtherer from the begynning, and abode not in the trueth, because there is no trueth in him: when he speaketh a lye, he speaketh of his owne, for he is a lyar, and the father of the same thyng. And because I tell you the trueth, therefore ye beleue me not.

For somuche as the Jewes toke this saying of our Lorde Jesus in euill parte, they frame their answere in suche sorte, that they go about therein to picke out of Jesus wordes some thing spoken to Abrahās rebuke: which thing if it had been so in dede, they would haue prouoked the people to haue stoned Christe: for where as he had openly testified that their dedes were euill, and added further that they did those thinges whiche they had sene their father do (neyther did they knowledge any other father then Abraham) they take it as if by this saying of Jesus, Abraham the Patriarche had been reproued, who had hymselfe been suche one as were the children that came of him. But Jesus spake nothing sore at all against Abraham, but reasoned cōtrary to their saying, prouing that therfore they were not the children of Abraham, because they were moste farre from his wayes, & moste vnlike him. If ye will, sayeth he, be taken for the true children of Abraham do as your father did: beleue Goddes worde. For he of trueth through notable affiaunce in God, deserued the commēdaciō of righteousnes, and was called righteouse. Now although ye haue neuer doen boasting Abraham to be your father, neuertheles your studie and drifte is to kill me, a mā that albeit I were none other but very man, yet were I innocent and one that harme no man, and you therefore woulde slea me, because I tell you the trueth, whiche I do not fayne of myne owne heade, but that trueth whiche I haue heard of God: insomuche that whosoeuer distrusteth me, the same must nedes distruste God. But Abraham will not acknowledge you for his sonnes whiche goe about a wicked matter, and muche disagreable to his maners. And if it be so that euery one is that mans sonne,

Ye ye were Abrahams children, &c.

whose

whose dedes he foloweth, and that your dedes withall are farre vnlike to Abrahams, you muste nedes haue some other father, whosoeuer he be, whose naturall disposicion you do resemble, and shewe your selfe lyke in condicions. The Jewes beeyng of trueth more prouoked by these sayinges, nowe (as it were) gealling to what ende the processe of Jesus wordes tended, and whom he noted to be their father, aunswere: whom els apointest thou for our father, that takest awaye our father Abraham?

We be not base gotten, we maye reioyce in that which is common to all the Jewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Israell his first begotten childe. And we are Israelites. And if thou take away our father Abraham from vs, if thou geue vs another father then God, the common father of all our nacion, thou art not only iniurious and dispiteful to vs, but to the whole nacion of the Jewes. Whereas this was a wicked and shameles aunswere (for what coulde be more shamefull the to boaste themselues to be the children of God, who knewe themselues guilty in suche great faultes, who also laied in wayt to bring ꝑ sonne of God to death) Jesus replied sharpely to this answer and saied: If God were your father, that is to witte, if ye were very true and naturall Israelites, ye woulde I am sure loue me, as a brother & begotten of the common father of all; and as one that doeth expressely folowe his fathers behaueour and maners, euen as it becommeth a true naturall childe. For I neyther shewe foorth any other thyng then God the father, nor I do none other mens busynes then my fathers, from whom I proceaded and came into this worlde. For I neither speake nor do any thing of my selfe. I do not apoint my selfe to this embassage but he sente me, whom ye clayme to be comon father to you all. If god were your father

And yf ye saye trueth, why do ye not acknowledge his speache, that is the same fathers sonne, and his very true sonne, who was also with his father before he came into the worlde, neither speaketh he any thyng but at his fathers appoyntment? Why can yeso very euill beare my wordes whē as by me, god speaketh vnto you? If ye beleue God to be true, beneficiall, & an health geuer, frendely to thē that be godly, and enemy to the wicked, when as ye see nothing in my sayinges or doinges vnlyke vnto these thinges, why do you not acknowledge the maners and very nature of youre father? But if ye couet to heare your fathers name, whome in witte and dedes ye do resemble: ye be neyther begotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall children, whose witte and disposicion ye breathe out and shewe likelyhoode of, and whose will ye obey. For ye haue bothe hated the trueth, and go aboute to kyll an innocent. This is an exaumple of the deuill your father. For because he hath been the chiefe auctor of bothe lyes and murder, who by his lying entised vnto deathe the firste parentes of mankinde, being with none other thing prouoked then throughe enuie of other folkes felicitie. And the same sinfull disease doth pricke you forwarde to slea one that is innocent, and a beneficiall person. The deuill enuyed man, that was of a blessed creacion, ye enuie man to be restored vnto the felicitie from whence he fell. He fell from the truethe by hys pryde. And his fall was suche that there is no hope of his amendemente, but persistyng in euill, he heapeth sinne vpon sinne striuing against Gods veritie by you at this presente, and doyng the same thyng that in the beginnyng of the worlde he firste practised, when he drewe the first auctors of mankynde vnto

death.

death. Whoso therfore hateth trueth and loueth lyes, he declareth sufficiently who is his father. Whosoeuer pronounceth a lye, he speaketh of hym that is the fountaine of all lyes. Whatsoeuer that auctor speaketh is a lye, and he speaketh of hymselfe for he is not onely a lyar, but the father and prince of lyes. As of the contrary syde, God is the fountayne of all truethe, and whosoeuer speaketh the trueth to Gods glory, he speaketh not of hymselfe but of God.

But if you be begotten rather of God the auctour of trueth, then of the deuill the father of lyes, wherfore then (considerynge that I doo speake vnto you heauenly trueth,) doe not you beeyng the chyldren of Abraham beleue God? why do not ye the chyldren of God, acknowledge and loue Goddes trueth?

The texte. Which of you rebuketh me of sinne? If I saye the trueth, why do not ye beleue me? he that is of God heareth goddes woordes. Ye therfore heare them not, because ye are not of God. Then aunswered the Iewes, and sayed vnto hym: Saye we not well that thou art a Samaritane, and hast the deuill? Iesus aunswered: I haue not the deuyll, but I honoure my father, and ye haue dishonored me: I seke not mine owne prayse, there is one that seketh and iudgeth.

If ye fynde any lye in my woordes or any faulte in my proceedyng, geue not credite to my woordes. But which of ye all can burden me with any one faulte? What maner of men ye be, ye your selfes are priuie: but if whatsoeuer be right and true, the same is of God, and neither can ye proue in me any thyng that varieth from right and trueth, why then in not beleuyng me do ye distruste god, specially considerynge that ye boaste your selues to be the chyldren of God. But and if ye did extolle and aduaunce your selues truely, ye would acknowledge the woorde of God, but in case ye do it vntruelye, ye declare your selues to haue a lying father.

He that is of god, heareth Gods woordes.

Whosoeuer is begotten of god, the same doeth (lyke a true naturall chylde) geue eare to his fathers woordes. And that thing well proueth you not to be begotten of God the father, because ye cannot abyde to heare the truethe that commethe from him. The Iewes beeyng made through these woordes more wood, fall to geuyng cursed woordes in theyr aunswere, wherunto the malice of men beyng with reason concluded is woont to haue refuge, and saieth: Do not we saye right of thee, that where thou wilte be taken for a Iewe, and boastest god to be thy father, thou art a Samaritane, and haste the deuill: whiche selfe thyng, thou doest now declare in dede, and approuest our iudgemente of thee. But what aunswer made moste gentle Iesus vnto this peuishe mad reproche? As touching the reproche in namyng hym a Samaritane although it were commonly taken for a greate rebuke and slaunder, yet because it was naught els but a funnishe cheeke spoken in a furye, he made no aunswere at all therunto, as though they had but called hym a mushrome, or an oynion, but yet to the bearing hym on hande that he had the deuill, he aunswereth, but in suche sorte that he gaue them no euill language againe, whiche he mighte worthely haue doen, and countermaūded backe againe, theyr lewde saying to themselfes, but auoyded the it courteously from hymselfe: teachynge vs by the waye, that as ofte as we haue to do concernyng goddes glory, as ofte as the truethe of the ghospell is to be defended agaynst the wicked, we should be earnest, quicke and sharpe: And as often as we oure selfes be rebuked, that we

ſhould ſhewour ſelfes tentle and meke. In ſuche wiſe that we do not make aũ-ſwere to all thynges, but repell and auoyde thoſe thinges onely from vs, which we cannot concele without hinderaunce of the goſpell.

To haue the people vnderſtande that Chriſt did euery thyng in all his pro-cedynges, not by the deuils auctoritie, but God the father beyng aucthour, made muche to the furtheraunce of the ghoſpell. I haue ſayeth Chriſt, no familiaritie with any deuill, nor I doe not therfore boaſte my ſelfe of God beeyng my father, to thintent that I woulde with a lye obtayne myne owne prayſe, but that through me my father myght be glorifyed emongſt men. And albeit ye doe glorie that ye haue thelame god to your father, yet doe ye me deſpite, who ſeke nothyng els but his glory, of whom ye woulde be thought true wur-ſhippers.

I do not curiouſly ſeke myne owne prayſe at mennes handes, neyther doth your contumelious wordes hurt me, but rather worketh your deſtruccion. For there is one, who as he is couetous to be glorified amonges men by me, ſo he wilheth that I agayne ſhould haue glorye by hym: not that eyther he or I haue nede of this glorye, but that ſo to haue it is expediente for you for the ex-chaunge of death, and that ye maye attayn ſaluation. Of trueth, lyke as I doe not muche couet myne owne glory (howbeit in dede my glory is the glory of my father) ſo am I no reuenger of myne owne rebuke or iniury. But yet for all that thinke not that ye ſhall be without punyſhmente for that ye haue ſlaunde-red me. For there is he that both ſeketh my prayſe and glory, and will reuenge my iniury and contempte, except ye amende.

I ſeke not myne owne prayſe. &c.

Verely verely I ſay vnto you, if a man kepe my ſaying, he ſhall neuer ſee death. Then ſaied the Iewes vnto him: Nowe knowe we that thou haſt the deuil. Abraham is dead, and the prophetes, and thou ſayſt: If a man kepe my ſaying he ſhall neuer taſte of death. Arte thou greater than our father Abraham whiche is dead? and the prophetes are dead; whom maeſt thou thy ſelfe?

The texte.

To glory in names, as ye doe, profiteth nothyng, for in that ſorte neyther Abraham, the originall begynnyng of your ſtocke, nor Moſes, nor the Prie-ſtes, nor the Phariſees, ne God the father, ſhal do you any good. Be ye well aſſured hereof, if any man obey my wordes (as I haue ſayed ofte) he ſhall ne-uer ſee death, onely beleefe is the way and entrie to immortalitie. Althoughe the Iewes ought with this ſo cauſlie and gentle an aunſwere to haue ben appea-ſed, and with this ſo great a rewarde to haue ben allured vnto fayth, yet accor-dyng to their rudeneſſe, doone they interpretate that thyng whiche was ſpiritu-ally ſpoken of life of the ſoule, to be ſpoken of bodily lyfe, and that whiche was told them for their inſtruccion, they ſedicioully marre and frowardly turne in-to the reproche of the Patriarkes, ſtudyng euerye waie to procure ſome hatred agaynſt our Lord Jeſus among the multitude. They aunſwere verely in thys manier. We haue alſo of that thy ſaying more certayn knowlege that thou art poſſeſſed with a deuill wood and frantike, which promiſeſt this thing to them that kepe thy worde, whiche manier of thing our Patriarkes, menne of moſte highe prayſe, neuer had, vnto whome God himſelfe ſpake. God ſpake vnto Abraham, as he did alſo to other Prophetes. They were obedient to Goddes worde, and neuertheleſſe they be all deade, and thou promiſeſte perpetuall lyfe to them that obſerue thoſe thinges whiche thou teacheſt.

What maeſt thou thy ſelfe?

With what countenaunce or howe darelſe thou bee bolde to promiſe

other that thyng whiche thou haste not thy selfe? Doeste thou promise immortalitie to other, beyng mortall thy selfe? Arte thou greater then oure father Abraham whiche is deade? yea and moreouer the Prophetes also be all dead. They durste promise no suche thyng to any man. How highly doest thou presume of thy selfe? Whome makest thou thy selfe? Thou preferreste thy selfe before the Prophetes, and Abraham, and in promising that thing which is gods, thou makest thy selfe god.

The texte. Iesus aunswered: if I honour my selfe, my honour is nothyng. It is my father that honoureth me, which ye saye is your God, and yet ye haue not knowen him, but I know hym. And yf I saye I knowe hym not, I shall bee a lyar lyke vnto you, but I knowe hym, and kepe his saying. Your father Abraham was glad to see my daye, and he sawe it and reioyced. Then sayed the Iewes vnto hym: thou arte not yet fiftie yere olde, and haste thou seene Abraham? Iesus sayed vnto them: Verely, verely, I saye vnto you: ere Abraham was borne, I am. Then toke they vp stones to caste at him. But Iesus hid himselfe and wente out of the temple.

The Lorde Iesus did so moderate his aunswere vnto these fonde peuyshe reproches, wherewith the Iewes taunted hym, that because they were not yet able to receyue so great a mistery, he dyd of trueth somewhat by inslinuacion open that he was greater then the Prophetes, and Abraham hymselfe too: and that he was one that might performe by Gods power that thyng which he did promyse, yet he would not appeare arrogant amonges the ignorannte. But he tempered his sayinges leste he shoulde kyndle more wrathe in them that were moued already, and sayeth: I attribute nothyng vntruely to my selfe. For yf I shoulde after the manner of men seeke for prayse at mannes hande, then were my prayse false and vayne. And in case I were curiouse to seeke for prayse and glory, it were not nedefull to hunte for it amongest men. For it is my father, from whom all true glory cummeth, that glorifyeth me. He that is honoured of hym, the rebukefull woordes of menne doe not dishonoure thesame. And yf ye wyll algates knowe hym that is my father, it is very he whome ye boaste to be both your God and father. Whose chyldre ye were in deede, forsothe ye would recognyse his embassadour, and yf ye were true wurshippers of hym, ye would fauour his glory, and not byrng hym in contempte whome he sente into the worlde for your saluacion. But as ye wurshippe hym with false religion, so ye vntruely clayme vnto you the knowledge of hym. He is spiritua', and your fauour and knowe nothyng els but carnall thynges. I who am his very sonne in deede, doe verely knowe hym, which thyng I doe not of arrogancye vntruely chalenge, but I saye that whiche is true: and yf I shoulde saye I knowe hym not, I should be a lyar, and lyke vnto you that professe the knowledge of God whom ye knowe not. I am sent from hym and was with hym before I came into the worlde. Therefore I knowe hym, and what thyng soeuer he hath commaunded me, I doe it. But whosoeuer contemneth my worde contemneth god, in whose name I exercise the commission of his embassage, and that faithfully. And whosoeuer despyseth gods worde, he neither knoweth God nor taketh him as God.

It is my father which honoureth me &c.

Furthermore whereas ye neuer ceasse braggyng of youre father Abraham to whom ye be moste farre vnlike, and that ye procure hatred vnto me, for that I take my selfe to be Abrahams better, verely I do neyther vainly boaste mine owne greatnes, nor diminishe his dignitie. This I will now saye vnto you, that Abraham whome you doe rather wonder at then folowe, how great a man soeuer

soeuer he was, yet he was glad and thought he should be happy if it mygth be his lucke to see my daye. And he sawe that thyng whiche he desired, and that great man greatly ioyed to haue my daye chaunce to hym, and yet you contemne me. Iesus dyd herein and by this straunge saying, signifie that whan Abraham made hymselfe ready to offre in sacrifice his sonne Isaac, he sawe by the spirite of prophetie that our Lord Iesus should be geuen of his father vnto the death of the crosse, for the saluacion of the worlde: and yet should not thrugh that death vtterly perysshe, but within three dayes after reuiue againe to an immortall lyfe. The Iewes not yet vnderstandyng this misterie, doe nowe againe according to theyr carnall iudgement, fall in hand with checking: supposyng Iesus to be no nother thyng then man, nor that he had any beyng before he was borne of Mary. Thou art not yet (say they) fiftie yeres olde, and haste thou seen Abraham that died so many hundred yeres agoe. Finally the Lorde Iesus as a man prouoked with theyr opprobrious woordes, some deale openeth, and as it were vttereth a lytle sparke of his Godhed thrugh whiche he knoweth no tyme nor munber of yeres, but was alwayeall one before all course of tyme, lyke as God the father being without the limites of tyme alwaie is that he is. For thus he speaketh vnto Moses. I am that I am: signifyinge an eternalitie, and a nature that cannot chaunge. And in lyke maner the sone vsing the woordes of his father, sayeth: This I doe assuredly confirme vnto you (though as yet ye wil not beleue it) or euer Abraham was borne, I am. At these woordes as playne blasphemous, because he beyng a mortall man semed to take vpon hym the eternalitie, a thyng for God only conuenient, they coulde not withholde theyr handes, but toke vp stones, and wente in hande to ouerthrowe and presse hym with stones. But Iesus professyng hymselfe to be God, to declare hymselfe to be a very man also, gaue place to their fury, not because he feared theyr forcible violence, whiche he had power to kepe of, but to teache vs by the waye that when time requireth that the trueth of the ghospell should be preached valiantly and boldely, and again, that when we had once executed our duetie, the fury of euill men should not causeles and in vayne be prouoked and exasperate: for our Lorde Iesus knewe that it coulde not haue been beate into the heades, I will not say of the grosse and ignorannte multitude, but not of his disciples: and they to be brought to belefe therof, in case he had openly preached himselfe to be both God & man, and the same to be all at once both mortall as touching his manhed, and also immortall as touching his deitie: and as perteyning to the fleshe to be a man borne of a virgin in time, as touchyng diuine power to haue been alwaye before all time God of God. Surely this so secrete a misterie was rather to be at time conueniente perswaded to the worlde by miracles, death, resurrection, ascendyng to heauen, and by the inspiracion of the holy ghoste, then before due tyme to be brought in, and vttered in open playne woordes to them that would not beleue it. Therfore Iesus withdrewe hymselfe from them, geuyng place to theyr fury, and wente secretly forth of the temple: by that acte declaryng beforehande, that afterwarde the light of the ghospell beyng repelled of the wicked and voluntary blynde Iewes, should be put ouer to the Gentiles, & their house left to them desolate which only thought themselfes the true seruauntes of God, and ob-

Than toke they vp stones to caste at hym.

seruers of true religiō. And so Jesus which is the author of true godlines, wente to an other place.

The.ix.Chapter.

The texte. And as Jesus passed by, he sawe a manne, whiche was blynde from his byrth, and his disciples asked him, saying: Master who did sinne, this manne, or his father, or mother, that he was borne blynde? Jesus sayed: neyther hath this manne sinned, nor yet his father and mother, but that the workes of God should be shewed.

Therfore our Lorde Jesus did now for a while gene place to the fury of them, whom as yet he sawe incurable, and falleth in hande with miracles to declare his Godly power, whiche he coulde not all this while dryue into theyr headdes by any persuasion of woordes. And loe there fel forthwith a matter in his waye not vnlike those thynges which were doen in the temple. For of trueth much a doe was there with the blynde. But suche as were blynde in soule, not in body, whiche is the moste vnhappy kynde of blyndnesse. And so muche also the wurse, as that although they were more then blynde, yet they thought themselues quicke sighted, so that they were not only miserable, but also vnworthy to be cured. For somuch a miser was not that blynde man whom Jesus sawe as he passed by, whiche man lacked onely bodily sight, and was borne blinde, so that it was a maladie aboue the Phisitions cure, but yet coulde Christe heale it. This man had an inwarde sight, & sawe with yes of the soule: when Jesus therfore sawe the man, and had compassion on him, much pitying his misery, the disciples which called to their remembraunce that Christe had sayd to the man that was healed of his palsey: Go, and hereafter sinne no more, leste some wurse thing come vpon the, supposing that euery blemishe of the body had come of some faulte of the soule, axed Christe of the blinde man, and sayed: through whose sinne chaunced it that this man should be borne blinde? for where as none coulde sinne or he were borne, whosoeuer is borne with any sickenes or impediment of body, is to be thought punished for some other mans faulte, which thyng should yet seme against equitie, the disciples therfore sayed: Maister whēce came so great euill to this felowe, that he should be borne blinde? whether came it of his owne or of the sinne of his parentes? Jesus aunswered: Neyther did this man through his owne sinne deserue to be borne blinde, who coulde not sinne when as yet he was not: nor his parentes. For as the laweteacheth, God punysheth not the chyldren for the faultes of theyr parentes, excepte the children folowe the sinnes of theyr parentes. But blyndnesse chaunced to this man vpon a casualtie (and not through any mans sinne) as in the course of mans life, many thinges chaūce to many folke. This mans misery & lacke of sight was not prohibit, but suffered to chaunce vnto hym, because that by hym the mightie power and goodnesse of God, whom the blinde Jewes so obstinately cryeth out vpon, should be declared to mē. The more vncurable the disease is, the more famous and commendable shall be the healing of thesame.

He sawe a man which was blind.

I must worke the worke of hym that sent me, whyle it is daye. The night cummeth when no manne can worke. As long as I am in the worlde I am the light of the worlde. Assoone as he had thus spoken, he spatte on the grounde, and made clay of the spettell and rubbed the clay on the eyes of the blynde, & sayed unto hym: Goe wasshe the in the poole of Siloe, which (by interpretacion) is almuche to saye as sent. He wente his waye therfore and washed, and came againe seeyng. The texte.

For this cause was I sent into the worlde euē to procure the glory of God with suche dedes, as should cause the unfaythfull to beleue my wordes to be true, and to thintent also that those whiche will beleue, should be cured of their blindnes. I must doe this commaundement diligently while it is daye: for yf menne haue any worke in hande, they be wonte to doe it in the day. The night (perdy) is unhansome to worke in. Therfore in the meane tyme, whyle present day geueth us leaue to worke, we may not cease: for the night shall come when as men (all in baine) would worke and cannot. As long as I am in the worlde, I am the light of the worlde. If men make spede to finishe the worke, which they goe about for some commoditie of this life, before night, how muche more behoueth it euery man to labour, that while they haue me with them, they may go thorowe with the busines of the eternall saluacion. In fauour wherof, whatsoeuer (in the meane season) I doe in this worlde, I doe it for that thing sake, and to further saluacion. For what other thing doe I, then that all folke should, through eyes of faith, see and acknowlege God and his sonne, whom he sent into the worlde: I shall within a while departe hence, than shall those that haue nowe had no will to worke, desyre lyght in baine. The Lord Jesus did with this saying, couertly notifie unto them that were present, that (all infidelitie set aparte) they should quickely go about to beleue the sonne of God, whom they coulde not long after see bodily. Moreouer, he did insinuate therwithall that those which otherwyse coulde not be brought to beliefe than by hearing him speake, and seeyng him worke miracles, should to none effecte desire to haue him made away, whom they despised beyng present. And at whose light, beyng obiecte to all mennes sight, they shut their eyes. Furthermore he signified likewise, that al suche as of obstinate minde did persist in wilful blindnesse of minde, should, when time were, as menne unrecouerable and without hope to be amended, be lefte to their owne folly unto eternall destruccion, euen when aduersaunte miserye is immynent and ready to inuade them, whiche calamitie wyll rather cause them perishe than heale them. And ouer all this he dyd ensigne them in tyme to come, a terrible iudgemente, at what season the wicked shall couet to labour aboute busines of their saluacion: And it shall not bee lefull, for that the night will not suffre it, for as muche as they neglected the day in which they myght haue wrought: yet for all this, euery one whyle he is in state of this bodely lyfe, and also after Christes ascencion into heauen, hath this dayes lyght of the Apostles, and of holy scripture, whiche geueth habilitie to doe the thyng that appertayneth to our saluacion: But after the bodye be once dead, than is his daye awaye from hym, nor it cannot worke any thing more: but the rewarde of his foredoen dedes is to be hoped upon and loked for.

I am the lyght of the worlde.

These diffuse sayinges our Lord Jesus than had, to quicken and pricke forwarde with feare of the thyng to come, men that were slowe to beleue. But nowe, while the disciples looked for a miracle, Jesus spatte on the grounde,

and of his spattle and duste mixed together, he made clay, and he anoynted the blinde mans iyes with the clay, euen therby resemblyng his fathers, or rather his owne worke, wherein he made the firste manne of hard clay, mollified with licoure. And to restore that whiche was loste, pertayneth to the same author, which fyrst made the same thynges of nought. And to purifie or make whole agayne, a thyng that is corrupted, is of more power & strength, than to begette a thyng that is not borne. Well but in the meane tyme, the noueltie of this plaster made all theyr myndes attentiue and quietely to geue hede, and well to considre the miracle that should be wrought, and it also proued a stedfast fayth in the blynde man, whiche murmured nothyng at hym that anoynted hym, but simply obeyeth hym that doeth what hymselfe liste, doubtyng nothyng at all of the benefyte, what waye soeuer it should be geuen. The blynde dyd not furthwith receyue his sight, but as soone as he was anoynted with the clay, he is commaunded to goe to the poole Siloe, and there to washe awaye the clay, wherewith his iyes were embrued, to thentente that both the blynde mannes faithfull affiaunce should be of greater fame, for that he made no refusall to doe that he was commaunded, and that the noueltie of that straunge sight, & also the delay whiche was through length of the Journey, should bryng furthmore recordes of the miracle: for the blynde manne sat not farre off from the temple beggyng by the waye syde. And the well Syloe wherof ryseth the poole, is at the foote of the mounte Syon: of whiche water Esay speaketh too and complayneth that that water was contemned, not, that the water geueth to any manne helthe, but because it beareth the figure of holy scripture. Which scriptures of God, whē as without blusteryng of worldely eloquence they issue furth caulmely and smoothely, yet because they bubble out of the priuy hid caues of godly wisedome, they haue heauenly violence to remoue the blyndenesse of mannes mynde, howe long soeuer it hath continued and to open those iyes wherwith God is seen, whom to haue seen is felicitie. For Syloe in the Syrians tongue signifieth sent. For one there is euen spetially sente from the father, whiche only geueth lyght to mennes myndes, for he is the fountayne. It did represente Christe hymselfe, who euen at this presente tyme also, beyng as it were with a secrete power enclosed in holy scripture, openeth the iyes of the blynde, yf so be that they will acknowledge theyr blyndenesse. He must be made more then blynde that will receyue light of Christe. He that is wyse to the worlde, is very farre of from hope of heauēly wisedome: he that thinketh himselfe well sighted, nor boucheſaueth to haue his iyes closed vp with the clay of Jesus, there is no cause why he should hope for the lyght of the ghospell. Nowe than whan the blynde felowe, a notable knowen manne for his beggyng, and knowen also to bee borne blynde, wente thither as he was commaunded, no doubte but a great croude of people folowed hym as he wente, not without laughyng, to see his iyes blurred with clay: and so twise blynde goyng to a water whiche was of no name through any miracle that euer was doen therin: when they were come to the water, he washeth awaye the clay from his iyes, and returneth home with open iyes and and cleare sight.

The texte. ¶ So the neyghbours and they that had seen hym before howe that he was a begger, sayed: is not this he that sate and begged? Some sayed this is he: Agayne, other sayed: no, but

but he is lyke hym. He hymselfe sayed, I am euen he. Therfore saied they vnto hym: howe are thine yes opened? He answered and sayed. The manne that is called Iesus, made clay, and anoynted myne yes, and sayed vnto me: Goe to the poole Syloe and washe. And whan I went and washed, I receiued my sight. Then sayed they vnto hym: where is he? He sayed, I cannot tell. They brought to the Pharisees, hym that a litle before was blynd, and it was the Sabboth daye, when Iesus made the claye and opened his yes.

Neighboures therfore and other whiche had knowen hym before (neither coulde he but be well knowen to many, considering he was a common beggar) when they knewe his face, but as for his yes they sawe altered, they sayed: Is not this he whome we sawe sitting before the temple, and begged by the waye syde? Some sayde: It is he. Other contrarie, it is not he, but it is an other like hym. Whyle they disagreed among themselues, the blynde himselfe sayed: yes verely I am the same beggar, and he that was borne blynde, whome ye haue often seen. And he thus sayed, that his voyce also beyng knowen, should cause the miracle be the better beleued. But we (say they) sawe the blinde: now see we the see with open yes. How chaunced it that thyne yes were shut, and now are open? The man (saieth he) that is called Iesus, made claye, and therwith anoynted mine yes, and that doen he sayed: goe thy waye to the poole Siloe, and there washe thine yes. I wēt my waye, I washed me, and now I see. They than seking occasion to pycke a quarell to the Lorde Iesus, to put him to rebuke, because in tempering the claye and anoynting the yes therwith, he sumwhat laboured on the holy daye, they enquire where he was that did this dede. When the beggar had aunswered that he knew not who it was, for he had not knowen Iesus by sight, but onely by name, they bring him whiche of a blynde man was brought to his sight, vnto the Pharisees, that by shewyng the thyng playnely before them, he shoulde detecte Iesus that he hadde broken the Sabboth daye. For it was the Sabboth daye whan Iesus opened the blynde mannes yes.

¶ Then agayne the Pharisels also asked him howe he had receyued his sight. He sayed vnto them: he put claye vpon my yes and I washed, and do see. Therfore sayed some of the Pharisels: this man is not of God, because he kepeth not the sabboth daye: other sayde, how can a man that is a sinner, do suche myracles? And there was a strife amongst them. They speake to the blynde man agayne: what sayest thou of him, because he hath opened thine yes? he sayed: he is a prophete. The texte.

There the Pharisees enquire of the manne once againe howe he came from beyng blinde to haue sight. He casting no perils shewed playnly how the matter was, and sayed: he annointed mine yes with claye that was tempered with spattle. And vpon his commaundement I washed me in Siloe, and that doen I receyued my sight. Certayne of the Pharisees when they hearde this, sayed: this Iesus is not of God, though he speake of God the father: for if he tooke God for his auctour, he woulde not by doyng suche miracles violate the Sabboth whiche God commaunded to be kepte. It is a detestable thyng to breake the holy Sabboth daye. God medleth not with suche a one. So those maliciously faithlesse because they could not denye so manifest a dede, nor reproue so beneficiall a dede, they borowe and make shift to haue a quarell against him at the holines of the daye, other agayne that were more curable, sayth: if this man were not beloued of God, or detestable before hym for breakyng the Sabboth,

howe coulde he worke these miracles? The matter it selfe sheweth that these thynges are dooen by the ayde of God: For this is not nowe the firste miracle that he hath wrought. After this sorte was alteracion and sondrye opinions among them, touchyng Jesus. Therfore the Pharisets, whiche by all assayes, toke occasion to reproue hym, spake yet againe to the blynde: What thinkest thou (saye they) of hym that opened thyne yes? The thyng that they hunted for was this: that in case he had spoken euill of Jesus (whiche thyng the blynde man knewe was theyr mynde) they might haue matter to laye againste those whiche had metely good opinion of Jesus: but and he had reported well by hym, they woulde haue been fierce againste the blynde man selfe, and haue caste hym out of the Synagogue. The beggar of trueth simple and without dreade spake out what he thought of Jesus. I take hym (sayeth he) to be a prophete, meanyng by thatsame, some greate and notable man of whom he had both heard great fame, and had had also experience of his power and strengthe in hymselfe.

The texte. But the Jewes did not beleue of the man (howe that he had been blinde and receyued his sighte) vntyll they called the father and mother of hym that had receyued his syghte. And they asked them, saying: Is this your sonne, whome ye saye was borne blinde? Howe dooeth he now see then? His father and mother aunswered them, and sayed: we knowe that this is our sonne, and that he was borne blynde: By what meanes he nowe seeth we cannot tell, or who hath opened his yes, cannot we tell: he is olde ynough, aske hym: leat hym aunswer for himselfe. Suche wordes spake his father and mother, because, they feared the Jewes. For the Jewes had conspired already that if any man dyd confesse that he was Christ, he shoulde be excommunicate out of the Synagogue. Therfore sayed his father and mother: he is olde ynoughe aske hym.

There were many Jewes therfore, whiche coulde not be brought in beliefe, that this was thesame whiche late before sate beggyng at the doore of the temple, beyng borne blynde, forsomuche as it did euidentlye appeare that he nowe had cleare sight and open yes. Therfore his father and mother were called for, whiche coulde knowe their sonne euen by some speciall marke. And here nowe the malicious curiositie of the Pharisees set forwarde the beliefe and also the commendacion of the thyng that was doen. Therfore they saye to his parētes: Is this your sonne whome ye were woont to saye was borne blinde? And howe chaunced it that nowe he seeth? They (as in dede suche bee timorous as haue small substaunce at home) answere warely: The thing (saye they) whiche we certainly know, we can testify: We knowe that this is our sonne, & that he was borne blind. But of the sight that is geuen him, we neither knowe how it came, nor from whom, himselfe shall testifie this thyng more assuredly than we can. He is old ynough, aske him rather then vs, lette him speake for himselfe that he knoweth. His parentes had these sayinges, not as ignorant what had befallē vpon their childe, but they had leauer that he alone shoulde come in daunger, than they to endaunger themselues with him: for the Jewes had already conspired, that if any man durste profesle Jesus to be Messias, he shoulde bee excōmunicate and caste out of the Synagogue, whiche was taken for a matter among the Jewes of great reproche, wherof it cūmeth that euen among the professers of the gospel, the sharpest kynde of punishment is, that if a man swarue frō his professiō and fal into an haynous cryme, he be remoued from the felowship of other, to the intente that he whiche cannot bee reformed by wholesome

Is this your sonne. &c.

informacion,

informacion, beyng eschewed of other, shoulde be better aduised, and for veray shame amend. But this exaumple of gentle fiercenesse, whiche was litte to bee exhibite vpon them onely, which through theyr enormities should make themselues detestable and pestilente, the Jewes nowe turne to the establishement of theyr tyranny: lyke as they dyd also abuse all other good ordinaunces to theyr owne gayne and pompe. The darte whiche ought to haue been hurled at the euill sorte, to haue healed them therby, rather than to haue destroyed them, they turne the same weapon agaynst them, whiche professe Christe. The blinde mãs parentes fearyng this thyng, layeth vpon theyr sonnes backe, the enuie that shoulde rise of testifyyng the trueth: he is (saye they) of sufficiente age, ye maye aske him.

Then agayne call they the man that was blinde, and sayed vnto hym: Geue God prayse, we knowe that this man is a sinner. He aunswered. Whether he bee a sinner or no, I cannot tell: one thyng I am sure of, that where I was blinde, I nowe see. Then sayed they to hym agayne: what did he to thee: howe opened he thyne yes? he aunswered them: I tolde you ere while, and ye did heare, wherfore woulde ye heare it agayne: wyll ye also be his disciples? The texte.

Than he that had been blynde, was called for agayne, to bee his owne witnes and aduocate, and to bee also a publisher of Christes renoume, for it was Christes vse to reuerse and turne the malice of the Phariſees, vnto Gods glorye. For though the dede was more euidente, partelye by the recorde of the parẽtes, & partely by ỹ acte selfe, than that it could be cloked or denied, yet to turne awaye the prayse of that dede from Christe, whome they hated, they saye: That thou haste sight where before thou waste blinde, do not ascribe it to Jesus: vnto whom thou arte nothyng beholden, but prayse god for this benefite. For we know that this felow Jesus is a sinner, who hath no acquaintaunce with god. The Phariſees did their endeuour to deuide in sundre that whiche coulde not be seperate, that is to wete, the glory of the father from the glorye of the sonne: and they spake colourably, to hyde theyr owne iniquitie with the pretence of hye godlynesse, as thoughe they toke great care leste Goddes honoure shoulde decaye, when as in very dede they sought theyr owne prayse in all thynges, and regarded not the prayse of God. The blynde manne answeryng vnto these sayinges, bothe boldely and aduisedly, sayeth: whether he bee a sinner or no, let other men iudge, it is not my parte to geue sentence therin, one thyng I can truly testifie, I founde in very dede that I was before blynde, and I nowe see: here nowe, when as no sufficient occasion was geuen to the Phariſees, eyther to rebuke Jesus or to bee cruell agaynste the man, whiche had spoken warely and with good aduisement, they were turned backe agayne to theyr former interrogatories, deuising driftes on euery syde how to beriue Christ of his prayse: what did he to the (saye they) or by what meanes did he open thine yes? hoping that by a new maner of framing his tale, thei might picke out somewhat wherby they should perswade that this prayse was not due to Christe. Agaynst this impudẽt & shamelesse malice of the Phariſeis, the beggar beyng now wel boldned, maketh this answere: I tolde you erewhile playnelye as the thyng was doen in dede, once ye haue heard it. To what purpose is it, to repete the same agayne? If ye do enquire of a pure simple minde, well, I haue already opened ỹ matter, and with my recorde, I haue satisfied that whiche was demaunded of me: and yf ye dooe not so aske, it were not indifferentelye dooen, eftesones to Geue God prayse.

tell the same. Doo ye therfore so diligently enquire the maner of the dede, that after the matter be throughly knowen, ye also wil become his disciples, by whō God worketh so great thinges: lyke as I (vpon experience of his power) and many other moe are his disciples.

The texte. Then rated they him and sayed: be thou his disciple, we are Moses disciples: we are sure that God spake vnto Moses: As for this felowe, we knowe not from whence he is. The man answered and sayed vnto them: this is a meruelous thyng that ye wot not whence he is, and yet he hath opened mine yes. For we are sure that God heareth no sinners, but yf any man be a worshipper of God and obedient vnto his wil, him heareth he. Sence the world began, was it not heard, that any man opened the yes of one, that was borne blynd. If this man were not of god, he could haue doen nothing. They answered and sayed vnto hym: thou arte altogether borne in sinne, and doest thou teache vs? And they cast him out.

The Pharisees beeyng sore prouoked with the beggars great affyaunce, made no answere, but all to rated him: wishing that thyng to the manne as an extreme euill, whereby themselues might bee made blessed, and through abhominacion putting backe from them that thyng, whiche oughte to haue been moste hartely desyred, sauyng for that they were as blynde in soule as the beggar beyng nowe an euangeliste, was before in bodye: the Pharisees (I saye) saye vnto hym: O thou vngracious wretche, bee thou that naughtye felowes disciple. We that are the disciples of Moses, with whome this Jesus is not to bee compared, doe detest and abhorre suche a maister. For we bee certayn that god spake to Moses, and that whatsoeuer he teacheth vs, he hath it at Goddes hande to teache. But why should we geue eare to this Jesus, seing we knowe not from whence he came? leat him teache and proue vnto vs his authoritie, and perchaunce we will beleue him. The beggars courage and boldenes dyd in the tyme of their reasonyng, growe and increase: And thoughe he perceiued that they by all subtill meanes went about to destroye Jesus, yet did he stoutely (setting a syde all perils) pleade Jesus cause, gathering and well prouyng by the miracle that was wroughte in geuyng him his sighte, that it was cleare ynough from whence Jesus came. I meruayle (sayeth he) why ye saye ye knowe not from whence Jesus is, when as it cannot be denayed but that by hym myne yes be open: with whiche (being shut and without sighte) I was borne. Certes this is a thing without controuersie, neither dooe ye thynke the contrary, that God heareth not the desyres of sinners. But if a man worshippe him deuoutly, and obeyeth his will whome he religiously serueth, hym dooeth God heare. But if God by Jesus haue taken from me my blyndnes, albeit the chiefe prayse is to be geuen to god, yet neuertheles it must nedes be that he is a reuerente worshipper of God, and one that God loueth, at whose desyre and prayer God gaue vnto me so notable a benefite. For it is no common or meane miracle whiche ye see wrought in me. Many wonderous thynges are tolde of, which god lōg agoe did by our elders, but suche as were holy and not sinners. But except this Jesus were come from God, except the power of god were present with him, he coulde of himselfe do nothing at all. It is not of mans strēgth wiche yet we see doen.

We are Moses disciples.

The Pharisees beeyng made extreme woode with this courage and boldnes that the beggar was of (and when there was no hope to bee hadde that the poore felowe would either bee corrupted, or with feare astonished, and so cease

of

of from preachyng Christ, fal to extremitie, and to say the vttermost they could. They vpbrayed him with his olde blindnesse, they cast him in the teeth with his beggerlynesse, as though God hadde punished him therwithall for his sinnes, and as though he were borne wicked and vngracious, that commeth into the worlde poore or blind, or otherwise bleamished in bodye. Thou (saye they) arte altogether borne in sinne, and teachest thou vs that knowe howe to defende religion, and vpholde the profession of the lawe? darest thou here in the presence of so great men teache diuinitie, whiche but a while a go asked almes? neyther did they suffer him to speake any longer. And beyng ashamed to be so put to silence, and haue their mouthes stopped by a poore ignoraunt person: they thrust him out of the Synagogue as a leude masters leude disciple.

The texte. Iesus heard that they had excommunicated him: and when he had founde hym he saied vnto him: doest thou beleue on the sonne of god? He aunswered and sayed: who is it lord that I might beleue on hym? And Iesus sayed vnto hym: thou hast seen hym, and he it is that talketh with the. And he sayed: Lorde, I beleue, and he worshypped hym.

But whome Pharisaicall fiercenes thrusteth out of the Synagogue, them doeth Christe receiue into his churche. For to bee disseuered from the communion of the wicked, is to be coupled to Christe. And to bee disallowed of them, that stablishyng their owne righteousnesse, speake agaynste the righteousnesse of God, is to bee approued and alowed: and of them to be rebuked, that seking their owne prayse, goe about to darken the prayse of Iesus, is moste hye prayse: and to be detestable to thē that are to be detested, is to be derely beloued of god. Therefore relacion was made vnto Iesus how boldely the man that so muche set foorth his prayse, behaued himselfe towardes the Pharisets. For it was already bruted abrode by the people, that he was caste of and reiect. Therefore assoone as Iesus had met with him, to make this mans fayth more knowen to al men, he sayeth vnto him: howe sayest thou felowe, beleuest thou on the sonne of God? For he had already confessed before the Pharisees, that he whiche did so greate a thyng came playnely from God. Nor Iesus was ignoraunte thereof, but he gatte out the mannes open confession thereof, for other mennes sakes, procuryng thereby a good exaumple for other. But though he that had been blynde, as yet knewe not Iesus by sighte, yet hauyng great affection to knowe that mannes face, whome Iesus named the sonne of god, sayeth: lorde who is he that when I knowe hym, I maye beleue on him? The manne had beleued on Iesus, yea ere he sawe hym: nor this was not the voyce of a faythlesse man, but of one that vehemently desyred to see the auctour of so great a benefite. Iesus therefore with humble woordes, signifying hymselfe to be the personne he spake of, sayeth vnto hym: thou haste already seen hym whome thou desyreste to see, and he it is that talketh with thee, on whome it behoueth thee to beleue.

The man vpon these woordes without any staying at all, confesseth with great promptnes of mynde that he doeth beleue: and euen with that saying, he fell downe at Iesus knee, and worshipped hym, and so his dede declared what he thought of Iesus.

The texte. ¶ And Iesus sayed vnto hym: I am come vnto iudgemente into this worlde, that they whiche see not might see: & that they whiche see might be made blynde. And some of the Pharisees which were with hym, heard these woordes & sayed vnto hym: are we blynd also? Iesus

sayed

ſayed vnto them. If ye were blind ye ſhoulde haue no ſynne. But nowe ye ſaye we ſee, therfore your ſinne remayneth.

Now than, Jeſus (to thentent, that by example of this manne he might the more prouoke other mens myndes that wer preſent) ſayeth: I that am the light of the worlde, therfore came into the worlde, that the courſe of thynges myghte be turned vpſyde doune: as muche to ſay, that the ſymilitude and ſleight of vntrue holineſſe and forged knoweledge, beyng diſcloſed, theſe whiche heretofore ſawe not, might ſe: and that they whiche ſee might be made blynde. With this ſaying, Jeſus noted the naughty peruerſe iudgement of the Phariſees, which though they thought that onely they knew what was religion, what was law, and what was righteouſnes, yet wer they more foule ouerſeen, than any of the mean ſorte of people, by reaſon that worldelye couetouſnes had darkened the iudgements of their myndes, when as that ſely poore blinde felowe, ſimple and vnlearned, likewyſe as he had bodily ſight freely geuen him, ſo did he inwardly ſee ſo muche in ſoule, that in knowlage of trueth he excelled euen the very phariſees. Neither did theſe bytyng wordes ſo ſcape all the Phariſeis (whiche followed Jeſus of no good minde, but rather to ſeke on euery ſyde, occaſion to reproue hym) but that the ſtyng of this ſaying cauſed ſome of them to marke it, ſo that thoſe were not beguiled therwith. Theſe, beyng nothyng altered from their malepert preſumpcion, to thintent that they might either force the Lorde to teſtifie honorably of them, or to haue ſome matter to accuſe him of vnto them that were of the phariſees ordre, ſaye vnto hym: are we than blynde alſo? But Jeſus doeth ſo aunſwere vnto this queſtion, whiche was very wily, capcious, and alſo preſumptuouſe, that he declareth them, whiche thoughte themſelues men of great ſight, to be more than blinde: not in body but in ſoule, and to bee the more vncurably blynde, becauſe they thought themſelues quicke ſighted. Verely (ſayeth Jeſus) yf ye were blynde, and woulde knowledge howe ignorant in ſoule ye be, your ſimplicitie ſhould be pardoned. But nowe, foraſmuche as ye be blinde in dede, and yet ye would be prayſed among the people for learned men, ye are ſo very ſtarke blinde that ye cannot be healed. As this blinde manne hath obteyned ſight becauſe he knowledged the deformitie of his body, euen ſo you, becauſe ye be voluntary blynde, as menne blynded through luſtes of your fleſhe, cannot be cured, but continue in the ſinne of infidelitie: whereas the vnlearned whiche firſte were ignoraunt of the trueth, vpon the ſyght of miracles, and by hearyng me preache (all darkenes taken awaye) embraceth the light of the trueth. He that preſumptuouſly taketh vpon hym to knowe the lawe, and ſpeaketh againſte him that is the principall poynte and concluſion of the lawe, is more than blynde, and altogether out of the waye. All men haue liued heretofore vnder ſhadowes, nor any waye lieth open to the lightwarde, but by fayth of the ghoſpell. Therefore the common and vulgare people ſoner receiue ſight, becauſe they do not very muche thynke themſelues well ſighted, and if they be any whit ouerſeen, it is rather through rude ignoraūce than malice. But they that whan themſelues be twiſe blinde, yet they profeſſe themſelues teachers of the people, that is, guiders of the blynd: ſuche, I ſay, be ſtarke blynde, and moſte daungerouſly, without recouery. For neyther they themſelues come to the light, and yet through falſe opinion, and pretence of learnyng and holineſſe, they ſeduce and bryng other into errour.

I am come in iudgement &c.

If ye were blynde ye ſhould haue no ſinne.

The

¶ The .x. Chapter.

The texte.

Merely verely I say vnto you he that entreth not in by the dooze into the shepefolde, but climeth vp some other waye, the same is a thiefe and murderer. But he that entreth in by the dooze is the shepeherde of the shepe, to hym the porter openeth and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe he goeth before them, & the shepe folowe him; for they knowe his voyce. & a straunger will they not folowe, but will flee from hym, for they knowe not the voyce of straungers.

AND albeit they were such, yet did they disdain & enuy the Lord Jesus, because he did allure the people vnto hym, and withdrewe them from the obedience of the Phariseis and priestes, whiche sayed persones, because they coulde no longer defende their autozitie by honest meanes, they doe their endeauoure to mayntaine their tiranny with discettes, krayinges, wyles, traynes, threteninges and wicked conspiracies, not attendyng the peoples commoditie, as it had been fitte they should haue doen, cõsidering they professed themselfes teachers, guydes, and shepeherdes of the people, but with the peoples discommoditie sought their owne commoditie: Jesus therfoze, who had befoze tyme by many and diuerse similitudes enuited all men vnto hym, somewhyle callyng hymselfe heauenly breade, wherof he that dyd eate should lyue ternally: Some tyme nampng hymselfe liuely water, wherof whoso did drinke, should conceiue in hymselfe a spryng of water that would gushe out and runne into euerlasting lyfe: some tyme the light of the worlde that lightneth all mennes mindes: an other time the sonne and ambassadour of God the father, on whom he that did beleue should obtaine eternall saluacion: In this place he doeth the same thyng by an other parable, entendyng that that thyng should more depely settle in al mennes myndes, which is the chiefe and head poynte of mannes whole saluacion, that is to witte, that no manne can be a directour oz shepeherde of people, vnles hymselfe be firste a shepe of Christe, that true shepeherde of all the shepe that are to be placed on the right hande in the last daye. But surely he is not Christes shepe, that is not a membze of Christe: and he is no membze of Christe that doeth preferre this worlde oz his owne honour befoze Christes glozy. But the Phariseis, because they would be shepeherdes without Christe, they were therfoze robbers and theues and no shepeherdes though they chalenged as due to themselfes, the name, the hye looke, and solemne grauitie of a shepeherde. Jesus therfoze noting them, sayeth: one thyng I assure you of, whosoeuer entereth into the shepefold, not by the dooze, but entereth with foze an other waye, as eyther by climyng ouer the enclosures, oz by diggyng through the walles, the same is no shepeherd, but a thefe, & a murtherer. A thefe to catche somewhat by fraude and stealth, a murtherer to kill by violence. But whoso entereth in by the dooze, because he deuiseth no guile against the shepe, he is a shepeherde: & to him hauing minde to entre in by the dooze, shall he open the dooze, whiche onely hath the right to let in. Though the shepe be a feardeat the vnknowen voyce of the thefe and murtherer, yet doe they acknowledge and heare this mannes voyce: because it is the true shepeherdes voyce. For albeit the shepe be a seely simple beast, and dependeth of the ayde of other,

yet shepe

yet the shepe doe knowe the voyce of the shepeherde, of whom they perceyue re-
lefe: and they quake for feare at the voyce of wulfes, by whom they be put
in feare of death. Therfore the shepeherde goyng into the shepefolde by the
doore, maketh not the shepe afearde, but is well inough knowen, and on his
behalfe knoweth his shepe, so that he can also name euery one of them, and
they beyng called doe obey his voyce. For they be called to theyr foode and
meate, and not to the flesshe shambles to be killed. And they be called with a
frendely and with a knowen voyce: they be not thruste out with violence: and
the shepeherde conducteth them, beyng redy and towardes at his call, to pa-
stures: and when they be once brought out of the folde (wherin they were en-
closed) and are come abrode into the common fieldes, leste they should runne
astray, the true and knowen shepeherde goeth before his flocke: and ỹ flocke
folowieth him. For he goeth not all hufht and dumme before them, but exhor-
nes entiseth them to folowe hym: and calleth the shepe backe againe in case
they be wandered and strayed aside. And they knowe theyr shepeherdes
voice, and therat come into order. But they doe not folowe the shepeherde of
an other flocke: but loeth him, and flie from him as vnknowen, because they
knowe no nother shepeherdes voice but their owne.

The texte. This prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were whiche he spake vnto them. Then sayed Jesus vnto them againe: Verely verely I saye vnto you: I am the doore, of the shepe: all (euen as many as came before me) are theues and murtherers, but the shepe dyd not heare them: I am the doore, by me yf any man entre in, he shall be safe and shall goe in and out, and finde pasture.

With this parable our Lorde Jesus did sore reproue the Pharisees, the Scribes, the priestes, and headmen of the people, whiche had indignacion and disdained that there should be so many whiche had leauer cleaue vnto Jesus than to them that toke themselfes to be the guides of the people. Moreouer they that were very swyne and goates, gaue eare to those mens voyces. But they that were truely shepe, without fraude, simple, and that doeth no harme, did knowlage the voyce of the Lorde Jesus: who was the true shepeherde to whom the father beyng porter, opened the doore, that he might lede his obedient shepe into the pastures of euerlastyng lyfe. But for somuch as the Pharisees did not vnderstand what this parable ment, Jesus did vouchesafe to make playne the thynges whiche he had spoken darkely, for two skilles, thone, to make them more attētiue, the other, that the matter whiche he vttered by a parable, myght take roote deper in theyr hertes that heard him, he sayeth vnto them: I doe affirme vnto you a moste true thyng. I am the very doore wherof I haue spoken, by which doore the shepe ỹ will be saued must goe in & out. By this doore it behoueth him to goe in, that will entre to the office of a shepeherd, & exercise that function, for it is not ynough, at all aduentures (not regarding what waye) to haue entred forceably with-
in the limites, enclosure, & shepefolde of ỹ churche. It is not sufficiēt to haue attained the name & dignitie of a shepeherde, not forcing howe. Howe many soeuer hath been such, that by euil meanes haue rashely runne into the shepe-
folde of Gods people, not of any minde to feede, but to spoyle, because they haue not entred by me that am ỹ doore, they be no shepeherdes, but theues & murderers, for asmuch as they be gredy of lucre, & in crueltie rigorous & ve-
ry tirauntes. But yet those swine & goates that loue this worlde, haue geuen

eare

eare to all these manier of voyces. But shepe limited and p;edestinate to the pastures of eternall life. and that are desirous of foode of the gospell, haue not heard the voyce of these, no; knowen in them any gospellers voyce, because they were not true shepeherdes. Fo; their voyce soundeth nothyng shepeheardlyke. But moze lyke the voyce of a robber, and of a rauenous woulfe. I am (I tell you) the doze. There is no healthfull entryng into the churche and kingdō of heauen but by me, whether thou wilt be shepeherde o; shepe. If any entre in by me, he shall attain eternall health: and shalbe without all daunger of theues and murderers, but through this shepeheard shall go into the shepefolde safe, and take the fruicion of the blessed quietnes of contemplacion, and shall again go out into the pastures, to p;actise and put in u;e the office of charitie. And there shal no where lacke pastures, but in all places shall be matter to do good vpon, to the intente he maye bothe p;ofit other, and he hymselfe through good dedes repayze home agayne to the shepefolde moze fatter and better likyng. Thus now ye haue one token, wherby ye maye discerne a shepe from a goate, a true shepeherde from a falle. He that beleueth not on me, & yet maketh himself a shepeheard of the people, of him ought men to beware. And his voice shal thā disclose what manier one he is, if his woo;des haue no taste of Goddes glo;ye, if they sauoure not of the peoples health: but of his owne p;aise, of gaine, of wo;ldly subtiltie, and of tiranny: let the shepe take hede to themselues and beware of him: fo; he is a theke and a murtherer, he is no shepeheard. And he is the moze daungerous, because he faineth himselfe to be a shepeheard. And in case the voyce be not a sufficient p;oke, take hede to they; dedes.

A theke cummeth not but fo; to steale, kyll and to destroye: I am come that they might haue lyke, and that they might haue it moze aboundauntly. I am the good shepeherde. A good shepeherde geueth his like fo; his shepe, an hired seruaunt, and he whiche is not the shepeherd (neither the shepe are his owne) seeth the woulfe comming and leaueth the shepe, and flieth, and the woulfe catcheth and scattereth the shepe. The hired seruaunte flyeth, because he is an hyred seruaunte, and careth not fo; the shepe. I am the good shepeheard, and know my shepe, and am knowen of myne. The texte.

The theke cummeth fo; none other purpose but to steale, and to get himselfe vile and filthy gaine of the harmes of an other mans flocke. The murderer cūmeth not but to wo;ry and destroye, and to p;actise tirāny vpon the flocke, vnto the whiche to haue dooen good, had been his parte and duetie. The; wayes therefo;e it shalbe lefull to decerne the true shepeheard from the theke o; p;aye-catcher: If he entre not in by the doo;e, that is to saye, yf he dooe not acknowlage me by whome onely there is hope of eternall healthe: If he speake not those thynges whiche agreeth with the doctrine of God: thy;dely if his intente be directed any other waye than to those thynges that appartayne to Goddes glo;y, and saluacion of the people. If none of these faultes can be found in me, but if rather the father of heauen haue opened the doo;e, if I speake those thinges whiche acco;deth with the meanyng of the lawe, & whiche are agreable to the will of the father of heauen, yf I doe no where hunte fo; lucre o; mine owne p;ayse, but obeying my fathers pleasure, thirst after nothyng els but al folkes health, than vnderstande ye that I am the true shepeheard, and acknowlage ye my founder, my voyce, my delyze and study. I am the good shepeheard.

They that auaunt themselues to be shepeheardes, goe aboute this, verely euen to get themselues commoditie of yout discommodities, who than fare best whan the flocke fareth wurst. I that haue entred in by the doo;e, came fo; none

none other thing, but that the diseased shepe should bee healed, the dead should liue, and the quicke shoulde be fatted with all kynde of vertues. He is taken for a good shepehearde which liueth in dede of the reuenewes and yearely profites that come of his shepe, whiche purloyneth nothyng, or nothyng deuoureth. But an euangelicall shepehearde ferre passeth this vpright dealyng. For he doeth not onely not spoyle as the theefe doeth, not onelye not teare in pieces as the praie catcher doeth, but also bestoweth his owne life for to defend his shepe, so farre of it is that he would for any gayne sake, hurt the flocke that he is put in trust withal, or lose that which he hath taken in hand to kepe. Therfore the other sort, that braggue vpon theyr beyng shepherdes, are woulfes & no shepeherdes. But if ye demaunde an exaumple, and a profe of a good shepherde, it is I that am a good shepherde, whiche do not onely my selfe not seke my commoditie of the flockes harme, but I also dooe freely geue of myne own goodes, yea and my lyfe too, to resiste theim that come againste the flocke, to endammage or greue it. I dooe that for my shepe, that one frende will not doe for a nother. He cannot be a shepherde vnlesse he be pure from all singular profite and priuate commoditie, except also he set euen his owne life at naught, whan at any time the flocke standeth in ieopardy. For ther be many thinges that make incursion against the health of the flocke. Therfore he that is a true shephearde, and in his herte careth for the flocke for none other skill, but because he loueth the flocke, redy to do his commaundemente that gaue him that flocke to be kepte safe, and not to be nye shorne, spoyled, slayn, or worried, he defendeth the health of his shepe, euen with the losse of his owne lyfe.

But contrary, he that is an hierelinge, & hath taken the ouersight of the flocke for his owne aduauntage, yet although he doe rightlye gouerne, and rule the flocke whiles al thinges be caulme and quiet, yet if there hange any ieopardye of life thereupon, that is to wete, if he see the woulfe preasse vpon him furyously, he betrayeth the shepe, and leaueth the flocke to the woulfe to be scattered abrode, and so pece meale to be worried, and saueth his owne lyfe by runnyng awaie. And what is the cause? Nothing els but because he is an hired seruaũt, and no shepeherd. True charitie hath no respecte to the rewarde. Whereas consideracion of the reward hath place, there is either no charitie, or vnperfite charitie. And if there be any duetie doen, it is not doen with that good wyll that a true shepehearde would dooe it with all. But where the thyng moste requireth the very naturall shepehearde, there thã is ỹ flocke deceitfully betrayed, whiles the hired shepeherde runneth awaye. And why is that? Because, when that he hath considered the matter after worldly iudgement, he counteth it better that an other mans flocke do perishe, than himselfe to come in perill of life. And yet is this maner of men some deale better than they, whiche playe the woulfes themselues against the flocke, vnder the false title of shepeheardes. For there be they, whiche in tyme of prosperitie doeth right faythfully take hede to theyr flocke, but yet when there is a great daunger, they leaue traiterously the flocke to the woulf to be disperpled abrode and torne in pieces: for he fantasieth thus: In case thei go to wracke, what than? I haue no losse therby. My wage is safe, and though I lose some deale therof, I had rather lose it, than to cope and fight with the woulfe, for another mannes cattell. There shal another flocke be found out, whiche I shall bee hyred to haue the ouersight of: thoughe the maister of this flocke loose it.

Neyther

Neyther doeth the death of the flocke greue the hyred mans mynd. So it happeneth that both the owner hath losse of that thing which he entierely loueth, and the flocke cummeth to destruccion, whiche mighte haue bene saued. It is therfore no meruayl, though euangelike shepe knew not the voyce of such like shepeherdes. The shepe be not in faute, but the lewde shepherdes are to blame. Nor it is not to be disdained at, if they whome my father so draweth, do folow me, forsakyng the hyred shepherdes that are but very theues and murderers. For they feele and perceiue that I am all maner of wayes a good shepeherde, euen to spend my lyfe therfore. I know my shepe cõmitted to me of my father, al whose goodes are mine: and on the other syde, the shepe that are drawen by the inspiracion of the father, acknowlageth their shepeherd, loueth him, and foloweth hym, knowing right well that there is no hope of saluacion but by me.

The texte. As my father knoweth me, euen so know I also my father, and I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, & they shal heare my voice, and there shal be one folde and one shepeherd. Therfore doeth my father loue me, because I put my life from me, that I might take it againe. No man taketh it from me, but I put it away of my self: I haue power to put it from me, and I haue power to take it againe: this commaundement haue I receiued of my father.

The father knoweth me as his owne naturall sonne, obeying his will in all thynges: and agayne I know the father, who desyreth, that all menne shoulde be saued. At his commaundemẽt I bestowe my life for the saferie of my shepe whiche he hathe geuen me to haue them saued: nor any thyng wyll I so doe, that this worlde (while I am the shepherd) shall haue power to harme them, nor yet the prince of this world the deuil: but to kepe my shepe whol and sound, I will geue my selfe to death, by that meanes to abate the woulfes violence: and to deliuer my obedient shepe out of his chawes.

Nor it doeth not fully content the fathers will and my charitie, if I should saue these shepe alone, whiche beyng of the people of Israell, he hath geuen to me to be saued first, but my cure reacheth further than so. There bee also in other nacions shepe scattered and in daungier of snares, of woulfes, theues, and murderers: neyther will I rest vntil I bring these also into the common shepefold. And although they heare not the voice of Moses, or of the prophetes, yet shal they knowe and geue eare to my voyce, I meane suche as be ordayned to saluacion. For the countrey dooeth not exclude from saluacion. Whosoeuer heareth the voyce of the sonne of God, (who is the very true shepeherd) shalbe saued. Hitherto the flocke of God hath bene scattered through the multitude of false shepeherdes. All doeth promise saluacion, and euery one hath his voyce, and one calleth this waye and an other the other waye. In the meane whyle, the flocke being destitute, is scattered here and there, and dyuers wayes perisheth. But so soone as they shall heare me, all they wyll knowe the voyce of the true shepeherde, and they shall come together out of all partes of the worlde. And so shall be made one folde of all, and no moe shepeherdes but one. He that is without this folde cannot be saued. He that dooethe not acknowlage thys shepeherd, shal goe to perdicion. But lest that should happen through my fault, I so throughly play the good shepeherde, that I lose my lyfe clerely. There is no decay in my father, thoughe all thyng that be create doe perysche, for he hath nede of nothing, but of mere charitie towardes mankynde, he sente hys sonne to saue all menne if it coulde be. And because I am of the same mynde that my

I geue my life for the shepe. &c.

father is of, therfore he doeth dearely loue me, as hys owne sonne, and no hired manne, because of myne owne good will I bestowe my lyfe for the healthe of my fathers flocke, it is so muche more vnlyke that I would, to hurt the flocke withal, seke out myne owne cõmoditie. Amongest men it is a great loue, if one when there is ieopardie towardes and daungier imminente, doeth not priuely steale awaye. I doe more, who with a free good will, geue my selfe to deathe. There be that lyeth in wayte to haue my lyfe, well, theyr malice could not preuaile agaynste me, excepte I were determyned of myne owne free will, to dye for the saluaciõ of mine. These folke of truth are in mind to murther, yet could they not kyl me vnlesse I would my selfe. Therfore they shal not take from me my life, but I will willyngly yelde it vp to redeme my shepe w̃ my death to euerlasting lyfe. Doe not beleue that I shall willingly geue my selfe vnto death, except I take agayn that willingly left lyfe, euen of myn owon power, when I will. Herein consisteth the prayse of a true shepeherde, that of hys free will he offereth himselfe to death for the flockes helth, when it lieth in his owne power to eschew death if he list. No mans power could take my lyfe from me against my wil, but I geue it willingly for the flockes saluacyon. Other dye when as they would not, & being dead they reuiue not. And though a mã may wickedly kill himselfe, yet cannot he reuiue hys bodye agayne, with the lyfe that is once gone. I haue power to doe both, to sende foorth thislyfe out of the bodye, and to call agayn the same into the very selfe sayd body. In case it seme a thyng incredible vnto you, that any manne shoulde willingly redeme an other mannes lyfe with his owne death, no more to say, but it is so thought to my father that sente me into this worlde, by this waye to worke the feate of mannes saluacion. I willingly and gladly doe obey his commaundement, whose wil and mine are all one, and who hath geuen me power to perfourme my will.

I put my life frõ me ỹ I might take it againe.

The texte. There was a dissencion therfore agayne among the Iewes for these sayinges, and many of them sayd: He hath a deuil and is madde, why heare ye him? Other sayd: these are not the wordes of him that hath the deuil. Can the deuil ope the eyes of the blind. And it was at Ierusalē the feast of the dedicacion, and it was winter. And Iesus walked in the temple, euen in Salomons porche. Than came the Iewes rounde about him, and sayde vnto him: How long doest thou make vs doubt? If thou be Christ tell vs playnly.

When Iesus had tolde a long tale of these thinges that were straunge, vnheard of and far aboue the common capacitie of most men, there fel a newe iar in opinions among the people: for some sayde that whiche they had alreadi many tymes sayed, whensoeuer he disclosed theyr secrete conspiracies, or if he spake or did any thyng aboue the power of manne: he hath the deuyll (saye they) and is madde. For the wordes whiche he speaketh, lacke common sence. What pleasure is it to heare this felowe. Againe some folke els sayde: these be no suche mans wordes, as is in the deuils daunger. For his woordes, smelleth of the power of God, specially for as muche as his deedes be agreable to his wordes. As his wordes be, suche be his dedes. He speaketh thinges farre passing mans wit, but the same doth thinges, which far excede mans power. Can a mad man, and he that is possessed with a deuil open blinde mens iyes. It is ỹ propertie of deuils to put out ones iyes that seeth, but to geue syght to him that is borne blind, cummeth of the power of God. For asmuche than

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as it is euident that that thyng is doen by hym, hys talke cannot procede of a noysome deuil, whose dedes appereth playne to come from a beneficiall God. The Lorde Jesus maketh no aunswere to thys altercacyon, teachyng vs by the way, that the wieked are not alway to be striuen with in wordes: and that by dedes it is rather to bee declared what we can dooe, than by woordes: and sumtimes place is to bee geuen to the furie of the ciuil sorte, nor the moderate temperaunce of the ghospell, is at any tyme to bee forgotten. After all thys the feastful daye ministred newe matter to sette in hande and dispute with hym agayne. That solemne feaste was than, whiche they call the dedicacyon of the temple, for because the temple was reedefyed and repayred after the exile that was made at Hierusalem by the Persians. Neyther was Jesus absent at this feasteful daye, a newe maker of the law, and of a new temple, that is to say, the churche, chefe deuyser and maister of the woorkes. And it was winter: A full very mete tyme for theyr myndes, whiche throughe loue of the colde lawe, dyd not burne in the loue of the ghospell. Therfore Jesus was not nowe in the inner parte of the temple, but walked in the porche which ioyneth to the temple, that is called Salomons temple, to the intent that the very place shoulde declare that peacemaker to be presente, whiche shoulde reconcyle all thynges in heauen and earth. There walked truely the aucthor of the lawe of the ghospel, Moses lawe being nowe at a poynte to cease. The Jewes therefore, leste he should escape theyr handes, came rounde about him, whyle he was walkyng there, sore moued with many of his sayinges and dooynges: neyther dyd they well agree among themselues, some maliciously fynding faulte with al thing, some gathering of hys dedes and woordes, a certain thyng to be honored in him aboue mannes power, And they set vpon hym with these woordes: Howe long wilt thou kepe vs in a doubtful mynde, and therwith sette the people on a rore? If thou bee that verye Messias, whome we looke for, tell it vs openly without all colour. *If thou bee Christ, tel vs playnly.*

The texte.

Jesus aunswered them: I tolde you, and ye beleue not. The workes that I doe in my fathers name, they beare witnes of me, but ye beleue not because ye are not of my shepe, as I sayd vnto you. My shepe heare my voyce, and I know them, and they folow me, and I geue vnto them eternal life, and they shal neuer perishe, neyther shal any man pluche them out of my hande. My father whiche gaue them me, is greatter than all, and no man is able to take them out of my fathers hande. I and my father are one.

But although Jesus was not ignoraunt that they dyd demaunde of a peruerse mynde this thing, whiche they had both oftentymes hearde, and myght also haue perceiued the same by his doinges, yet he maketh them a gentle aunswere, more desyrous to enstruct them, then to angre them. What nedeth it me (sayth he) so often to speake of my selfe, and tell who I am, namely forasmuch as if I doe openly testifie the trueth, ye call the recorde therof arrogancie. I haue already tolde you (if ye woulde beleue me) who I am: Yea though ye dooe not credite my woordes, yet ye cannot be ignoraunt of the thyng whyche ye desyre to knowe of me.

There is no surer profe than dedes: ye see my doynges, which your selues doe witnesse I doe at my fathers will and not the deuilles, as some doe misreporte. If my actes be worthie to bee imputed to God, beleue that I am sente of God. But ye dooe neyther beleue my dedes nor my woordes: whereof I am not the cause, but your owne corrupte and suspicious mynde. They that meane well and playnelye and bee not polluted with the naughtynesse of thys worlde, beleue my woordes, and lyke good shepe knowe the voyce of

a good shepeherd: and semblably I knowlage them for my shepe, though after the worlde they be poore sely thinges. But ye therfore doe not knowledge my voyce, because ye are not of the number of my shepe, whose simplicitie is lightely taughte, when as youre myndes be swollen with ambicion, leuened with malice, with enuie corrupted, infected with couetousnes, and with sundrie affeccions of this worlde defyled, from whiche vices, if ye would purge your minde, verely euen you also should heare my voice: neither should you so doe without benefit. For first of al, ye should therby auoide death, which hangeth ouer all rebels agaynst the sonne of God: moreouer ye shall obteyne therby euerlasting life. For of trueth, those my shepe (how simple and vnlerned soeuer they be after the iudgement of the worlde) as long as they doe knowleage me the shepeherde, and all the while they folow me as gyde, dooe through my liberalitie, get euerlasting life: when as other that are taken in the worlde for men of great felicitie, goe to euerlastyng death. They be symple shepe, harmelesse, weake, lacking all worldely succour. The world riseth against these with all engiens and force. But the aduersarye shall not haue so greate power, that he shall be hable to take them out of my handes. The world hath auctoritie of phariseis, dignitie of priestes, it hath armed kynges, hye magistrates, iudges, places of iudgement, prisones, cheines, roddes, axes, broddes to pricke with, exile, deathes, & whatsoeuer is wont to bring feare, yea euen to stedfast myndes. On the other syde, it hath riches, pleasures, dignities, honours, and whatsoeuer is wont to corrupt most vncorrupt myndes. The world vseth all these engines to plucke my shepe out of my handes, but I beeyng theyr protector & gouernour, no man shall be hable to take them awaye from me. What thyng soeuer the worlde shal goe about, the same shall be commodiouse to the shepe, and turne to my fathers glorye. We will not fyght agayne with weapons, or with poyson, we will not counter with them and geue rebuke for rebuke, but without suche defence, we shall yet by a new way, haue the victorye.

My father &c. is greater than al. &c.

That defence alone, whiche my father hath geuen me to defende my shepe withall, is greater and of more force than all the wepons, wherewithall the world shal ryse agaynst me and myne. Neyther will my father forsake me, nor I my shepe. The same thyng that lyeth in me to doe, lyeth also in my father to doe. And because there is no power of the world that can force any thing out of his handes, whiche can dooe all thynges with a nodde, neyther can any thyng pull that out of my handes, which he hath taken me to kepe: As there is an exact companionship of power betweene my father and me: so there is a full consent of will. We be throughly one, all one in power, all one in will and mill.

The texte. Then the Iewes agayn toke vp stones to stone him withal. Iesus aunswered them: many good workes haue I shewed you from my father, for which of them doe ye stone me? The Iewes aunswered him saying: For thy good woorkes sake we stone thee not, but for thy blasphemie, and because that thou being a man, makest thy selfe God.

The Iewes being sore moued with these sayinges, not content with so often namyng hys father, by whose defence he promised so great thynges, tooke vp stones again to stone Iesus. But yet no mā set vpō him, because his time was not as yet come, in whiche he had determined to dye for the saluacyon of mankynde, but he assayeth to assuage & mitigate theyr furie with gentle woordes. The people are accustomed to take vp stones in theyr handes (sayth he) and so openly to punishe euil doers, and common malefactours. I haue doen nought

els but bestowed benefites on you of my fathers liberalitie: I haue better enstruct them that erred; I haue comforted them that were in affliccion, I haue fedde ỹ hungrie, I haue restored the one handed to both, I haue made cleane the lepprouse, I haue healed the sicke, I haue driuen away deuils from menne, I haue set them on fote that were diseased of the palsey, and such as had their sinowes shrounken, I haue put awaye feuers, and all diseases and maladies, I haue called the dead to lyfe agayn, & the whole power and auctoritie which my father hath geuē me, hath bene bestowed to succour you, & it hath bene frely employed to your cōmoditie. In al these thinges now which is ỹ one thing that ye thinke worthy stoning? If he that is good and liberall be stoned, what is to be doen to naughtie folke, & to them that be harmful? The Iewes being brought in conclusion to this poynte, that eyther they muste bring furthe some faulte agaynste hym, or elles acknowlage theyr owne folye, leste they shoulde haue no pretext to hyde theyr furie withall: we (say they) are not wont to stone any man for his good woorkes sake, but we count thee woorthy to bee stoned for an horrible crime, of all other moste greate, euen blasphemye: And in thys thyng we folowe the auctoritie of the lawe, which commaundeth such should be ouerthrowen with stones. Who can suffer any longer, that thou being a man, makest thy selfe God, hauyng eftsones god thy father in thy mouthe, as though we al were not the children of god, and as though thou were by some newe and peculiar waye, Gods sonne, that thou and thy father may be parteners in all thynges? Is not this to take a certayn godhead vpon thee? But forasmuche as there is but one God, what manne soeuer (therefore) taketh vpon him to be felow with god in power, is iniurious to Gods maiestie, & a rebel.

Iesus aunswered them is it not written in your law, I sayd ye are Gods? If ye cal the Gods, vnto whome the worde of God was spoken (and the scripture cannot be broken cō- The texte.
cerning him, whome the father hath sanctified, and sent vnto the worlde) doe ye say that I blaspheme, because I sayd, I am the sonne of god? If I do not the woorkes of my father beleue me not: but if I doe, and if ye beleue not me, beleue the woorkes: that ye may knowe and beleue that the father is in me, and I in him.

The Lorde Iesus dooeth with suche moderacion make aunswere vnto thys faulte which was layed to his charge, that he clearelye auoyded from him the sinne of blasphemie, and that also he did not, with any terrible woordes more engreue theyr frowardnes, and yet he did with great sobrietie defend that his due, whiche he ought not to denye, because he woulde not haue it vnknowen to vs: You (sayth he) lay blasphemie to my charge because I name God to be my father. Is there not a greatter thing than that writtē in your lawe, euen in the Psalmes? I haue sayd ye are al gods, & sonnes of him that is hie. If god himselfe geue prayse of the dignitie of his name to them, vnto whome the woorde of God was spoken not onely calling them the children of God, but gods too, and yet was not the maiestie of one god harmed, nor that thing can be vntrue whiche is declared in holye scripture, howe can ye stretche to me the faulte of blasphemie, that doe say, I am the sonne of God, whome the father hath only sanctified & sent vnto the world, that by the sonne al should obteine holynesse? If cōmunication had betwene God and man, make of men gods, and the children of God, is it not a thing to be borne with, if I say that I am gods sonne,

whiche am the woorde of God it selfe, and who was with god before I came into the worlde, and am he that hath coumpany with him in all thinges. It is no presumpteouse thyng that I take vpon me in my woordes, a thyng verely that beseemeth many other, by the auctoritie of scripture. But it were more conuenient to iudge by the selfe dedes, what name I ought to haue.

If my dedes dooe not proue me to be aboue a man, if they haue not the proofe of godly power, beleue not that I am the sonne of God, and that God & I agree throughly in al poyntes. But if ye see God the father shew furth his power in me, though algates ye will geue no faithe to my woordes, yet at least beleue the dedes that ye see with your eyes, and take me for arrogant if I doe not perfourme more in dedes, than I take vpon me in woordes. If ye would consider those thinges with pure simple mindes, it should come to passe that ye would geue fayth to my woordes too, and doubte no more, but that the father is in me, and I in the father, that bothe we, the one and the other, are sociate & adherent together naturally & vnseparably, whiles he worketh by me, whatsoeuer he will, and I doe no where swarue or alter from his exaumple & commaundemente: In so muche that he whiche beleueth on hym, beleueth on me, and whosoeuer speaketh agaynst hym, speaketh agaynst me.

The texte. Agayn they went about to take him, and he escaped out of theyr handes, and went away agayn beyond Iordane into the place where Iohn before had baptised, & there he abode. And many resorted vnto him, and sayde: Iohn did no miracle, but all thinges that Iohn spake of this man, were true. And many beleued on him there.

When the Iewes had heard these sayinges, being therwith more an angred, wherwith in dede they ought to haue bene reformed, they goe about to lay handes on hym, and so to accomplishe that thyng whiche they had already often attempted in vayne. But Iesus escaped oute of theyr handes, declaryng thereby, that he was wel willyng to suffer, when time should come. Therfore when Iesus had taught there sufficientlye, he geueth place for a tyme to theyr vncurable fury, and wēt ouer again beyond Iordane, to the very place where Iohn begun first to baptise, (for as we haue sayd, he afterward chaunged his place, and baptised at the water of Sichem.) Here now Iesus abode in the deserte, as one that had lothed or extremely hated the sinnefull wickednes of the cities. And many came also thither vnto him, out of places ẏ ioyned nye thereto, whose myndes the fame that was bruted of Iesus, the sermons and miracles ẏ were heard and seue, did inflame. And of truth, the very place brought them furthwith in mynde to compare Iesus, who had already shewed some tryall & proofe of himselfe, wᵗ Iohn, whome they had knowen before. And whā they remembred that Iohn had bene in highe auctoritie, and yet had dooen no thing els but preached the baptisme of penaunce, and without dooyng anye miracles had gotten himselfe so greate estimacyon among the multitude, that he was thought to be Christ: And on the other side, when Iesus had by shewing furth so many miracles, declared a power greater then mans strengthe, ẏ he had so often put the Scribes and Pharisees to silēce, with his prudent and pithithie aunswers: Finally, that Iohn himselfe had so often testifyed so highly of Iesus, confessing openly that himselfe was not worthie to louse the latchet

of

of his shoe: The Jewes (I say) consideryng all these thinges, had thys saying among themselues. John (say they) when as he wroughte no miracle, was in credite with the Jewes. Much more therfore ought faith to be geuen to this man, that with so wōderful seldome sene miracles, gathereth or winneth faith to his wordes. And albeit Johns recorde of this man were heretofore litle beleued, yet now the matter selfe declareth that his recorde was true, for so much as this saide Jesus hath accomplished mo thinges than John promised of the mans behalfe. And so now therfore, partely for Johns relacions sake, (whose reporte had no slender auctoritie among the Jewes,) partly through his own wordes that were ful of godly wisedome, and partly for his dedes sake which did beare witnes of his diuyne power, many beleued that Jesus was verye Messias, whiles yet the Pharisees, the Scribes, and the Priestes, did styl continue and persiste in theyr frowarde malyce.

¶ The xi. Chapter.

A certayn man was sicke named Lazarus of Bethania, the towne of Mary. and her sister Martha: It was that Marie which anointed Jesus with oyntment, and wiped his fete with her heare, whose brother Lazarus was sicke. Therfore his sisters sent vnto him, saying: Lord beholde, he whome thou louest is sicke. Whan Jesus hearde that, he sayde: this infirmitie is not vnto deathe, but for the prayse of God, that the sonne of God might bee praysed by reason of it. The texte.

And furthwith occasion is offered, whereby Christes glory and his fathers shoulde highly be renowmed, & withal the malice of the pharisees should be prouoked to murther. For while he made his abode at Jordane, it chaūced that a certain mā called Lazarus, lay sicke in the towne Bethania. This was both the sicke mās and the twoe sisters Marie and Marthaes countrey. Furthermore, Mary was she, that (to ỹ notable proofe of loue towardes Jesus) with a precious oyntmente anointed his head sitting at the feast, and with her heare wiped his fete, which she had washed with teares. Wherof came a great amitie betwene the Lorde Jesus and this familie. Therfore whē Lazarus was through greuous sickenesse in perill, his sisters (trusting vpon the acquayntaunce that they had with Jesus) sendeth to shewe him of his frendes dysease, doubtyng not but that he would of his mercyfulse gētlenes towardes all folke, helpe his frende being in daunger. Behold (say they) he whome thou louest is sicke. For they thought it inough to signifie the thing to him that loued the manne, and therefore they made not further intercession. To whome Jesus made answere: this sickenes is not vnto death. God hath suffered it to fall vpon hym, that by that occasion, God and his sonne shoulde be glorifyed, with putting awaye the sickenesse by theyr godly power.

Jesus loued Martha and her sister, and Lazarus. When he hearde therfore that he was sicke, he abode two dayes still in the same place where he was: then after that, he sayde to his disciples: Let vs go into Jewrie again. His disciples sayd vnto him: Maister, ỹ Jewes lately sought to stone thee, and wilt thou goe thither agayn? Jesus answered: Are there The texte.

not twelue houres of the day? If a man walke in the day he stumbleth not: because he seeth the light of this worlde: but if a man walke in the night, he stumbleth because there is no light in him.

Iesus verely loued Martha and Mary, and their brother Lazarus too, & yet suffered he him to fall into sickenes, and also to dye: lest we shoulde thinke it an vnsemely thing, if at any tyme good folke and right holy menne bee punyshed with miseries of this worlde: god, as it were dissembling, either because so it is expedient for them ỳ suffer, or els because it so helpeth to set furth the glory of God, not that God doeth through mans harme procure hys owne glory, but that for mans sake, he is wont to turne the euels, which chaunseth vs after the lawe of mans state and condicion, or by casualtie, to our saluacyon, or to hys owne glory. He knewe right well his frendes sickenes: yea, before it was tolde him. But yet was it fit, that his disciples mindes should be prepared and made redy for the great miracle that was to come. Therfore after report was made to Iesus of his frendes disease, he did not furthwith goe thence, but taried still two dayes in that same place, verayly not neglecting the daunger of hys frendes, but looking for a more large matter to worke a miracle of, wherwithal he himselfe, who should sone after dye, might lift vp the mindes of his disciples, weake and feble as yet, to the hope of the resurrection.

But his disciples kepyng silence for feare, because he of late escaping the handes of the Iewes, was thought to be more safe in the deserte, Iesus sayd vnto them: Let vs go into Iewrie again. Whē the disciples heard Iewry named, remembryng howe vengeable and cruell the Pharisees hatred was towardes him, and how often they had taken vp stones to cast at him, how oftē they endeuored themselues to apprehende hym: the disciples (I saye) stoode in dreade not onely of their maisters harme, but also of their owne. For as yet they had not receiued the holy ghost, and bare a certayne worldely affeccion towardes Iesus, themselues lykewise through feblenes lothyng death. Therefore dissuading him from goyng agayne into Iewrie, they say: Sir haue you forgotten how that there a while agoe the Iewes would haue stoned you, vnlesse ye had secretely withdrawen youre selfe? And will you goe thither agayne puttyng your selfe in open daunger? But Iesus did coumforte their fearefulnesse by a parable, signifying that nothing is to be dredde of them that cleaue to Christ: who is the light of the worlde. For the night hath vayn feares. The daye knoweth no suche terrours. Hathe not the daye (sayeth Christe) twelue houres? The night shall not come before his tyme. In the meane tyme, whosoeuer walketh in the daye, stumbleth not: for why, the sunne maketh him to see and to eschewe stumblyng. But the sunne beeynge taken awaye, whosoeuer walketh in the night, stumbleth, because he lacketh light. I am the light of the worlde, it is right mete that you be guided by me, and folow my conductyng, and not to goe before the lighte. Be not afrayde before the tyme. So long as I geue light vnto you, there is no ieopardie. The night shall come, whē you beeing disseuered from me, shall bee troubled.

The texte. ¶ This sayd he, and after he sayd vnto them: our freande Lazarus sleapeth, but I goe to wake him out of slepe. Then sayd his disciples: Lord if he slepe he shal doe well inough.

Howbeit,

The texte. Howbeit Jesus spake of hys death, but they thought that he had spoken of the naturall slepe. Then sayd Jesus vnto the playnly: Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may beleue: neuertheles let vs goe vnto him.

When Jesus had with this saying mitigate the Apostles feare, he sheweth the cause of his goyng furth on his iourney, saying: Our frende Lazarus sleapeth, I therfore go hence to wake him. When as the disciples that were troubled with feare supposed that Jesus dyd not speake of very deathe, but of the common slepe, they aunswer: Sir if he slepe, there is no cause why you should goe thither, for slepe in sicke folke is woont to bee a token of recouery of health. The disciples wer loth to go into Jewry again, and therfore to the vttermost of theyr power, they doe auoyde the causes of going thither. But Jesus did by litle and litle prepare the myndes of his, earnestly to consyder and beholde the miracle to come. For he had therfore leauer say fyrst he was aslepe then dead, to the entente he might after the vsage of holye scripture, shewe the hope of the resurrection. For they be rather aslepe then dead, whiche rese to lyue agayne. Neyther is it so easy for any of vs to awake hym that sleapeth, as it is for the Lorde to call the dead to lyfe. Therefore the disciples not vnderstandyng the thyng that he spake of sleape, and waking out of sleape, to let them know that no hidde thyng was vnknowen to him, he sayth vnto them more playnly: Lazarus is dead, nor he added not the thing that was than more stoute to be spoken, as concerning the rayling him vp agayn. For he woulde rather that to be signifyed than expressed, and hys mynde was rather to doce the thyng, than promyse it, euery where makyng readye for vs an exaumple of modestye and temperaunce. And because he aunswered them that tolde hym his frende was sicke, that that sickenes was not deadly, but chaunced to the entente that Goddes glorye and hys sonnes also shoulde bee set furthe by it: a lyke thyng sheweth he to his disciples, saying: I am glad that I was not there while my frende was sicke and dyed, and for youre cause I reioyce, that youre truste whiche I perceyue to bee weake as yet, may bee strengthed and confirmed with a more euident miracle. For if the sicke man had mended and recouered healthe (I being present) it might haue bene thought a casualtie: in case I had at hys sisters requestes raysed hym that had bene newly dead, the Phariseis whiche fynde faulte with all thynges, mighte haue layed for them that it had bene a lacking of senses, or but a swouning, & no death, for that sumtimes happeneth in some diseases, that the bodies lying a long time in swoune, come to lyfe agayn. Now for asmuche as it is a very death in dede, there shal be a more plenteouse matter of beliefe. Therfore let vs go to him. The going thither pleased not the disciples for feare of the Jewes, which feare stacke sore in theyr myndes, and yet coulde they not improue the godly and weightie cause of that iourney.

Lazarus is dead and I am glad for your sakes, &c.

And albeit Jesus was not ignorant what thing troubled the myndes of his disciples, and though also he swaged theyr dreade by reason that he sayed he shoulde goe to Bethania and not to Hierusalem, yet neuertheless the nerenesse of the place that they feared, made also theyr timorouse myndes afrayd.

The texte. Then sayed Thomas, which is called Didimus, vnto the disciples: let vs also go that we may die with hym. Then went Jesus, and found that he had lien in his graue fower daies already. Bethanie was nye vnto Hierusalem, about fiftene furlonges of, and many of the Jewes came to Martha and Marie, to coumforte them ouer theyr brother.

The

The disciples being carefull and pensyfe, (and yet durste they not refuse to do their maisters commaundement,) Thomas whome the Grekes cal Didimus, and in Latine is named geminus (a twinne) being more timorouse than the rest, sayeth vnto his felowes: let vs also goe, (if it be certaynly thus) to dye with him, for as muche as his determinate mynde is, to bring bothe himselfe and his, into a manyfeste perill of lyfe, whereas he may so deuile that bothe shall be in saferie. Jesus than went furth with hys disciples to Bethania, & founde that Lazarus had lyen in hys graue fower dayes alreadye. Verily Bethania was about fiftene furlonges of from Hierusalem, and thereof came the disciples feare, and thereupon also arose occasion that caused the miracle haue more witnesses and lokers vpon. For the nighnes of the place caused many to come thither out of Hierusalem, euen of fauoure they beare to Marie and Martha, and of neyghbourlye duetie to coumforte them in the deathe of theyr brother. Whiche kinde of office and duetie was wont to be doen to riche folke, euen for honour sake.

The texte. Martha assone as she hearde that Jesus was cumming, went and met him: but Marie sate stil in the house. Then sayde Martha vnto Jesus: Lorde if thou hadste bene here, my brother had not dyed: neuertheles now I know that whatsoeuer thou askest of god, god will geue it the. Jesus sayeth vnto her: thy brother shall rise agayne. Martha sayeth vnto him: I knowe that he shall rise agayne in the resurrection at the last day.

Martha that diligently bestiered her, wente about all thinges with diligence: when one had tolde her that Jesus was come nyghe at hande, she with spede went out to mete hym. Marie kept still the house: Martha therefore when she was within the sight of Jesus (vpon ryght good hope that she had conceiued of her brother to be called to life again) with a doleful voice, she sayd vnto him: lord if thou hadst bene here, my brother had not bene dead, for thou couldeste soone haue healed him with a woorde. Although in dede the thing is not yet euen at this present vtterly without hope. For I know that what thyng soeuer thou askest of God, he will deny the nothing, although thou wouldest aske life in hym that is dead and buried. These sayinges were spoken of Martha with a minde that neither did vtterly despayre, nor yet fully beleue. Therfore to confirme her belieke, Jesus sayed vnto her: be of good coumforte, thy brother shal ryse agayne. Neither did this promise satisfye Marthaes minde, who (becaus she had but a sely pitreouse hope of her brothers rysing agayne) coulde not but feare the matter. She was afrayd verilye, that lyke as he aunswered the messengers, saying that the sickenes was not deathlyke, and with that doubtefull aunswere beguiled them, so was there nowe lykewise some mistery in his woordes that should disapoynt and deceiue her hope: I knowe (sayeth she) that my brother shal ryse agayne: but that shall bee in the laste daye when we shall all ryse agayne, for some Jewes, namely they that were of the Pharisseis secte, beleued that there should bee a generall resurrecyon.

The texte. Jesus sayeth vnto her: I am the resurrection and the lyfe: he that beleueth on me, yet though he were dead, yet shal he liue, and whosoeuer liueth and beleueth on me, shall neuer dye: Beleuest thou this? She sayde vnto him: Ye Lorde. I beleue that thou arte Christ the sonne of God, whiche should come into this worlde.

Jesus therefore to further the woimans affiaunce and opinion of hym, by litle and litle to greater thynges, and that he might declare himselfe to be very he,

he, that not onely could obteyn by prayer, of God, lyfe to the dead (a thing that is redde ofte to bee dooen of other holy men) but to be the very fountayne selfe and authour of lyfe, both already geuen and to bee geuen to all thynges, nor that any death is to be feared of them, that putteth theyr confidence and hope in him, forasmuche as thoughe deathe chaunce, it can nothyng hurte hym that cleaueth fast to the fountayne of all lyfe: Jesus (I saye) vpon these considerations, aunswereth Martha on thys wise: Thou beleuest Martha that with my prayers I may obtayne of my father, lyfe for thy brother whiche is deade: thou beleuest that thy brother shall bee restored to lyfe agayne (as other shall be) in the last day. Yea but thou must beleue this also: that they which shal ryse in the last daye, shall haue lyfe by me, nor that any man hath lyfe at all, but by my gifte, neyther is any restored to lyfe agayne but by me, not onely touchyng death of body, which is not muche to be feared, but as concernyng the death of the soule also, whiche is most of all to be feared. And the soule that liueth, liueth by me. And the reuiuing soule, reuiueth by me, for I am the very fountayne of resurrection and lyfe. He that cleueth to me by fayth, although he bee dead in bodye, yet shall he lyue. And take not thys saying to be onely spoken of thy brother, but generally, what man or woman soeuer hath faythful affiaūce in me, he shall not dye euerlastingly, although his body lyueles lye at rest for atyme. Martha, beleuest thou the thyng that I saye: Martha beeyng at thys tyme altogether myndeful to haue her brother reuiued againe, geueth no very apte aunswere to Jesus saying, but yet she did confesse generally how hiely she iudged of him, saying: Lorde I doe beleue. I beleue that thou arte Messias, the sonne of the liuing God, who beeing promised of the Prophetes, and many hundreth yeres looked for, art come into the worlde.

And assone as he had so sayd, she went her waye and called Marie her sister secretly, saying: The maister is come and calleth for the: assone as she heard that, she arose quickly and came vnto him. Jesus was not yet come into the towne but was in that place where martha met him. The Jewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastely, weute out and folowed her, saying: She goeth vnto the graue to wepe there. The texte.

Martha vpon these wordes being commaunded to returne home agayne, and to call her sister Marie, (her lamentable mourning already aswaged) doth nowe leaue Jesus, and goeth al chearefull and full of good hope home to her sister: and calleth her secretly out of the throng of suche as were sette rounde about her, and priuely telleth her in her eare the ioyfull thyng, saying: The maister is come and calleth for the. Assone as Marie knew that Jesus was come, and saw her sister chearefull and of good coumfort, she her selfe also conceiued some good hope, although Jesus semed to haue come alredy to late, on whome therfore they dyd not often call by messenger, because they thoughte it inoughe if he once knewe his frendes perill, committyng all other thynges to hys arbitrement. And so Marie, supposing that his cūming was not for nought, without delaye, rose vp to goe mete him before he should entre into the house. And so it was expedient for the better bestowing of that miracle ẏ was to be shewed. For litte it was that many Pharisees shoulde be present, which although they came of very duetie for priuate frendeship sake to se Marie, yet dyd they hate Jesus. These surely woulde not haue folowed Marie, in case they had knowē

how

howe that she went to mete Jesus. But therefore the Jewes that were with Marie in the house to counfort hir, when they saw that with so great hast she arose vp and wente furth of the house, they folowed hir: suspectyng that vpon a soden pangue and brunte of heuynesse, she would haue gone to the graue, and there to wepe hir belly full, to saciate her sorowful harte with teares.

The texte. Then when Marie was come where Jesus was, and sawe him, she cummeth nye vnto his feete, and sayth vnto him: Lord if thou hadst bene here, my brother had not bene dead. When Jesus therfore sawe her wepe, and the Jewes also weping which came with her, he groned in the spirit, and was troubled in himselfe, and sayd: where haue ye laid him? They sayd vnto him: Lorde come and see. And Jesus wept: then sayed the Jewes, behold how he loued him: And some of them sayde: Could not he which opened the yes of the blinde, haue made also that this man should not haue dyed.

So than Marie went furth and founde Jesus as yet vnclitred within the walles of the towne: but abode in that place where as Martha had late before met him. For he tarried there for Marie, whome he commaunded to be called to him, chosyng a place litte to worke the miracle in: because the graue was not far from that place, as the maner was than to make the dead mens sepulchres nye the hye wayes. When Marie was come thither, assone as euer she sawe Jesus (as in dede she was very woefull) she fell downe at his feete & spake weping, the same thing that hir syster had sayde: Lord (sayth she) if thou haddest bene here in due time, my brother had not bene dead, and we had bene without this miserable weping and waylyng. But Jesus, seeing Marie altogether in heuinesse, & the Jewes lykewise that folowed her, wepping withall, he dyd not reason and stande in disputacion with her, as he dyd with her sister Martha, with whome he talked aparte (the people being remoued aside) neyther dooeth he promyse any thyng, when as nowe was place and tyme to performe in dede, that whiche he had promysed Martha: but Jesus (I say) firste of al groned in the spirite, and was troubled in himself, euen to shew the truth of his manhoode, ready anon after to bryng furth a sygne of hys diuine power and Godhead. They were no fayned affections, that he was of so lothsome a mynde, and in himselfe so troubled, but there was good skill why he tooke vnto hym those moeyons of mynde, whiche came not of the infirmitie of nature, but by the consente of reason: neyther was it al one cause why other wept and why Jesus was troubled. They bewayled the death of the body of a certayn worldely and naturall affeccyon, Jesus rather misliked and lothed mennes sinnes, whereby so many soules should perysshe: he was dysquyeted throughe the inuincible dyffydence of the Jewes, who wepte for theyr frendes bodely death, when as them selues (as touchyng the soule) were subiecte to eternall deathe, and yet dyd they not wepe for themselues. Jesus desyred that all men should reuiue from this deathe, and had indignacion that hys doctryne, miracles and deathe, should be loste in many one. Therefore, after that by horribleness of spirite, and by trouble of mynde, in countenaunce, yes, and in the whole habite of his bodye, he had geuen a manifest proofe of hys manhoode (teachyng also by the waye that it behoueth not to yelde and bee subdued to suche affections, or to be called away from thynges of vertue) the turmoyle of his mind beeyng restrayned and stayed, Jesus sayde: where haue ye layed hym? not that he was ignoraunt therof, but to remoue all suspicion of disceyt from the myracle. His kinsfolkes aunswereth: Lorde, come and see.

That

That aunſwere proued that the graue was not far of. And nowe as if at the ſight of the graue his ſorow had ben renued, Jeſus wept. Groning and trou- Jeſus wept
ble went before, a token of ſorow that with force entred into hys mynde. Teares are as it were the bloud of a minde already wounded and ouercome. But theſe teares came not from a mind that was ouercome, for they were not beſtowed vpon Lazarus that was dead, but they were for vs, that we ſhould beleue him to be very man, and alſo learne how death of the ſoule is to bee pi-tied and lamented, whiche yet men doe not in ſuche ſorte abhorre and bewaile. But the Jewes ſuppoſing that Jeſus was in ſuche moode for nought elles, but for the death of hys frende, with whome he was acquaynted, behold (ſay they) how enterely he loued Lazarus, for whom being dead he wepeth in ſuch ſort, and yet were they nothing of kinne. And ſome there were that would haue layed to his charge and rebuke, his teares, wherwith he teſtifyed no meane or common loue towardes Lazarus, ſayng: Dyd not thys felowe of late geue ſight to the blinde beggar w whō he had no acquaintaunce? Why than made he not that his great frende ſhould not die? In caſe he had no wil to doe it, why dooeth he nowe ſignifye with teares, loue that cummeth out of ſeaſon? If he could not doe the thing that is more eaſie to be doē, how did he that feat which is of more difficultie to be dooen? The phiſicion manye tymes ſaueth the ſicke mans lyfe. There was neuer mā before gaue ſight to him ẏ was borne blind.

¶ Jeſus therfore againe groned in himſelfe, and came to the graue: It was a caue and a ſtone was layed on it. Jeſus ſayed, take ye away the ſtone. Martha the ſiſter of him that was dead ſaid, vnto him: Lord, by this time he ſtinketh, for he hath bene dead fower daies. Jeſus ſayth vnto her: Sayed I not vnto thee, that if thou didſt beleue thou ſhouldeſt ſe the glory of God? Then they toke away the ſtone from the place where he that had bene dead, was layed. The texte.

But Jeſus nowe being nye to the graue, to declare playnly how horrible is the ſtate of a manne that hath alreadye lyen long in ſynne, and with howe great repentaunce, howe many teares are nedeful, that throughe Gods mercy he may penitentely returne to the lyfe of innocencie, dyd grone agayne, and fared euill with hymſelfe, exemplyfying in hymſelfe verely the thyng whiche ought to be exhibite in vs if we will eſtſones repente vs of the euilles and re-turne from the ſame, wherin we haue long tyme nuſſeled our ſelues. Nowe than they were come to the graue. It was verelye a caue, whoſe mouthe was cloſed with a ſtone layed vpon it. And that made much to the belieſe of the mi-racle, and to exclude the ſuſpicyon of inchauntment and deluſion, and bet auſe the belieſe therof ſhould be more certayne and ſure if the thyng were doone by the handes of hys frendes, and not with Jeſus owne handes or hys diſciples (for thoſe frendes ſuſpect no fraude or illuſion,) Jeſus than turned him to the and ſayed, take awaye the ſtone. The playne meanyng of Martha, ſiſter to the dead man, did alſo let furth a made a more certenty of the miracle. For ſhe now forgetting what Jeſus had promiſed her, did through the wepyng and heui-neſſe that ſhe ſawe Jeſus in, come agayne into her olde mynde and affectyon, and conceiued almoſt a certayn diffidence. Verely ſhe feared leſt (the ſtone beeyng taken awaye) the ſtyncke of the deade bodye ſhoulde offende theyr noſes that ſtode by, not conſidering that he which in the general reſurrection ſhould rayſe all mens bodies already many hundreth yeres before turned into duſte,

coulde

coulde rayse a dead bodye euen newlye putrifyed: She (I tell you) thus thynking, sayd: Lord, by this tyme he stinketh. For he hath bene dead fower dayes. Iesus therefore did with a litle rebuke, stirre vp the vnconstaunt, and wauering womans fayth, saying: hast thou forgotten how I tolde thee euen now, that if thou diddest beleue, it shoulde come to passe that by thy brothers death god should be glorifyed? All they therefore depending and staying in the expectation, and vpon hope of a newe woonderfull miracle, the stone by the Lorde Iesus commaundement was remoued.

The texte. ¶ And Iesus lift vp his eyes and sayed: Father I thanke thee, that thou hast heard me. Howbeit I know that thou hearest me alwayes, but because of the people which stand by I sayde it, that they may beleue that thou hast sent me: and when he thus had spoken, he cryed with a loude voyce: Lazarus come furth. And he that was dead came furth bounde hande and foote with graue clothes, and his face was bound with a napkin. Iesus sayd vnto them: Loose him and let him go.

And furthwith all theyr myndes and eyes pawsing as men in doubte, our Lord Iesus lifting vp his eyes, to teache vs therby ỳ whatsoeuer great thing we dooe, we ought to referre it to God as authour thereof, and withall, to declare vnto the standers by, that himselfe should by goddes power doe it, what thing so euer he should doe, saide: father, I thanke the because thou hast heard my desyre, not because that it is an vncouth or a timeduring thing to me: for I know we that forasmuche as thy will and myne is all one, thou dooeste alwaye heare me if I aske any thing of the. For neither do I wil any thing ỳ thou willest not, but thys prayer I make because of the people that stande by: to thentent that whē they haue sene the miracle, they may beleue that I doe al thinges in earth after thy will, and that also I am sent into the worlde to set furthe the glory of thy name amongest men. When he had spoken thus to hys father, he calleth out the dead man by name, saying: Lazarus come furth. He could euen with a worke alone haue made hym that was buryed reuyue and come out of the graue: but this great sterne voyce, was a token of great power, wherwith the sinfull soule that is far of from the syghte of God, beeyng buried in darkenesse of sinne, and rotten with filthinesse of enorme crymes, maye ryse agayne, and come furth into the light of trueth. And without delay, he that was dead and buryed, came out byandby at the voyce of him that called vpon him before all theyr eyes. And he came forth before them, hys body sounde and whole of trueth, but he came with all ỳ clothes vpon hym that he was buried in, that al they might know him to be the same man whome they buried in such apparell thre dayes before. For as corses were wont to be doen withall, his feete were tyed with lystes: and his handes bounde with sepulchre bandes, hys face also bound with a napkin. And now than was thys a wunder, the dead corse dyd not quiuer and styrre litle & litle, & so the we likelihod of life returning again as for the more parte it happeneth in them, whome we rede to be raysed to life by good and holy men, but thys man that had bene dead fower daies space, came sodaynly to lyfe agayn at the commaundement of a woorde. And to make the miracle seme greater, he, both tied & harde fast bounden, sodeinly cōmeth furth abrod out of ỳ depe secret place of a cane. Than (lest any thyng shoulde wante to the full perfectr delicte of the miracle,) Iesus sayde to the manner frendes: louse him & let hym goe, that hys mouyng and lustie quicke pace maye declare

that

that the manne doth not onely liue but hath also his health. Jesus could haue made the bandes to haue lewsed of theyr owne accorde: but sith with theyr seruice they had throughly the doing of al thinges, by al wayes and preues they both excluded suspicion of forgeyng the thynge, and confirmed the certaynte of the miracle. The twoe sisters aduertised Jesus, than beyng absent, of theyr brothers sickenesse by other men. And in the absence of Jesus the man dyed, he was buried, he was kept till he stonke withall. He was mourned for, with solemne recourse of muche people. The sisters theimselues tolde Jesus of hys death, they shewed him the graue: when he had muche people waityng vpon hym, the stone is taken away with other mens handes, and with other mēnes handes, was he lewsed that came foorth of the graue. Here is nothyng left to the vnfaithfull that they coulde lay for their excuse. Neither did Jesus, when he had wrought so notable a miracle, speake any stoute word of himselfe. He did not checke & reproue the people because their accustomed maner was to slaunder, & fynd faulte with his miracles: he requireth no thanke of Lazarus or of his systers.

Then many of the Jewes which came to Marye, and had seen the thynges which Jesus did, beleued on hym: but sum of them went their waies to the Pharisees, and tolde them what Jesus had doen. Then gathered the hie priestes and Pharisees a counsell, and saied: what doe we? for this man dooeth many miracles: if we let him escape thus, al men will beleue on hym: and the Romaynes shall come and take away bothe oure towne and the people. The texte.

Therefore, many that came of frendly duetie to Martha and Marie, Lazarus sisters, when they had seene so notable a miracle, they beleued ỹ Jesus was Messias, and stacke to his doctrine, the power wherof they sawe before theyr face to bee so greate and effectuall. And truely some of them returnyng home to Hierusalem, shewed to the Pharisees the thinges that Jesus had dooen a litle of Bethania. Therfore, when thys great acte beyng so exceadyng wonderous was hearde of ỹ Bishops and Pharisees, who for the euident declaracion of gods power, ought to haue wurshipped Jesus, and to haue bene ioyous on Gods behalfe, they beyng styrred with the prickes of enuie, cannot now forbeare any longer, but (to cause the thyng seme more lawefully dooen) they call a wicked counsayl, wherein they consult emong themselues, by what way and meanes they maye resiste suche great daungiers. For albeit that the respect of priuate wealth, & sickenes of soule set thē on a woodnes against Jesus that was beneficiall towardes al men, yet wil they that thys matier do apperteyn vnto the health & preseruacion of all the people. What is your aduyce (say they) to be dooen? This manne dooeth many wonderful thynges, and exceadeth himself daily in doing of miracles. If we suffer him to goe on as he hath begun, it will come to passe, that lyke as now many of the people dooeth thinke highly of hym, so within a whyle al wil take him for Messias. Whiche thyng yf it hap to be, and the brute therof cum to the Romaines (that is to wit) that the nacion of the Jewes hath forsaken the emperour and are fallen to a new king of theyr owne, whiche Romaynes do well knowe that of late a certayn kynge hath been loked for of the Jewes whiche shoulde set the nacion at libertie, the Romaines will make cruell warre agaynst vs: And so with al the prophane

Gentiles

Gentiles shall kepe with force thys holy place, and with mannes slaughter make hauocke and destroy the whole flocke of the Iewes.

The terte. And one of them named Caiphas, being the hie priest the same yere, said vnto them: ye perceiue nothing at all, nor consider that it is expedient for vs that one man die for the people, and not that all the people perishe. This spake he not of himselfe, but being bigbe priest the same yere, he prophecied that Iesus should dye for the people, & not for the people only, but that he should gather together in one, ỹ children of god that were scattered abrod.

Whereas this their aduice, vnder the pretence of a publike health, tended to the destruccion of Iesus Christ, thautour of all health, yet was it thoughte vnto Cayphas to slender a deuice and to weake a counsell. He was the bishop of that yeare. For that dignitie, as thoughe within a whyle it shoulde fayle for altogether, had ceassed to be a continuall rowme: but beyng a benefice sette to sale, it was fined for euery yere to the princes. Therfore he that professed him selfe chiefe prelate of religion, being more wicked then all other, blameth the cowardship of them that with deliberate counsell, did further debate the matter, whether Iesus were to be put to death or nay: whereas it, (thought he) all other thynges set aparte, was to be dooen incontinently and with spede. You (sayeth he) that sitte deliberatyng whether thys felow that doeth suche thynges, is to be put to execucyon or no, seme not to wey the matter as it is: nor yet consider not howe it is profitable and expedyent for euery man, that thys one should dye for the people, rather than that he being saued, al the people should perishe. This saying came not of the byshops owne mynde, that was vngracious and full of murder, but by reason of the office of priesthode, whiche he than bare, the spirite of prophecie dyd bryng foorthe a godly prophecie by the mouth of a wicked man: which sayd prophecie did geue forekno wledge how it should come to passe, that Iesus should by his death redeme & saue the Iewes: not onelye to bryng thys to effecte, that suche of the Iewes as dydde beleue shoulde be saued alone, but that those also among the Gentiles whiche lyued in diuers countreys dispersed through the wholle worlde (but to thys endeappointed that they shoulde once be made the children of God through fayth of the ghospell,) might be counite together, and that the man of Inde, the manne of Ethiope, the Greke, the Scithian, and the Britan, should ioyne together in felowship of a common vniuersall churche.

The terte. Then from that day furth, they toke counsel together for to put him to death. Iesus therfore walked no more openly among the Iewes, but went his way thence into a countrey nighe to a wildernesse, into a citie whiche is called Ephraim, and there continued with his disciples.

Now therfore, the Phariseis being stablished with this voyce of the wicked bishop, doe in theyr hertes certaynly determine (which thyng they often before attẽpted as occasion serued) to rid Iesus out of the way, by all meanes possible, as though therby they well prouided for the preseruacion of the common weale: and agayne, leste theyr vngracious act shoulde be the lesse sinfull, they coulour their impietie: supposing they had now found out matter to stiere and prouoke al the people likewise, openly and by the lawe, to put Iesus to death, as a hurtefull man to the whole nacyon of the Iewes: neyther neded they (as they thought) any fault or any new cause to lay to hys charge. Iesus therfore,

from

from whom nothyng was hid, although the rumoure of the people did not aduertise him of the Pharisees and priestes pretenced malyce, shewyng himselfe a very man, al ỹ while he was in Jury came not abrode, leste he should increase their fury. But he conueied himselfe a farre of, from the bondes of the citie of Jerusalem, the killer of Prophetes, & went to the citie of Ephraim: wherunto the deserte was nye, signifying by that dede, that the wicked Jewes should forgoe their Synagogue: and a newe people (that should not sticke to the vnfrutefull workes of Moses lawe, but to the fayth of the gospell) should be gathered together, and a churche made of them: whiche people should also (as the signification of the Hebrue woorde betokeneth) grow of a smal begimnyng into an exceadyng great thing: for Ephraim, to the Hebrues, signifieth encreasing. Jesus therfore tarryed here with his fewe disciples, whiche though they were wofully afearde of themselfes also, yet durst they not forsake their Lorde.

And the Jewes Easter was nye at hande, and many went out of the countrey vp to Jerusalem before the easter, to purifie themselfes. Then sought they for Jesus, and spake among themselfes as they stode in the temple: what thinke ye, seyng he cummeth not to the feast day? The hye priestes and Pharisees had geuen a commaundement that if any man knewe where he were, he should shewe it, that they myght take hym. The texte.

Now the very time was come, sothly apoynted of the father, when Christ should be offered vp in sacrifice for the saluacion of mankinde. For that most religiouse day of the Jewes was at hande, which they call phase, that is to wete, a passing ouer: (in English Easter) by that name calling to their remẽbraunce that dede, which was, that long before ỹ tyme the bloud of a lambe striken on the postes, did saue the Hebrues from the swoorde of the Jungell that kylled the Egyptians: and those only houses passed ouer that had their postes marked with the lambes bloud. Now therfore before the feast which was verie nie, many went out of diuerse coastes of Palestine to Jerusalem, there being purified with ceremonies of their law, to solemnise ỹ most holy feast. And to let vs know that nothing is more vnreligiouse than Jewish religion, which consisteth in visible thinges: & sith also ỹ while they take great hede with much vaine deuocio leste they ouerslip any thing that was prescribed them of Moses, or that was added to by the Pharisees: they be not loth to doe that thing on the moste sacred daye, whiche is of al thinges most wicked, that is to wete, to shead ỹ bloud of an innocent mã. Therfore, whẽ there was a great throng of people together, & many of thẽ knewe Jesus, whose maner was to be present at suche feastes, they wondered ỹ he was not there present: and standing in the temple, they talked one to an other what should be the cause that contrary to his customable maner, Jesus was absent frõ so solemne & high a feast. From which solemnitie would not he yet altogether absent himselfe, but to thentente he myght come more loked for, he deferred his cumming vntill suchtime as he thought best. Furthermore the bishops and Pharisees suspecting him sum where to hide himselfe for feare, they trauayled & gaue a commaundemẽt yea with an autoritie also, that if any mã knew where he were in secrete, that they should shew it that he might be apprehẽded. With these approued holy customes, the bishops and Pharisees, that were guides & maisters of religion, prepared themselfes to the feastful day, but in the meane while they vnwares procured the saluacion of the worlde.

The paraphrase of Erasmus vpon

¶ The.xii. Chapter.

The texte. Then Jesus sixe dayes before Easter, came to Bethanie, where Lazarus had been dead whom he rayſed from death. There they made him a ſupper, and Martha ſerued, but Lazarus was one of them that ſate at the table with hym.

IEſus therfore knowyng that they had concluded vpon his death, and that the tyme alſo was nigh, when as he had determined willingly to be offred in ſacrifice, an vnſpotted lambe for the ſaluacion of the worlde, he would no longer kepe hymſelfe in ſecrete, but as one offreyng hymſelfe to be a ſacrifice, the ſeuenth daye before the feaſt of Easter, in whiche daye the Jewes were wount at a ſolemne ſupper, as it were, to taſte before hand the paſcall lambe, he retourned againe to Bethania: both to call to remembraunce the lately doen miracle, and alſo to impriente the hope of the reſurreccion in the myndes of his diſciples, whom he knewe ſhould be with his death excedyngly troubled in mynde: For there dwelt Lazarus whom he had a fewe dayes before rayſed from death to lyfe. And the place was more notable for beeyng nigh to Jeruſalem. There therfore a ſupper was made readie for Jeſus. Martha ſerued him at ſupper: But Lazarus was one of the numbre that ſate at ſupper with him, to make it more certain to them all, that it was no viſion nor goſt whiche lately was ſeen to goe out of the graue home to his houſe, foraſmuche as he had nowe liued after his death many dayes, and had alſo, both commoned and eaten with other.

The texte. Then toke Mary a pounde of oyntmente, called Nardus, perfite and precious, and anoynted Jeſus feete, and wiped his feete with hir heare, and the houſe was filled with the odour of the oyntment.

There did Mary, (who with a ſiguler loue, loued the Lorde Jeſus ardently,) come to the feaſt, as wel for many other cauſes, as for the late benefite ſhewed vpon her brother: and ſhedde vpon Jeſus head ſitting at the table, a great quantitie of very precious oyntmente, whiche was made of the beſte kynde of Nardus, to the mountenaunce of a pounde: Inſomuche that the whole houſe was filled with the ſauour of the oyntmente. And yet was the womans (ſuche loue as hath not been heard) not herewith content, but annointed his fete with oyntmente, and waſhed them with teares, and wiped them with her heer: not that ſhe thought Jeſus did delite in ſuche delicacies, whoſe moderate ſobrietie ſhe knew, but great feruētie of loue cauſed her doe as her minde gaue her, without ſtay of herſelfe: for truely ſhe knew not nor cōſidered what ſhe did: but yet through doing honor, ſhe gaue aduertiſemēt before hand of Jeſus death & burial, & was a figure of the churche, whiche ſhould embrace with godly honor, the lord whom the Synagogue deſpiſed.

The texte: Than ſayed one of the diſciples, euen Judas Iſcariothe Symons ſonne, which afterward betraied him, why was not this oyntmente ſolde for thre hundred pence & geuen to the poore? This he ſayed not that he cared for the poore, but becauſe he was a theefe, and had the bagge, and bare that whiche was geuen.

The diſciples thought much at the beſtowing of this oyntmente as a thing

waſtfully

wastfully spente, but specially Judas Iscarioth was moued withall: to whom as to the wurst of them al, the purse was committed, to thintent that the wurst man should be the disposer & laier out of the naughtiest thyng: he was wonte, as the maner of thē that hath the handelyng of money is, which is common to many, to steale priuily somewhat therof to himselfe: not with a single pure minde depending of the maistership & autoritie that Jesus had ouer him, but euen than making prouision for himselfe, wherwith he might liue, after he were departed out of Jesus felowship. He therfore, repining against Mary sayed: to what purpose is it to loose so precious a thing? For neither is our Lord & maister delighted in suche nyce thinges, neither is this sumptuousnes seming for our feast. And in case this woman had been determined to bestowe so precious a thing, when it had been geuen, it might haue been solde and the price therof geuen to the poore. This (ye wote well) had been more godly and more seming for our maister and vs too. Albeit in dede the other Apostles also did speake these thynges of a simplicitie, and mente none euill therin, yet had Judas a farre vnlike mynde, though his woordes were like vnto theirs: for he had no care of the poore mens cause, but he kept the purse: and the thing whiche frendes sente of their free good will, dyd he full vniustly kepe, & therof priuily stole somewhat, euen than shewyng some profe of hymselfe, howe vnfit he is for the ministracion of Gods woorde, whose mynde the inordinate desire of money doth possesse.

Than sayed Jesus, let her alone: against the daye of my burying hath she kept this: for the poore alwayes shall ye haue with you, but me haue ye not alwaye. The texte. Suche people of the Jewes therfore had knowledge that he was there. And they came, not for Jesus sake onely, but that they might see Lazarus also whom he raised from death: but the hye priestes helde a counceil that they myght put Lazarus to death also, because that for his sake many of the Jewes went awaye, and beleued on Christe.

But Jesus did so apease his disciples murmuryng, that yet he did not openly disclose the malice of Judas, & in suche wise he toke Maries part, that he signified, howe of his owne voluntarie wil, he should dye. For our Lord Jesus most coueted to haue all folke induced to beleue: not that by compulsion of man, but by his owne good aduisement, he should suffre death for the saluaciō of man, euen as he would and when he would. Grudge ye not (sayeth he) at this womans obsequiousnesse & benefite towardes me. This coste is not lost, but this honor is doen and bestowed against the time of my buriyng, which honor this woman doth now preuenting the thing, for than shall there lacke wherwith to anoynte. you do iudge well of me, that beyng aliue I haue alwaie refused suche plesante thinges, yet I will that my death and burial be cumly and honorable: doe not haue enuy at this my honor, which is bestowed on me, that shall shortely departe hence,
ye shall haue alway with you ready at your hand, great plenty of these common sorte of poore men, whose nede ye maye succour: ye shall haue me but a while. And because many of Jerusalem came much to Bethania by reason of the nynesse, and bycause of Lazarus, in that he was a notable & a ryche man, and therby knowen to many, (but yet was he the more knowen through the fame of the late doen miracle:) it was not vnknowen abrode that Jesus was at Bethania. And anon verie many came thither out of the citie thicke and threfolde, partely to see Jesus (whose fame and renowne, the myracle that

was so notable, dyd muche encrease,) partly also they came to see Lazarus, whom they heard to be rayse from death to lyfe. The curiositie that is naturally geuen to man, caused them thus to doe. Moreouer, enuy and despite against Jesus had so blinded the myndes of the priestes and the Phariseis, that it did not suffice their malice to put Jesus to death, but they fel in deuice also howe to make Lazarus away, against whom they coulde lay no colour or likelyhood of any fault. They had cast out of theyr Synagogue ỹ blinde man, because he did boldly defende Jesus glory among thē, nowe their enuy was growen to suche malice, that they were in mynde to kyll Lazarus, a mā of great estimacion and power, of whom they were neuer by any woorde or dede prouoked and offended, and against whom they coulde not imagine any thing: and kill him would they for nothing els, but because many Jewes being moued with so manifest a myracle, did fall awaye from the Phariseis conspiracie, and beleued in Jesus.

The texte. On the nexte daye muche people that were come to the feast, when they heard that Jesus should come to Jerusalem, toke braunches of palme trees and went forth to mete him and cried Osanna: blissed is he that in the name of the Lorde cummeth kyng of Israel. And Jesus got a yong asse, and sat theron as it is written: feare not daughter of Sion, beholde thy kyng cummeth sittyng on an asses colte.

But the daye folowyng when as a great route of men (which were assembled at Jerusalē because of the feastfull day,) had knowledge that he would leaue Bethania and come to Jerusalem, to doe him honor came they to mete him with braunches cut of from the palme trees, wherwith they strawed the waie that he should goe by. For of this tree were theyr garlandes made that gate victorie, and it was a tree perteyning to triumphes, alwaie grene, long and hye, hard to be climed vpon: but of a pleasante swete frute, and by a certayne peculiar power of nature it riseth vp againste the weight and burden that is layed vpon it. And that saying whiche is written in the Psalmes, Osanna, prayse and honor be to him that being loked for of vs, cummeth in the name of the Lorde, was cried vp aloude, like as the people is wonte to publishe and witnes a common ioy. Jesus also (euer before this tyme bearyng a full lowe sayle, and a contemner of worldely glory,) was than contente to come to Jerusalē with a newe solemne portely shewe. For after he had gotten vnto him an asse, he rode vpō her, whereas before he was wount to walke his iourneyes on foote, partly to teache his howe vaine is the honor of this worlde, partly to ratifie that whiche Esay prophecied of him, for it is written. Feare not daughter of Sion, beholde thy kyng cummeth to thee, meke & gentle, sitting vpon the colte of an asse. Suche a pompe certainly becummeth well the kyng of the spirituall Jerusalem, whiche is the churche.

The texte. ¶ These thinges vnderstode not his disciples at the first, but whan Jesus was glorified, then remembred they that suche thynges were written of hym, and that suche thynges they had doen vnto him. The people that was with him when he called Lazarus out of his graue, and rayse him from death, bare recorde. Therfore mette him the people also because they heard that he had doen suche a miracle.

The apostles verily at that season vnderstode not these thinges, supposyng thē to be doen by casualtie, but after that Jesus through death, through his resurrection, & by sending downe the holy goste was glorified, than cōferring the thing that was doen w̄ the wordes of ỹ Prophetes, they wel perceiued, that the wordes whiche the people cried out a loude, & also the thing that he thus

thus crummyng did, was written of hym. For there were some whiche loked for suche a kyng as worldly kinges be. Christes pleasure was to haue those mens expectacion derided, declaring that the kyngdome of the ghospell doeth not consist and stande in the aide and defenses of this worlde, but in meknes, and heauenly doctryne. This great and notable affeccion that was in the people, came of those mens stirryng and prouocacion, which had of late been presente a litle before at Bethania, when the Lord rayled Lazarus out of his graue, and so they made relacion of that thyng whiche they sawe with theyr iyes, to other. And therof came it that suche a preace of people came forth to mete Jesus, because they had learned of them that sawe it, how that this wonderous miracle, suche one as had neuer been heard of since the beginnyng of the worlde, was wrought by hym. And accordyng as the thyng broughte with it in open apparaunce, & certain godly power, so had he suche honour geuen vnto him, as was neuer geuen to any prophete.

The pharisees therfore saied among themselues: perceyue ye howe we preuayle nothyng? Beholde al the whole world goeth after him. The tcrte. There were certayne Grekes amonges them that came to worshyp at the feast, thesame came therfore to Philip (whiche was of Bethsaida a citie in Galile) and desired him saying: Sir we would faine see Jesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip tolde Jesus.

That thing droue the myndes of the priestes and pharisets almost into desperacion: neyther do they repent them of theyr wicked enterprise, but there was a spitefull mutteryng emong them, and they saied: ye perceiue that with all our crafty policies and deuices against him, we go nothyng forwarde in oure purpose, but ꝑ more we do resist, the more doeth his auctorite florishe, & the more earnestly doeth the people fauour hym. Before this he had but fewe disciples, beholde nowe the whole world falleth from vs to hym, in somuche that nowe it is sum what daungerous for vs, openly to arest him. The vngracious pharisets had this communicacion, to thintent thei might thereby stirre and prouoke eche one another to set on, and sodainly to come vpon the lord Jesus, with more succour and greater guiles: wherfore thei did not atchieue and accomplishe this mischieuous acte, before they had the graund consent of the Pharisets, the scribes, the priestes and the auncient rewlers, the people also (as in dede theyr mynde is vnconstant) beyng inflamed with thesame fury and wicked mynde, yea and with Pilate the viceroyes auctorite: neyther yet without deceptfull craft brought in withall by Judas the traytour. The people notwithstanding did that tyme so fauour Jesus, that the Gentiles also whiche for religion sake came to Jerusalem there to praye, muche desired to see Jesus. The reuerence of that temple was so great, that out of farre countreies many went thither of deuocion to serue god, and for religion sake. Verily from that tyme, a certayne likelyhood of a thyng to be, was shewed, that is to wit, that the Gentiles being before Idolaters, should haue recourse & come to be of Christes churche (whereof that temple at Jerusalem bare the figure) and should louingly embrace Jesus with due religion, whome the Pharisets reiected. These folke therfore beyng very desirous to see Jesus, of whom they had heard so wonderful thinges, yet they were bashefull, and with shamefastnesse letted to approche vnto hym: for in dede they coueted not only as he passed by lightly to se him in the throng, but also to salute him, and to heare hym speake nere hande: these persones, I saye, do come to Philip, to whom (by reason of nighnesse of countrey, for he was borne in Bethsaida a citie in Galilee of the Gentiles) they were knowen: and

their cummyng to hym was, that he would make them waye in to Jesus. For they gaue knowledge that they were very desirous to se Jesus. Philip brake the matter to Andrewe, they being cõpanions of one citie. For Andrewe was of a greater auctoritie with the lorde, because he was fyrst of all called. They both therfore wente to Jesus, and declared vnto him that certayne folke there was, not Jewes, but Gentiles, whiche out of measure desyred to se him, if he would vouchesafe to admitte them.

The texte. And Jesus aunswered them, saying: The houre is come that the sonne of manne must be glorified. Verely, verely, I saye vnto you, except the wheate corne fall into the grounde and dye, it bideth alone: But if it dye it bryngeth furth muche fruite. He that loueth his lyfe shall destroye it, and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

But when Jesus was certified by his disciples that the heathen also longed to see him, when as so leudly he was contemned of the Pharisees, and priestes, vpon this occasion he began to open his death to his disciples, and what great fruite it should bring, not onely to the Jewes, but to al the worlde: for because in like maner as the miracle of raysing vp Lazarus, alone did drawe and prouoke not onely many Jewes, but also Gentiles to his loue: so shoulde his death and resurrection moue and drawe all the countreyes of the whole worlde: Than Jesus gaue aunswer to his disciples that shewed him the godly minde and affection of the heathen, and sayed: ye dyd heare the Jewes saie with a loude voice: blessed is he that cummeth in the name of the Lorde. Ye see the Gentiles drawe to me with lyke desyre, and why? Because now the tyme is nygh, that whan the Pharisees beleueth that the sonne of man shall bee vtterlye extincte, than shall he bee most glorified with all nacions of the worlde. It is a newe kinde of glory, and by a newe waye must it be gotten. I beyng aliue, haue drawen fewe to me: but when I am dead, my fame shalbe spred abrode, and drawe mo than my bodily presence hath doen. ye be loth to heare of death, yet take that for most sure, vnlesse the wheat corne be caste into the grounde, and beyng buryed there, dooe rotte and dye, it shall bring furth no fruite, but it only alone abideth safe: But if it be dead and lye buried in the grounde, it sprouteth vp againe with muche gayne of fruite, yealdyng for one corne an hundreth, and nowe the corne standing toyfully vpon the grounde, garnisheth the fieldes abrode in many places, and with a plenteous encrease enricheth the countreye. The thyng that is commodious to many is the more to be coueted, and the saluacion of many is to be redemed with the death of a fewe. So to bestowe life is no perishemente, but a vauãtage, and this is not to loose the lyfe, but to kepe it. For the soule doeth not perishe whiche departeth from the bodye, nor the bodye dooeth not altogether go to destruccion, that in tyme to come shal liue more blessedlye, and be immortall. Therfore whosoeuer loueth his life in this worlde, whyle he euill kepeth it he loseth it. Contrary, whosoeuer hateth his life in this worlde, and for the furtheraunce of the ghospel casteth it into perils, and betaketh it to death, he doeth not loose lyfe whiche he so bestoweth, but kepeth it: and for a mortall, a shorte, and a wretched lyfe, shal receyue at the time of resurrection, an eternal and blessed lyfe. In lyke maner, he that kepeth the wheat corne, looseth it, that euen els of it selfe would perishe, but he that soweth and burieth it in the ground, in conclusion well saueth it, within a whyle after to receiue the same agayne with auantage: whiche he thought he had loste.

Except the wheatcorne fall into the ground and dye.

If any man minister vnto me, let him folowe me: and where I am, there shall also my minister be: if any minister vnto me, him will my father honour. Nowe is my soule troubled, and what shall I saye? Father deliuer me from this houre, but therfore came I vnto this houre. Father glorifie thy name. The texte

There is therfore no cause why my death should trouble you: whiche death once shalbe folowed, to thintent that you, whiche shalbe folowers of death, may be partakers both of glory & immortalitie. I as the autour of the ghospels businesse, doe bestowe my life willingly for the saluacion of the worlde, and my fathers glory. You shall be ministers of the same businesse, reporting and publishing abrode through the whole worlde with your preaching, those thinges that I haue both wrought and taught. The same thing that the Byshoppes and Pharisees doe now with great craft deuise against me, shal the wicked execute vpon you, whiche vngracious persones loueth the worlde more than God: and whiles ful folishly they kepe this life, they loose euerlasting life, and cast themselues headlong into euerlasting death. If one professe himselfe my disciple or minister, it behoueth the same to folowe me their maister and Lord. For it is mete that the seruaunte be not pulled away from his Lord, neither in prosperouse thinges nor aduersant. Whom I haue partakers and companiõs in afflictions and aduersitie, them will not I diseuer from the felowshyp of felicitie: but whereseuer I become, there shall also my seruaunt be. And though the worlde reiecte me neuer so muche, yet shall my father enhaunce me to glory. And in case any manne behaue hymselfe as a faithfull seruaunt to me, hym (in recompence of transitorie harmes, and for ignominie wherwith he liueth in rebuke among men) my father shal beautifie and honour with eternall felicitie, a true glory. For my father shall acknowledge not me only, but the ministers also of his only soune, and shall vouchesafe like reward vpon thē, whom he hath knowen to suffre suche like thinges as his sayed soune did suffre: Affliccion had here, hath of trueth his anguishe and paine, by reason of the infirmitie of mans body. But the saluacion of many well considered, the felicitie of euerlasting life well pondered, whiche are redemed and recouered with a short torment, ought to conuince this quiuering feare of mans nature. And if in time to come, ye feale that nature irketh and repineth against the dreadfull tormentes and deathes, wherewith ye be menaced and threatned, doe not vtterly sterte awaye as men discomfited & clearly ouercome, but let valiantnes of mynde alwaye depending of the father of heauens ayde, banquish in you the feblenes and cowardnesse of mans nature. But euen now also I feele myne owne soule troubled in my selfe, because the daye of my death is nye. I see a sore greuouse tempest imminent and hang ouer me. What shall I saye, or whither shall I turne me? shall I yelde to the infirmitie of the body, which abhorreth death? Shal I flee to the succours of the worlde? or shall I for the loue of mine owne life neglect the life of the whole worlde? no not so. I will accommodate and applye my selfe to my fathers will. My naturall infirmitie, beyng sore incumbred with the horrible nesse of death, shall say vnto him: Father, if it may be, kepe me safe from this instant perill of death. But charitie, whiche muche desireth mans saluacion, furthwith putteth to this saying: Yet rather for all that (saieth she) (in case it be fit and expedient so to be) let the coueted death come, when as after the will of the spirite, whiche doeth no where disagree with thyne, I haue

willyngly and wittingly offered my selfe to death. Nowe bryng thou it to passe, that my death and resurrection maye cause thy name to be notable and famouse in al countreys of the worlde, that when thou art once knowen, the people honoring thee, may attayne to eternall saluacion.

The texte. Than came a voyce from heauen, saying: I haue both glorified it, and will glorifie it againe. The people therfore that stode by and heard it, sayed that it thundred: other sayed an aungell spake to hym. Iesus answered, and sayed. This voice came not because of me, but for your sakes. Nowe is the iudgemente of this worlde, nowe shall the prince of this worlde be cast out. And I if I were lifte vp from the earth, will drawe all men vnto me. This he sayed signifying what death he should dye.

After our Lord Iesus had thus prayed, with his eyes lift vp into heauen, the voice of the father came from heauen saying: I haue glorified my name, and will after this more excellently set it forth. For alredy his name through so many miracles was waxed great and muche knowen among menne by his sonne, but moste chiefly by raysing Lazarus from death to lyfe. And soone after would he augment the glory of his name in all ỹ nations of the worlde by the crosse, by the resurrection, and by the ascendyng vp into heauen, by sendyng downe of the holy ghost, and by the preachyng of his Apostles. Moreouer the route of people whiche stode not farre of, when they heard the voice that came downe from heauen, because they toke lytle hede, neyther was it euident to them vnto whom that voice did appertayne, that cumpany of people (I say) agreed not in their opinions of the thyng. For some did interprete the voice that they thought they heard to be a thũder, for the voice came out of the cloudes. Some againe did interpretate the thyng more honourably, saying some angell did speake vnto hym. But Iesus to make them take more hede, & also to put awaye from him all suspicion of prayse, sayeth: this voice which is neither noise of thundres nor voice of angell, but the voice of my father which hath heard my prayers, came not for me who knowe in my selfe my fathers minde, but it is come for you, that ye maye vnderstand that my father & I doe agre, and that whatsoeuer I doe, he being the authour, I doe it for your saluacion sake, you haue heard what my father hath promised as touching my death. Nowe shortly must Satan be wrestled withal for good & all, who is the prince or rather tiranne of this worlde, & through sinne hath hitherto kept al thẽ in death, which loue this worlde. Nowe is the cause of the whole worlde drawen into iudgemente, but falshood beyng reproued, trueth shall come to light: And whiles the prince of the worlde, the authour of death, thinketh himselfe a conqueror, he shall through death be put from his tiranny. For all men shalbe pardoned theyr sinnes through faythe of the gospell. Sinne once takẽ away, the tirantes force & strength is quailed, who is valiant & mighty in no other weapon saue sinne onely. And as he that shall thinke himselfe to haue the victory shal so dainly be expelled his kingdom: so I that shalbe thought vtterly made away, after I be lifted vp frõ the earth, wil drawe all thinges on euery side vnto me, of right chalengyng that thyng vnto me, which hitherto he hath kept in possession by tyrãny. Furthermore to that Christe sayed: when I shalbe lift vp from the earth (because the saying was doubtfull, & yet right fitte to expresse ỹ thing,) he would signifie what kinde of death he should dye. For they that are hanged vp vpon a crosse, hang vp on hye that all men may see thẽ a farre of: And he gaue them withall a priuey warning of the old storye, which sheweth that a brasen serpent beyng a fi-

gure

gure of Christe, and set vp vpon a hie pole, did geue to all them that beheld it, though it were a farre of, presente helpe against the moztall woundes of serpentes.

The texte.

The people answered hym. We haue heard out of the lawe that Christe abideth euer, and howe sayest thou, the sonne of man must be lift vp? who is that sone of man? Then Jesus sayd vnto them: yet a litle while is the light with you. Walke while ye haue light, lest the darknes come on you. He that walketh also in the darke, wotteth not whither he goeth: while ye haue light, beleue on the light, that ye may be the children of the light.

And yet were there some in that assembly of people, which did coniecte (because of the forespeakyng of death) that he had spoken of the tormente of the crosse. And therupon they stode in argument, that he was not Messias which published that himselfe should dye: whereas scripture geueth to Messias, power, and a kyngdome eternall. For thus writeth Daniel: His power is an euerlasting power, which shal not be taken away: and his kingdome shal remaine for euer. And again Micheas the Prophete speaketh thus: His outgoing hath been from the beginning, and from euerlasting. Also Esai sayeth: And there shalbe no ende of his peace. Yea and moreouer the prophecie of the psalmes doeth promise hym a perpetuall priesthood, saying: Thou art a priest for euer after the order of Melchisedeck. Than say they therfore: We know we by the lawe, that when Messias shall come, he shall abyde & continue for euer. What meaneth it therfore that thou sayest, it shall come to passe that the sonne of man shall be lift vp from the earth? but and if to be lift vp from the earth be to dye, and yf thou wilt haue the sonne of man (so often as thou speakest of him) to be taken for thee thy selfe, eyther shalt thou not dye, or els that sonne of man is not Messias, if the prophecie saye trueth.

Well, because these sayinges were spoken of malice: Jesus made no answere to them. Verely, he myght haue answered that he was not only man, but also God, & that he should of trueth die, as concerning his natural mans body, but yet so that it should soone rise againe, nor yet should that death let the perpetuitie of his kingdome, because it should not be worldly, but a spirituall kyngdome. But neyther did they vnderstande these misteries, nor yet was there opportunitie to declare them openly. He doeth onely councell them that (setting aparte all blyndenesse of harte) they would cease theyr crying out on the trueth that was come to light, specially seyng that it should within a whyle be taken awaye. Not that the light of the ghospell should euer be throughly abolished, but that they should not after this heare of his owne mouthe his doctrine, nor see hym worke any myracles, whiche myght geue them sight to see theyr folye, and repente them of it: yet a lytle while (sayeth he) is the lyght with you. Wherfore, while ye haue this lyght, walke ye, and amende sith there is good cause, leste the lyght being so daintly taken awaye, darke night come on you, and than ye desyre all in vayne, the thing that is taken from you, which nowe being offered vnto you, ye doe contemne. Whoso foloweth the blinde affections of his owne minde, walketh in darkenesse, and knoweth not whither he goeth: and whiles he beleueth that he doeth wel and godly, he falleth into death. I am the lyght of the worlde: whoso beleueth in me, shall not erre or swarue from the trueth. The children of darkenesse flyeth from the light, while you therfore haue light, beleue on the light, that ye maye be seen the children of light. He that beleueth, seeth, whoso beleueth not, the same hauyng syght, is blinde.

The texte. These thynges spake Jesus, and departed and hid hymselfe from them. But though he had done so many miracles before them, yet beleued not they on him, that the saying of the Prophete Esaias might be fulfilled, whiche he spake: Lorde who shall beleue our saying? and to whom is the arme of the Lorde declared?

Jesus spake no more to them at that time, lest he should the more prouoke the fury of them, whom he knewe to be very prone vnto all mischiefe, but he went thence, and hidde himselfe from them, and so would he through his absence and with silence assuage their cruell woodnes, and therewithall admonishing vs by the way, that (according to his exaumple) as often as we haue to doe with wilful persones, and that there is no hope to doe them good, we than ought to geue place for a time, lest not only we doe them no good at al, but also make other the wurse. For what is more to be lamented, than the myndes of those Jewes? For where as our Lorde Jesus, through so many, so cleare, and so woonderfull miracles wrought before their yes, ought to haue brought them moste surely to haue beleued his sayinges, yet dyd they stande stifly in their vnbeliefe, no doubte but euen blinded with enuy, hatred, ambicion, auarice, and other vngracious concupiscence of the mynde. And euen so Esai long ago dyd prophecie that some suche should be, saying: Lord who hath beleued our woordes, and to whom is the arme of the Lord opened? Uerily, therfore they did not see the power of God in Jesus his doynges, because beyng blynded with their malice, they did not beleue.

The texte. Therfore could they not beleue, because that Esaias sayeth agayne. He hath blynded their yes, and hath hardened their harte, that they should not see with their yes, and lest they should vnderstande with their harte, and should be conuerted, and I should heale them. Suche thinges sayed Esaias, when he sawe his glorye and spake of hym.

Yea and they did not beleue, because they would not caste awaye their naughtie desires. And this also did Esai speake of before: He hath (sayth Esai) blinded their yes, & hardened their hartes, that they should not see with their yes, and vnderstand with their hartes, and should be conuerted, and I shoud heale them. For they seeyng did not see, and vnderstanding did not vnderstand. And contrarye to their owne saluacion, they made all they could against him, at whose hand alone, saluacio was to be hoped for. These thiges tolde Esai long ago, who beeyng spiritually inspired, sawe with the yes of prophecie, the glory of the sonne of God, whiche (in tyme to come) he should haue beyng a very man. And he prophecied that he sawe, and the thing which he prophecied should be, haue we seen doen.

The texte. Neuertheles among the chiefe rulers also, many beleued on him, but (because of the Pharisees) they would not be knowen of it, lest they should be excommunicate, for they loued the prayse of men, more then the prayse of God.

yet for al this, these mens vnbelefe did not exclude the saluacio of other that did beleue: for many gaue faith to Jesus, not only of ỹ vulgar people, but of the nobles also. But neuertheles, the men of worship durst not confesse the faith openly, for feare of the Pharisees, whiche had made a decre, ỹ whosoeuer did confesse himselfe to be a disciple of Jesus, should be excõmunicate & thrust out of ỹ Synagogue. Ouer this, those whiche haue preeminẽce in the worlde, ignominie irketh them much. For as yet their faith was not stable & perfite, but notwithstanding that, it was for that time, a good beginning of an euãgelicall minde, to thinke well of Jesus: though feare & shamefastnesse letted thẽ to shewe it furth. Enuy stopped some, couetousnes letted other, &

otherſome

otherſome did ambicion hinder, why they did not with an whole harte cleaue to Chriſt, for whoſe ſake all thynges are to be contemned. But becauſe the holye ghoſte, whiche confirmoborateth a man towardes the ghoſpell, was not yet geuen: many beleued fearfully, as yet ſettyng more by mans glorie than Goddes. To be hiely placed in the ſynagogue was honorable among men, but to be reiecte out of the wicked mens ſynagogue for Chriſtes ſake, is honour & prayſe before God. But feare and infirmitie in men that be of nature weake, ſoone obteineth forgeueneſſe. Howbeit, thoſe whiche were ſo blynded with ciuill deſyres, that with a wicked conſcience they ſpake againſt Chriſte, turned awaye the people from him, layed ſnares for hym, and ouer that craftely ſought his death, it is nedefull (I ſaye) that thoſe periſhe, becauſe they would not bee ſaued.

Jeſus cryed and ſayed: he that beleueth on me, beleueth not on me, but on hym that ſent me: and he that ſeeth me, ſeeth hym that ſent me. I am come a light into the worlde, that whoſoeuer beleueth on me, ſhoulde not abide in darkeneſſe. The texte.

Another tyme agayne, Jeſus goyng aboode in the ſight of the Jewes, now when their fury ought to haue been well appeaſed, the more to moue them all to beleue, and to leaue them no excuſe at al that through theyr owne wilful malice would periſhe, declaryng what great profite ſhould come to them that beleued, and how great deſtruccion to them that did perſiſte in theyr vnbeliefe, Jeſus (I ſaye) cryed and ſayd: all you do profeſſe that ye beleue on God. But foraſmuche than as I am come from god, nor ſaye or do any thyng, vnleſſe he beyng the auctour, whoſoeuer beleueth on me, beleueth not on me, ỹ do nothyng of my ſelf, but on him that ſent me into the worlde. The worlde is full of darkeneſſe, of errour and ſinnes. And therfore dyd I deſcend into the world from my father, that is the fountayne of al light, as a beame from the ſũne: that errours beyng remoued, and ſynnes taken awaye, I ſhould be the lighte of the worlde. Truely by faythe are the yes of the blynde opened, that they maye ſee lighte, and no more fall in darkeneſſe. All my doctrine, miracles, and what thyng ſoeuer I haue doen or ſhall do, to this hath reſpecte, that he whiche beleueth on me, and putteth his whole affiaunce in me, doeth not abyde in darkeneſſe: but beyng lightned with knowledge of trueth, and pourged from al ſinnes of their old lyfe, maye through leadyng of the light, and by godlineſſe of the ghoſpel, procede to euerlaſtyng lyfe.

And if any man heare my wordes and beleue not, I iudge hym not: for I came not to iudge the worlde, but to ſaue the world. He that refuſeth me, & receyueth not my wordes, hath one that iudgeth him. The worde that I haue ſpoken, the ſame ſhal iudge him in the laſt daye. The texte.

But if a man heare my wordes and obey them not, that hearing doeth ſo not profite him, that for his vnbeleefe he ſhal haue a more ſory ende: not that I ſhall iudge hym. For I came not to condemne the worlde for the ſinnefull enormities therof, but to ſaue it, beyng once purged by fayth. But neyther yet ſhall ỹ man eſcape terrible iudgemente, whiche when he hath hearde my woordes, caſteth thẽ awaye and contemneth thẽ. Verily at this preſent, I omitte nothyng, wherby I may drawe al folke to eternal ſaluaciõ, nor any man ſhal be loſte through my faulte. But whoſoeuer ſhall contemne ſaluacion, when it is offred hym, this ſelfe ſayed woorde whiche I now ſpeake, ſhall condemne hym: and ſhall in the laſte daye rebuke him, becauſe he did periſhe through his owne wilfull malice. I (for my parte) haue inuited menne with promiſing them rewardes, I

haue

haue feared them by threatnyng them with punishementes, I haue allured the with benefites, I haue prouoked them with miracles: I repell no bodye from saluacion, I set open a ready waye for euery man and woman to life. What excuse therfore in the laste daye shall he pretende, that beyng so many wayes prouoked to beleue, doeth continue still in his blindnesse?

The texte. For I haue not spoken of my selfe, but the father whiche sent me, he gaue me a commaundemente what I should saye, and what I shoulde speake. And I knowe that his commaundemente is lyfe euerlastyng: whatsoeuer I speake therfore, euen as the father bad me so I speake.

If ye be wurshippers of God (as ye thinke your selues to be) in case ye haue the lawe in reuerence, ye cannot contemne my woordes. For I do not speake of myne owne heade, as they be woont to do, whiche dooe feine what they liste to theyr owne prayse and aduauntage, nor I do not teache thynges repugnaunte to the law, but I do perfourme in dede, those thynges whiche the lawe did shadow in figures, and prophecied should come. Furthermore, my father who is ỹ auctour of the lawe, and from whom I came hither, hath prescribed me what I shall saye and do. Therfore conseruyng that I do obeye his commaundementes in all thynges, how can ye honour hym, when as ye do cõtemne his ambassadour? And truely, the thing whiche he hath geuen me in commaundement, he hath onely commaunded it of loue towardes you, that you throughe beleuyng the thinges, whiche I shewe vnto you, maye obtayne euerlastyng lyfe. Lyke as my father thirsteth the saluacion of all, and seeketh no mans damnacion: so verely do I desyre to haue all saued, and will suffre none to perishe, as muche as in me lyeth verily. Wherfore because I am well assured, that whatsoeuer he hath willed me to saye, doeth perteyne to your saluacion, therefore doe I leaue naught vnspoken that he hath assigned me to saye vnto you. As touchyng this good will of God the father towardes you, and myne also, which throughly agreeth with my fathers wil and minde, see there be no defaulte on your behalfe, wilfully seekyng your owne damnacion, when as ye maie attaine to eternal saluacion.

The.xiii. Chapter.

The texte. Before the feast of Easter, when Iesus knewe that his houre was come that he should departe out of this worlde vnto the father, when he loued his whiche were in the worlde, vnto the ende he loued them.

Our Lorde Iesus, didde with these kynde of woordes, exhorte ỹ wicked people to prouide for theyr owne saluacio, and to leaue their vngracious purpose, considerynge he had leafte nothyng vnassayed, whereby they might be recouered and brought to a better minde and emendmente. Nowe then was no more a doe, but to instructe his disciples (whom he had specially chosen, whome he should shortely leaue behynde him, and whome he knewe would be muche discoumfited with the deathe of theyr maister) against the storme that was imminente and nye at hand, and throughly to pull out

out of theyr myndes those Pestilences whiche corrupteth the sincerittie of the ghospell, that is to saye, enuie, hatred, pryde, ambicion, and graffe in them affeccions contrary to these, declaryng therein the tokens of perfite charitie, whose example and steppes they should folow in louing eche other mutually, shewing also the mannier of suche meknesse and humilitie as hath not been hearde of, wherby one shoulde preuente an other sembleably with mutuall benefites. Therfore the daye before Easter whiche the Hebrues (as was sayed before) did call Phase, that is to saye, a passeouer, forasmuche as oure Lorde Jesus from whom nothyng was hid, knewe the tyme nowe to bee at hande, when as hymselfe, aunsweryng to the name of that fegstefull daye, shoulde passe out of this worlde, and go agayn to his father, from whēce he came: seyng he had alwaies loued his Apostles, whom he had specially cholē to hymselfe as his familiares and frendes, whiche shoulde not yet depart out of the worlde, but shoulde haue a great and long battayle with the world, he didde declare his continuall loue and charitie towardes them. Neyther the storme of his death, beeyng nowe at hande, did put awaye the zele and affeccion whiche he bare towardes them, but at his veray departyng from them, he did speciallye shewe tokens of a certayne rare loue, not that he had fayntly loued them before, but because those thinges whiche he shoulde printe into theyr myndes, at his goyng from them, might more diepely remayne in memorie.

¶ And when supper was ended, after that the deuill had put in the harte of Judas Iscarioth Simons sonne to betraye hym, Jesus knowyng that the father had geuen al thynges into his handes, and that he was come from God, and went to God, he rose from supper and layed aside his vpper garmentes, & when he had taken a towell, he girded hymselfe. After that he powred water into a basin, and began to washe the disciples feete, and to wype them with the towell wherwith he was girded. The texte.

Therefore after that laste and misticall supper was prepared, in the whiche the holy memorial of his body and bloude beeing geuen, he leafte vnto vs by waye of couenaunte a continuall remembraunce of himselfe, and purposed to make a league of frendeshyp that should neuer by any meanes dye betwene vs, although he knewe wel ynough that Judas Iscarioth by the suggestion of the deuill, already went about to betraie him, that he might be taken of the Jewes: whiche mynde of Judas, the pestilence of couetousnesse had so possessed, that he coulde not be called backe from his vngracious wicked dede, for all the greate gentilnesse and mildnesse of his maister towardes him: and seyng Jesus knewe also that his father woulde suffer none of those thynges to perishe whiche he had deliuered him to kepe, and was well assured that himselfe should shortelye go to his father, from whence he came, yet because he would vtterlye pull oute of his disciples mindes, all ambicious desire, he riseth from supper, meat being already set vpon the table, and laying aside his vpper garmentes, whereby he might in euery condicion shewe the similitude of a seruaunte, he tooke a towell and girded himself with it, furthwith he himselfe powred water into the basen, and takyng vpon hym the moste vile and abiect office after the worldes estimacion, he began to washe his disciples feete. The Hebrues in dede did accustomably bestow this manier of seruice vpon their geastes and frēdes, but yet this thyng that Christe did was not onely an exaumple of perfit humblenesse, but also had in it a figure of a misticall meanyng: that is to saye, howe that they which

whiche should prepare themselues to the office of preaching the ghospell, and would be partakers of ỹ table of the lord, ought to be moste pure from al earthly affeccions, notwithstanding none should attein this puritie, vnlesse our lord Jesus with his goodnesse should wipe awaye all the filthinesse of our infirmitie, who onely was without all spot, and who also beyng verey man was after suche a sorte conuersaunt among men, that he trained forth the whole course of his life without any spot of carnalitie.

The texte. Than came he to Simon Peter, and Peter sayed vnto him: Lord doest thou washe my feete? Jesus aunswered and sayed vnto hym: what I do, thou woteste not now, but thou shalt knowe hereafter. Peter sayeth vnto hym: Thou shalt neuer washe my feete. Jesus aunswered hym: Yf I washe the not, thou hast no parte with me.

Therefore when the lorde of all thinges that are in heauen and earth, knowyng all thynges before, and hauyng al thynges geuen hym of his father, in his apparell beyng girded after a sorte of a seruaunt, naked and carryng the basin, came to Symon Peter, and kneled before hym to washe his feete. Peter was horribly afearde at this rare and straunge exaumple of humilitie, on the on side knowledgyng his owne infirmitie, on the other syde consideryng ỹ maiestie of the Lorde, whiche he had somewhat perceyued by his myracles, and meruelouse doctryne, although he had not yet fully knowen hym to be god, nor as yet seene hym ryse agayne, neyther ascende into heauen, sitte on the ryghte hande of the father, nor wurshipped through the whole worlde, with godly honours: but this thyng beyng knowen after, did the more commend his exaumple of so notable humilitie. Peter therefore refusing to be washed of his maister vpon the selfsame consideracio that John baptiste was lothe to take vpon him to baptise Christe, sayed: Lord what a thyng is this whiche thou goest about? wilte thou washe my feete? I knowe who I am, and who thou arte: and furthwith to Peters refusall, Jesus aunswered. Suffer me to do that thyng whiche I do, for it is no trifle, nor doen in vain: thou doest not yet vnderstād what this thyng meaneth, but hereafter thou shalt. And than thou shalt wel perceyue the thyng whiche I do, to haue been nedefull for thee. Peter was not stayed with this maner of aunswer, because he vnderstoode it not, but made a further deniall, saying: I will neuer suffer so great a man as thou arte, to washe suche an ones feete as I am. But our Lorde to put awaye this earnest refusal, although it came of loue, as it were, to dryue out one natle with another, by threatninges forced Peter to cōsent, seing he was not otherwise easie to be taught as yet, saying: Peter, why doest thou stryue with me? If I washe thee not, thou canste not be partaker with me. Eyther thou shalte be washed, or thou shalt be remoued from the felowshyp of my boorde and league. He muste be pure and cleane, whom I will admit into my company. And Jesus spake this, not of washyng the fete of the bodye, but concernyng the folowyng of his so notable humilitie, and pureneste of mynde, whiche oughte to bee excellent in those persones that profesde the doctrine of the gospell, and take vpon thē the cure of Christes flock.

Lord doest thou washe my feete?

If I washe ỹ not, thou hast no part with me.

The texte. Symon Peter sayeth vnto hym: Lord not my feete onely, but also the handes and the heade. Jesus sayeth vnto hym: He that is washed, needeth not saue to washe his feete, but is cleane euery whitte. And ye are cleane, but not all. For he knewe who it was that shoulde betraye hym. Therefore he sayed, ye are not all cleane.

And

And although Peter that loued the Lorde feruently, vnderstode not than what Jesus sayinges meante, yet because it is greuouse to a louer to heare any mencion made of diuorcement or departure, as soone as he heard that he should be separate from the coumpanie of hym, whom he entierly loued, sodaynly he became more vehemēt in admitting him to washe his feete, then he was before in refusing the same, and sayed: Lord rather then I would be put from thee, I doe not only suffre the to washe my feete (seeyng it pleaseth the so to doe) but also my handes and my head. To this the Lord aunswered: he that is once washed, hath no nede to be washed again, for the rest of his body beyng cleane, there remayneth nothing to be washed, but his feete: which eftsones by treadyng on the grounde, gathereth some filthinesse.

Truely our Lorde Jesus did signifie by this parable, that it is not sufficient for him that is a preacher of the gospell to haue that cōmon puritie which baptisme and the profession of Christes fayth geueth to al folkes, except his feete, that is to say, the affeccions of his minde, be often purged from all impuritie of this worlde, from the whiche neuertheles no man can be pure, vnlesse he study to washe awaye many tymes, through the mercy of Christe, the infeccion that he hath taken by the cumpanie of men.

Therfore (sayeth he) I will not washe againe the reste of your body but onely your feete, for ye be cleane: but not euery one of you. In this exception our Lord Jesus did touche the conscience of Judas Iscariothe, for he knewe well inough who should betray him to the Jewes. The gentlenesse of Jesus was so great, that although he knewe him, yet would he not bewray him to other, nor reiecte him from hauyng his feete washed, neyther would he put him backe from his holy Supper, nor yet from the communion of his body and bloud: he doeth only touche his conscience, who knewe himselfe welynough, that he might repent & emende himselfe, after he should perceiue that he was not vnknowen to the Lorde, whom he was determined to betray. Therfore was he the cause why Jesus sayd, verily ye are cleane, but not all.

So after he had washed their feete, and receyued his clothes, and was set downe, he saied vnto them againe: Wote ye what I haue doen to you? ye call me maister and Lorde, and ye saye well, for so am I. If I then your Lorde & maister haue washed your feete, ye also ought to wash one an others feete. For I haue geuē you an exaumple that you should doe as I haue doen to you. Verily verily I saye vnto you: the seruaunt is not greater then his maister, neyther the messenger greater then he that sent him. Yf ye vnderstand these thinges, happy are ye if ye doe them. I speake not of you al, I knowe whom I haue chosē, but that the scripture may be fulfilled, he that eateth bread with me, hath lifte vp his hele against me. Nowe tell I you before it come, that when it is come to passe, ye might beleue that I am he. The texte.

When Jesus had finished this kinde of seruice towardes his twelue Apostles, he put on againe his garmentes, & sate downe to sup with them, but in the meane while he doeth once againe put into their myndes the exaumple of lowelines which he had shewed thē, leste they should forget the thing which was necessary for thē, for he sayth: doe ye not vnderstād what is mēt by that I haue washed all your feete: ye call me maister & Lorde, and there is good cause why ye should so doe, for doubtlesse I am the same that ye call me: and seyng I haue washed your feete, that am in very dede your maister & Lorde, you that are brethren and seruauntes together, shall muche lesse grudge eche one

one to serue an other continually. For I that am so farre aboue you, haue therfore geuē you this example, that you should not be lothe to doe the lyke among you that be felowes, whiche I haue doen to my disciples & seruauntes, and that one brother, should be ashamed to take vpon him the pryde of a tyrannt ouer his brother, and likewise a seruaunt ouer his companion, seyng I, that maye worthyly take vpon me the preeminence of this dignitie, haue humbled my selfe to washe your fete. Neyther is there cause why any manne should say, the thyng that I doe is to vyle, abiecte and seruile. The greater a man is, the more it behoueth him to humble himselfe. The pestilence of ambicion doeth crepe in, euen emong euangelicall vertues. When ye shall doe myracles through my name, when ye shal prophecie, than ought ye chiefly to remember that thing whiche I haue doen this day vnto you: ye may not defend the autorite of the gospel with high lookes, with pryde, nor with violence, by other meanes shall that be attayned. That thing verily cannot be denied, which is certainly knowē by naturall reason, that is to say, howe there is no seruaunte greater then his maister, nor the messenger that is sent to doe any other mans businesse, is greater then he that sendeth him: ye knowe me to be your maister, and hereafter ye shall knowe it better: ye are my messengers, and I am the authour of your Message. Therfore it were a shame for you to be puft vp with pryde, or to be fierce and cruel against the flocke that is committed vnto you, or also among your selfes, considering ye haue found me so meke and curteous a Lord and maister. Because nowe ye vnderstande this, if ye doe it hereafter, ye shalbe blessed after my doctrine, which I so often repeate vnto you, leste it should any waye be forgotten. But all you shall not obtayne this blessing. In dede I haue chosen you all to the honourable roumth and office of an apostle. But all you shall not aunswere to the worthynesse of this office. Blessed shall they be which shall vse the Apostles office after myne example. But there is among you that shall so lytle folowe this myne example towarde his brethren and companions (with whom he hathe heretofore been felowe like) that he shall lift vp his head against me, whiche am so great a Lord and suche a maister. But it was long agon prophecied in the Psalme, that this thing should be, where as it is thus sayed: he that shal eate my bread, shall lyfte vp his hele against me. I doe nowe shewe you before it come to passe, that this thyng shall be, because when ye shall see that doen whiche scripture hath spoken of before, ye maye beleue that I am he of whom it hath prophecied, and that nothing is doen against me by chaunce or aduenture, but all this matter is moderate according to Gods determinacion. And like as he that foloweth mine example is happy: so shal he be vnhappy (whosoeuer he be) that had rather folowe that trayters doing that myne. For he shall haue in time to come many folowers of his naughtinesse, which shall set more by money then by the glory of myne name: and pretendyng the honour of the Apostles name, shall traiterously misuse the office of an Apostle, and shall deface thapostles office.

For I haue geuē you an example.

Now I tel you before it come.

The texte. Verily, verily, I saye vnto you: He that receyueth whomsoeuer I sende, receyueth me: and he that receyueth me, receyueth him that sent me.

But the greater the dignitie of this office is, so muche the greuouser is the faulte to abuse the honour of that profession thorowe playing the traytour: for this I tell you assuredly, whosoeuer receiueth him that I send, receyueth

ceiueth me, and whosoeuer receiueth me, receiueth hym that sente me: for as I being my fathers messenger, do nothyng but accordyng to his will, so you that be my messengers and Apostles, yf you faythfullye put in execucion the thyng ỹ I haue commaunded you, shall bee so receiued of godlye folkes, as thoughe I spake in you: lyke as my father speaketh in me, who teache none other thyng but that whiche he hath limyted.

¶ Whan Jesus had thus saied, he was troubled in the spirite and testified and saied: verely verely I saie vnto you, that one of you shall betraye me. Then the disciples loked one on an other, doubtyng of whom he spake. There was one of Jesus disciples, whiche leaned on him (euen he whome Jesus loued.) To him beckened Symon Peter therefore, that he should aske who it was, of whom he spake. He then when he leaned on Jesus brest saied vnto him: Lorde who is it: Jesus aunswered: He it is to whom I geue a soppe. And he wette the breade and gaue it to Judas Iscarioth Simons sonne. And after the soppe, Satan entred into him. The texte.

When Jesus comfortyng his Apostles myndes had spoken these wordes, furthwith, because he woulde make theim the more afrayed to folowe the traytours ensaumple, and to the entente he woulde more vehementelye prouoke the traytoure to amende, he was troubled in spirite as one greuouslye vexed for the destruccion of hym, whiche thorowe his owne malice, wente aboute to procure to himselfe euerlasting death: and dooeth againe witnesse euen by othe, that the thyng whiche he spake beefore shall verilye come to passe. Forsoothe, I tell you yet once again (saieth he) that one of you, whiche beeyng but a fewe dooeth here sit downe with me at one table, shall betraye me. This saiyng so often repeted did awake the disciples myndes, whiche els had bene ful heuye and pensife for the foresaid departure of their Maister. And euerye mans conscience (sauyng Judas) did coumforte hymselfe, because onelye one was noted to bee the betrayer. But this addicion (of you) did trouble theim, neyther didde they doubte but the thyng shoulde at some tyme come to passe, whiche our Lorde saied should bee, and yet no man could suspecte of an other so detestable a deede, forasmuche as they thought all other to be of theyr minde, sauyng that euerye man mistrusted the fragilitie of mannes nature. Onely Judas knowyng hymselfe guilye neyther shrinketh thereat, nor was ashamed, nor yet dreadfull to bee present at that holye repaste: and besides that, in the meane whyle coulde abyde the syghte of his maister, to whome he knewe the whole purpose of his minde to bee manifestely knowen. So pestilent a thyng was couetousnesse, and so it liked hym to abuse the gentlenes of his maister, beeyng alreadye well knowen vnto him. Therfore the reste of the disciples beyng heuy and careful, dydde beholde one an other, to see if they coulde perceiue any token by countenaunce, by whome Jesus had spoken this: as they whiche (without doubte) woulde furthwith haue been fierce agaynst him that had determined so wicked a deede. Here truelye was Simon Peters myndeset on fyer, who loued our Lorde no man more, but hitherto (for ỹ more parte) the boldenes which he had by reason of his loue towardes his maister, had euill successe. He hadde heard our Lorde saye before: Go backe from me Sathan, thou sauorest not those thynges that appertaine to God: and euen nowe he hearde hym saye. Thou shalt haue no parte with me. Therfore when Peter dyd greatly desyre to be deliuered from this doubtefull care, and to knowe assuredlye who he was that went about so great a mischiefe, as one that would not haue suffred hym to haue sitte emong them at that feaste, yet durste not he hymselfe be bolde to aske Jesus who was

One of you shall betray me.

that traytour, whom he aduertised them of: but he beckened to a certayne disciple, to demaunde of Jesus, who was the manne he spake of: whiche disciple the Lorde louedintierly, and vsed familyarly, and at thatsame tyme he leaned vpon the lordes breste, by reason of whiche kynde dealing and familiar handeling of hym, the manne dyd mourne, and was halfe deade, because the lordes death was at hande: but the Lord dyd coumforte and recreate him.

Therfore that disciple as he was then leanyng vpon Jesus breste, saied secretly vnto hym: Lorde who is he that shall dare enterprise suche a mischeuous dede? Jesus aunswered hym saiyng: He it is to whome I shall geue a dipte soppe. And when he hadde dipped the breade in the brothe, he gaue the soppe to Judas Iscarioth, Simons sonne. The vnhappye traitour was neyther ashamed therewithall, nor wente about to amende hymselfe, but with a shameleste countenaunce settyng at noughte the Lordes knoweledge, and despisyng his greate gentylneste, he tooke a token of frendshyppe at the Lordes hande, whome he woulde anone after betraye for a litle money. And after he had receiued that litle morsell, the deuill dyd fully possesse his minde, and of a wicked man, made hym vncurable.

¶ Than said Jesus vnto him. That thou doest do quickely. That wist no man at the table for what entent he spake vnto him. Some of them thought because Judas hadde the bag, that Jesus had saied vnto him, bye those thinges that we haue nede of against the feaste, or that he shoulde geue some thing to the poore. Assone then as he had receiued the soppe, he went immediatly out, and it was nyght.

The texte,

Now when Jesus sawe that the purposed malice of Judas wouldē neyther bee chaunged with shame nor feare (for he was almoste bewrayed allready, and should haue bene in daunger, yf Jesus hadde disclosed hym) he therfore sent hym awaye from the feaste, and suffred hym to doode that vngracioule dede, whiche he already had committed in full wyll, and purpose of mynde. The thyng which thou goest about (saieth he) doe it quickly. Judas knowyng himselfe giltye, dyd onelye vnderstande that saiyng: none of the reste that sate at the table perceiued wherefore Jesus had spoken this. For as goodnesse is nothyng mistrustfull, none of them coulde suspecte this, that he, to whome Jesus had shewed so manye tokens of loue, whome he semed in a manner to preferre before ȳ reste, in that he had the kepyng of his moneye, who also sate righte nere vnto hym, in that feaste, to whome euen nowe our Lorde gaue a dypped soppe: no man (I saye) dyd mistruste that he durste enterprise so haynous a deede, as to betraye hym to death. And whereas Jesus had saide, the thyng which thou dooeste, dooe it quickelye, some, because they knewe Judas kepte the purse, dyd take it, that the Lord had admonished hym to bye some such thinges as should be nedeful to the solemnisacion of that feastful day, or that he should distribute somewhat to the poore.

That he shoulde geue some what to ȳ poore.

For Jesus was often wounte to commaunde hym to doe this, there by instructyng and prouokyng vs to be liberall to poore folke. When Judas hadde receiued the soppe, and made as thoughe he hadde not vnderstande the Lordes saiyng, he went furthewith out of the parlour, where they supped. For it became not hym to be any longer presente in the coumpany of holy folkes, whiche had geuen hymselfe to the deuill, and shewed hymselfe to Jesus so often vncurable. And it was nyght, a tyme betokenyng his mynde that was blynded

with

with the darkenesse of couetise, whiche shoulde withdrawe hym selfe from the lyght and make suche haste to doe the worke of the prynce of darkenes, that not so muche as the vnwoe season of tyme coulde move hym to delaye his purposed wicked dede. He lacked no euyll will before, but then Iesus hadde geuen hym no power, to the intente that here also it myght bee euidently perceiued, how that no man coulde prenaile any thyng agaynste him excepte he woulde geue licence to his vngracious wyll, to accomplishe in dede that thyng whiche he had determined in his mynde.

¶ Therefore when he was gone out, Iesus saied: Nowe is the sonne of man glorified, and God is glorified by him. If God bee glorified by him, God shall also glorifie him by himselfe, and shall streightwaye glorifie him. Litle children, yet a litle while am I with you, ye shall seke me, as I saied vnto the Iewes, whither I go thither can ye not cumme, also to you I saie nowe, a newe commaundemente geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one an other. By this shall all men knowe that ye are my disciples, yf ye haue loue one to an other. The texte.

When he therfore was departed whiche had made hymselfe vnworthye to bee in coumpanye, Iesus beganne to speake manye thynges to his disciples, whiche should partely coumforte and stablishe them, and partly arme them against the storme that was at hande, vtterlye prieuenting in theyr myndes those thynges, whiche at the fyrste beyng ignorannt, and afterwarde dulled with sorowe and sleape, they coulde not fully perceiue, but yet they shoulde afterwarde vnderstande the same. And fynally of all he the wed his death to be at hand, which although in the iudgemente of the worlde, it shoulde seme full of reproche, yet should it set furth both his fathers glorye and his owne. Nowe (sayeth he) this thyng is specially in hande, for the whiche ye haue hearde me praye: For nowe the tyme is come that the sonne of manne whiche hath semed hytherto poore, and as an abiecte, shoulde after a newe sorte, become notable emong men: and that his fathers glorye shoulde likewise be set foorth by him. For as he sought not his owne glory, but thorowe his infirmitie sette forth his fathers glorye: so in lyke manier the father (which is the true fountayne of all true glory) shall glorifye his sonne before men, not by Aungels, nor Archaungels, nor yet anye other creature, but by hymselfe, declaryng to the worlde howe the fathers and the sonnes glorye is all one, to the entente menne so maye knowe on euerye syde theyr mutuall woorkes, not that they cannne wynne any thyng by it, but that men by knowyng the glory of them bothe, myght obteine true glorye. In tyme to come, verily he shall thoroughly glorifie his sonne in his laste cumming before all the company of heauen, and in the meane whyle also, he shall furthwith glorifie hym by his owne death (whiche shall bee of more force them al mans power) and anone after by his resurrection and ascension. Wherfore my children let not my death discoumforte you, whiche although it seme to come for wante of strength, yet shall it bee of more power then my lyfe.

Though it shall seme to be shamefull and vyle, yet shall it sette foorth bothe my glory and my fathers: yea and though it shall seme an vtter abolishyng of me, yet shall it bryng saluacion, bothe to you and to the whole worlde: lette these thynges coumforte the heauinesse of your myndes. For it is expedient for you that this mortall bodye of myne bee withdrawen from your syght, and nowe the tyme is euen at hand for it to bee doone. In the meane whyle vse my coum-

payne as one that shall goone shortelye from you, and printe well in your hertes those thynges that I commaunde you, or els as I haue tolde the Iewes, ye shall seke me in vayne when I am gone hence. For within a while I goe away, and that to suche a place whither at this tyme ye cannot folowe me. Therefore nowe there is no more to do, but take my departure patiently, and kaste well in your myndes both my doctrine and the remembraunce of me. This is the thyng that shall make you happye rather then the syghte of this mortall bodye.

A new commaundement geue I vnto you, that ye loue together.

There bee many preceptes of Moses lawe: I nowe at my departure commaunde you one, and that a newe precepte, that lyke as I haue loued you, so one of you loue an other: I haue vsed no tyrannye against you, I haue not coueted praise, or lucre, nor haue gotten any worldelye commoditie by you. I haue loued youre welthe, yea and that freelye, and I haue loued you euen vnto the death, for I will willingly dye to we this life for you. In like maner loue you one an other. Other mens disciples are knowen by their names, apparel, and by the obseruing of certaine ordinaunces of menne: ye haue learned none of these thinges. By this onely signe menne shall knowe that ye bee my verie disciples in dede, if ye haue suche mutuall loue among youre selues, as I haue effectuously the word to you all: this is a rare thing among menne, but yet is it the fruite whereby the good tree is knowen.

The text, Simon Peter saied vnto him: Lorde whither goest thou? Iesus answered him: Whither I go thou canst not folowe me nowe, but thou shalte folowe me afterwardes. Peter saied vnto him: Lorde why cannot I folowe the nowe? I will leaue my life for thy sake. Iesus answered him: Wilte thou leaue thy life for my sake? Verely verely I saye vnto thee: the cocke shall not crowe till thou haue denied me thrise.

Peter whiche was all set on fier with the loue of his maister (although he tooke his death grieuously), yet because he hadde said vnto him, go after me Satan, he durste no more moue and moleste him, concerning that matter, but this thing troubled Peters minde, who loued him so well, that he couldde haue no leaue to folowe him, when he shoulde departe from his frendes. For it is a great comforte if a manne loue one vnfainedlye, to folowe him in all chaunces whereseuer he shall become. Therefore Peter asketh: Lorde whether goest thou that I maie not folowe thee? To this Iesus answereth: Thou maiest not presentely folowe me thither as I goe, but hereafter thou shalte. Peter not vnderstanding as yet to what purpose Iesus spake these woordes, whereas he ment it of his owne deathe, whiche they were not yet apte to beare well: Lorde (saieth he) why maie not I folowe thee? what perilles would I refuse for thee? whiche am readie to die for thee? His loue beeing verie earnest in dede, neuertheleste as yet but worldly, not throughlye knowen to himselfe, caused hym thus to speake beyonde his power. Iesus therefore to thentent he would frame his scholers little by little, and vtterly pull out of his disciples myndes confidence in mannes power, like as before he hadde somewhat remoued and put backe the same, at suche time as Peter didde boldelye aduise him not to die, and againe he rebuked the saied Peter when he had rathelye caste himselfe into the water: and furthwith begaune to doubte, yea and but a while agoe also he was controlled, for so muche as when he would not haue obeyed hym at suche time as he went aboute to washe his feete: euen so nowe he is taught not to truste in his owne strength, nor credite hys owne affections, but distrustyng hymself, to depende vpon the helpe of Christe: what saieste thou Peter (sayeth Iesus) howe stoute thynges of thy selfe doest thou promise vs to doe?

wyth

wilte thou dette we thy life for me? nay but beraye experience shall teache thee howe true the sayyng is whiche I speake euen nowe, and couldst not bee beleued of thee (that is to saye) whither I goe thou canste not folowe me, the profe therof is at hande. For this be thou well assured of, that this nyght before the cocke shall crowe (that is to saye at the firste cocke crowyng) thou shalte haue denied me thryse. muche lesse shalte thou bee hable to saue my lyfe with thyne. With these woordes our Lorde did restrayne Peters stoute saying, although it came of great loue, and therewithall warned other that in perylles they shoulde not truste in theyr owne strengthe: but whensoeuer they broughte to passe any suche thyng, they should knowledge it to come of the power & gyfte of God. At these thynges Peter helde his peace, as one that was not yet all free from carefulnesse, concernyng the betrayyng whiche Jesus had made mencion of. Before the cocke crowe.

The. xiii. Chapter.

¶ And he saied vnto his disciples: let not your hertes be troubled, ye beleue in God, beleue also in me. In my fathers house are many mansions, if it wer not so I would haue told you. I goe to prepare a place for you. And yf I go to prepare a place for you, I will come againe and receiue you euen vnto my selfe, that where I am, there may ye bee also, and whither I goe ye knowe, and the way ye knowe. The texte.

When as at this saying (whiche signified that a certayne straunge and outragious tempeste was imminente and hanged ouer theim, whiche storme shoulde also driue Peter that was moste mannely, to so greate errour that he shoulde thryse thesame nyghte denye the Lorde) when as (I saye) the disciples wer therewith stricken, euen to the hertes, and after Peters exaumple euerye one stood in dreade of himselfe, Jesus beeyng a maister of moste gentlenes, dyd with moste fayre and pleasaunt woordes comforte his troubled and sorowfull disciples, saiyng: All these thynges shall be doubtles whiche I haue tolde you of beforehande. But yet there is no cause why ye should therewith be herteles or dismayed, cruell thynges shall bee dooen againste me, and the lyke shall after be dooen againste you, nor I am not ignorante howe greate the infirmitie of mans nature is. But notwithstanding, if you will put youre whole affyaunce in God and me: ye shall not neede to feare anye violence of wicked men: God is almighty, and he alone maye doe more than all they that feare ye stryuen againste vs. And verily euen by Moyses lawe you truste to hym, and in case ye do truely truste to hym, it also behoueth you to truste to me. I through him, and you through me, shal haue victory, yf distrustyng your owne proper ayde & defenses, ye will fyxe all youre affiaunce and hope vpon me. For deathe it selfe shall be able to dysceyuer vs: lyke as ye shall at a tyme bee partakers of afflictions, so shall you bee of croune and glorye. I will fyrste shewe the waye and exaumple howe to fyghte and to gette victorye, by me shall boldnes bee geuen vnto you, and felowshyppe of glorye. Onely truste vnto me. Nowe than:

In my fathers houſe be many dwellynges readye for them that haue bin ordeyned: for neyther are rewardes prepared for me alone, neyther ſhall Peter alone or lowe me, but all thoſe that cleaueth vnto me by charitie and fayth of the goſpell, ſhall bee recompenſed ſeuerallye, and haue euerye one his rewarde prepared for hym. For vnleſſe I knewe certaynly that dwellyng places were alreadye prepared for you, which are to receiue you that ſhall in a whyle bee taken oute of the hurly burly of this worlde into the felicitie of euerlaſtyng lyfe, I woulde nowe beforehande haue admoniſhed you. That I dooe therefore goe before to my father, is to thentente I maye there prepare a place for you alſo, whome I wyll not ſuffre to be diſſociate from me.

In my fathers houſe bee many manſions &c.

And nowe becauſe I knowe it to be certayne, that in my fathers kyngdome euery manne hath his manſion in a readineſſe for hym: you haue no neede to bee carefull of beyng recompenſed, it onelye lyeth you vpon hande to fyght manfully. And though I dyd go farre awaye to prepare a place for you, yet is there no cauſe for all that why ye ſhoulde in the meane while thynke your ſelfe ſuccourleſſe, for I ſhall come againe vnto you for to receyue you wholye vnto me, neuer after to departe from me. For than whereſoeuer I am, there ſhall you alſo bee: there is no matter why to diſtruſte your cummyng thyther where as I nowe goe to before you, and in verye dede ye do knowe whyther I do go, and the waye thyther. By this darke parable our Lorde dyd geue them ſome litell knowledge that he ſhoulde go to his father, but none otherwyſe than by death of the croſſe. The thyng that was gone to, was worthye to be deſired and well liked, but the way to it was thought worthy to be miſliked and not to be beloued. The diſciples couldе not but knowe this, hearyng the Lorde ſo often ſpeakyng thereof, but penſiuenes and obliuiouſneſſe made theym ignorannte in the thyng that they knewe.

Thomas ſaieth vnto him: Lord we knowe not whether thou goeſt. And howe is it poſſible for vs to know the waie? Jeſus ſaieth vnto him: I am the waie, and the trueth, and the life. No man cummeth vnto the father, but by me. If ye had knowen me, ye hadde knowen my father alſo, and nowe ye know him, and haue ſeen him.

The texte,

And ſo therfore Thomas being very deſirouſe to knowe certainely whyther our Lorde woulde goe, ſayeth: Lorde whyn we knowe not whether thou goeſt, how can we knowe the waye thither? but rather where thou ſayeſte we knowe both, we be in dede ignorannte in both: with this blunte (although he be hemente) ſaiyng, Thomas dyd in a maner force oure Lorde to tell more playnly, whyther he woulde goe thence: whiche thyng all they dydde (for a ſpace) euen long to knowe. Of trueth Jeſus enſtructyng, framyng, and faſhyoning his, litle by litle, doeth in dede teache the thyng that they wiſhe to knowe: but he doeth it as yet couertly, to thentente that the thing might more depely be fixed in their myndes, whiche they ſhoulde haue muche a doe, and long tyme, to learne. That is to ſaye, that after he hadde lefte his mortalitie, he ſhoulde retourne agayne to his father, from whence he came before he was incarnate: but withall he teacheth that the waye vnto the father, is open vnto no manne, but by the ſonne, whiche onelye ſhoulde open the waye to heauen, whiche onely ſhoulde inſtructe meinnes fayth with heauenly knowledge, and ſhoulde bee the onelye fountayne of immortalitie: to whome whoſoeuer dydde firmely ſticke, the ſame ſhoulde bee

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without feare of death: Thomas (sayeth he) how happeneth this, that thou denyest the to knowe the waye, vnlesse thou as yet (percase) knowest me not at all? For verely I am the way, the trueth & life. I sayed euen nowe ꝑ I doe goe agayne to my father, and onely do open for all folke the way vnto hym: and because he is come to by dedes fit and semyng for god, ye haue the proufe of good life in me: and also because no man without me cummeth to the father, ye haue learned of me the trueth. And yf the feare of death do in the meane tyme trouble youre myndes, knowe well that ye bee sure of immortalitye, forasmuche as I am lyfe: doo ye onelye folowe thyther as I goe beefore, beelyue and kepe in minde that whiche I haue taughte you, hope assuredly for the thyng which I promise. If ye aske whither I goe, I goe to my father, yf ye desyre to knowe the waye whereby ye maye come thither, I say to you, no man cummeth to the father but by me: wherefore you knowe bothe aswell whyther I dooe goe, as what waye the iourneye lyeth, excepte (paraduenture) ye bee vtterlye ignoraunte who I am: verely yf ye hadde knowen me, ye hadde also knowen my father, yea (to say trueth) ye haue already some waye knowen my father, whome ye thynke to bee vnknowen vnto you, nor ye haue not onelye knowen hym by the determinacion of the lawe, but ye haue also seen hym doubtlesse. Our Lord Jesus dyd with this obscure saiyng sumdeale aduertise his disciples, that hys father, of trueth, was inuisible, and not onely inuisible to the bodilye eyes: but also that the mynde of it owne proper nature coulde not see and perceiue what he is, yet notwithstanding but that he had beene seene after a sorte in his sonne, as whyle they see hym in his soonne rewlyng the wyndes and the sea, forcyng deuils to obeye, putting awaie with a woorde sickenesses and diseases, were they neuer so incurable, and with a woorde raysing the deade to life. But the vnlearned Apostles didde not as yet vnderstande these hye misteries, and yet for all that euen as though they had in very dede vnderstand that which the Lorde spake vnto them, they euen leap and skip of greate affeccion to see the father: Imaginyng that the father mighte bee seene in suche sorte as they sawe his sonne, such was there simplicitie as yet: albeit neyther sawe they the sonne thyroughly, whiche beheelde hym with bodily eyes alone.

I am the waye of trueth and life

No manne cummeth to the father but by me. &c.

Philip saieth vnto him: lord shewe vs the father, and it sufficeth vs. Jesus saieth vnto him: haue I been so long time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath seen my father. And howe saieste thou than, shewe vs the father? beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe, but the father that dwelleth in me is he that dooeth the workes: beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake

The texte.

Philip therfore, beyng more desirous to learne then the reste, speaketh thus: lorde (sy he) thou telleste vs that the father is seene of vs, but woulde God thou wouldest graunte that it myghte bee lawfull for vs to see and looke vpon thy father: then were oure desyres satisfyed, and we woulde wishe no more, nor desire ought els. In deede we haue hearde muche speakyng of him, we lacke onely the sight of hym. Our lorde doth controull and correct Philips request, that was so very rude and foolishe, saiyng: Philip, haue I been so long tyme wyth the, and yet thou knowest me not? It is not the syght of my face that thou knowest me by, but the ryght vnderstandyng of my power, vertue, and trueth, maketh the to knowe me.

This my mighty trueth and true power, is not seen with bodilye eyes, but the minde and soule seeth it. Therefore when as I am the verye Image of my father, in all thynges lyke vnto hym, and that by my deedes and woordes thou ought'est already to haue knowen me, (and verelye to haue knowen is to haue seen) howe dare'ste thou bee so bolde, with what countenaunce saye'ste thou to me, shewe vs the father, as though he that hath seene me hath not seene my father. I meane not that my father is none other than I, but that betwene vs two is no vnlikenes, or any thyng vncommon as touchyng the higher and our diuyne nature. In case thou canste not vnderstande what I saye by naturall reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do myracles, and therein surely thou haste seen and heard of my father: doest thou not yet beleue that by an inseparable copulacion of nature, will, and power, my father is in me, and I in my father.

He ꝑ hath seen me, hath seen ꝑ father.

What thing soeuer I speake, I speake it of his mynde: what thyng soeuer I dooe, I dooe it after his mynde: I am therefore alwaye in hym (by reason of suche a coniunccion of nature and wyll, as cannot be vnioyned and disseuered) and he alwaye in me, speakyng by me: and by me declaryng with myracles, his power. Neyther doe I speake any thing of my selfe, whiche same thing he speaketh not by me: neither dooe I any thing of my selfe, whiche he by me ioyntelye, doeth not woorke: howe therefore doest thou separate them that be inseparable: and with seueral sight desire'ste to see them seuerally: beleue'ste thou that the one being knowen, the other can be vnknowen: doth the reste of you also yet not beleue ꝑ al thynges cummeth of my father which are spoken and doen by me: and that there is no separacion betwixt vs two? It had behoued you to haue credited me, so oft teachyng this thing: and if ye mistrusted my woordes, yet truely the diuine woorkes and deedes surmounting mannes power, oughte to haue caused you to beleue, that what thing soeuer proceedeth frō me, is of my father: yf my father himselfe should speake vnto you, he would speake none other thing than I doe: or if he would woorke by himself, he would woorke none other thing than I do woorke: we haue one minde, one will, one power and nature.

The terte, Verely, verely, I saie vnto you: he that beleueth on me, the woorke that I dee, the same shall he do also: and greater woorkes then these shall he do, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I dooe: that the father maie bee glorified by the sonne. If ye shall aske any thing in my name, I wil dooe it. If ye loue me, kepe my commaundementes. And I wil praye the father, and he shal geue you an other coumforter, that he maye bide with you for euer, euen the spirite of trueth, whom the world cannot receiue, because the world seeth him not, neyther knoweth him: but you knowe him, for he dwelleth with you, and shalbe in you.

Therefore beleue this, retaine this, haue this surely fixte in youre hertes: whiche thyng yf you doe in dede, the withdrawyng of the syghte of this bodye, shalbee no harme vnto you: ye shall better see me beeyng absente with the eyes of fayth: and the same thyng whiche ye nowe see my father doos by me, whiche doe faste cleaue vnto him all manner of wayes, shall I dooe by you, if you will cleaue to me by fayth and charitie: yea and I shall also more euidently extende foorth the mightie power of my godheade, after that I shall remoue awaye from you this my manhead: yea and moreouer, whoso euer dooeth ioyne himselfe to me by true christen fayth (like as I am naturally alwaie ioyned, and neuer disseuered from the company of my father) the same persone shall also dooe

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greater thynges, than I doe, so often as the glorye of God requireth a miracle. For as my father worketh nowe by me, so shall I worke by you.

And because it is so expediente for the saluacion of manne that I doe goe againe to my father, ye shall succede me, and by course enter into my roume concernyng the ministracion of the ghospell. Nor this thyng shal onelye bee doen, but what thing soeuer elles ye shall aske of my father in my name, whiche shal appertayne vnto the prayse and glorye of my fathers name and kyne, that same shall I doe: to the ende that by you also, I maie bee glorified emong men, as my father hath beene hitherto glorified by his soonne. Let not my departure therefore trouble you, whiche shall tourne to your greate commoditie and preferrmente. Than moste of all shall I bee youre ayde in al affayres and purposes, whiche make for true health, when as I shall take awaye from you this fleshye body. Onely aske the thing that you couete, my father shall heare your desires, and I beeing a continuall presente aduocate vnto him, will bring to passe that what soeuer ye shall aske, shall bee obteined: for as he denieth me nothing, whiche dooe no manner of thing that redoundeth not to his glorye: so will I denye you nothyng, so long as ye doe t hat whiche shall set forth the honoure of my name: For sooth my spirite shall put into your myndes what you ought to aske. Thus to be greued with my going hence, is no proufe of christen charitie, for so men are dismaied when a frende remoueth whome they shall soone after forget. If ye loue me truely, as I dooe loue my father, declare your charitie towardes me in very dede: ye shall soothly and certainelye declare it, if ye dooe kepe my commaundementes. So shall it come to passe, that as my father loueth me and denieth me nothyng: In like wise shall he also loue you, obeying my preceptes, whiche be the veray commaundementes of my father. Thus it is nedefull for the saluacion of the worlde, that I doe absente my selfe from you.

whatsoeuer ye aske in my name.

And yet going awaie I wyll not leaue you desolate, and altogether without coumforte. But rather if ye abide frmelie in my loue, and kepe my commaundementes, I shall obteine of my father by praier after my returne againe vnto him, that he which denieth me nothing, shall sende you an other coumforter: whiche after he be once sente, shall not goe awaie from you, as I nowe do, concerning this manner of corporall presence. I am pulled awaie from you, but he shall continue with you for euer. He shall bee the spirite of me, and my father, whiche shall make you of carnall folke spirituall: and he shall tourne this worldelye affeccion whiche ye nowe beare towardes me, into an heauenlye loue: he shall also with secrete inspiracions, putte in you the treweth of all thinges, whiche ye nowe vnderstande as it were but by a dreame and throughe a cloude. This speciall pledge of me shall bee peculiar and proper vnto you. For I haue all this while exhibite my selfe generallye and in common to euill and good: leste anye mighte make excuse that he was not inuited to saluacion. But this worlde whiche coueteth muche, and gapeth for goodes that bee of the worlde, and deceitfull, cannot receiue that spirite, because he is heauenlye and true. And why can it not? because it hath grosse eyes, whiche deliteth and loueth not but grosse and earthlye thynges, it seethe not hym nor knoweth hym: for he without noyse beyng all whisched and still, casteth in hymselfe to the secrete senses of the mynde, if he fynde anye where a conueniente place to reste in. But truelye you, in case that the delusions and deceytfull thynges of this worlde beeyng despysed, ye wyll folowe thynges that

be good in deede, and liue well: you (I saie) shall then knowe hym, because he will not onely come vnto you, as I am come, one that may bee seen, but he shal also abyde continually with you: nor he shall not in suche sorte be conuersaunte emong you as the aduocate is with his client, but he shall inhabyte hymselfe in the secrete inner partes of your soules, and shall ioyne hymselfe as it were glued to your spirite, that he maye become one spirite in all folkes: and because he shalbe as it were bred and planted in your hertes, he shal accumpany and assist you in all thynges, and the meane tyme shall not bee long ere this coumforter that shalbe in the steade of me, and my vicegerente, shall come vnto you. Wherfore there is no cause why your hertes should be discoumforted or afeard, good children, whom I haue perfectly begotten, and sumwhat framed with the heauenly doctryne of gods woorde, and do nourishe you beeyng as yet but vnperfite, and not fully taught vntill ye growe vnto the strength of the ghospell.

The texte. I will not leaue you coumfortlesse, but will come to you: yet a litle while, and the world seeth me no more, but ye see me. For I liue and ye shall liue. That daye shall ye knowe that I am in my father and you in me, and I in you. He that hathe my commaundementes & kepeth the, the same is he that loueth me. And he that loueth me shalbe loued of my father, and I will loue him and will shewe mine owne selfe to him.

Although I goe hence for a tyme, and shal no longer liue a manne with men, yet wyl I not leaue you in the meane tyme fatherlesse, and without comfortable succoure at my hande: for I will cumme to you agayne, before I returne to my father: and I wyll shewe my selfe before your eyes, and bee seene of you with a bery bodye in dede, but than not mortal, to the entente that I maye aduaunce and bryng you from loue of the flesche, to the spirite: for it were no great matter yf I should geue this my bodye to you alwaye to looke thereupon, because euen the wicked doe also beholde it to theyr damnacion: within a whyle therfore I shalbe out of the worldes syghte: for death and the graue shall take me a waye frō the syght of worldly folkes. Neuertheleſſe I wyll see you again, and presente my selfe vnto you aliue, for this kynde of death shall not alienate vs in sundre, nor kepe me out of youre syghte, for I shall liue agayne, yea after that I bee deade: and I shall not onelye liue, but therewithall bryng to you lyfe euerlastyng: and notwithstandyng the tyme of myne absence, I beeyng aliue shall fynde you aliue, and I will so spende my life for you, that you shall be in healthe and safegarde. Then shall you vnderstande more fully, that as nothyng can pull my father from me, nor me from my father: so am I bothe to you and you agayne to me, ioyned by mutuall charitie together, that death can not dissloyne vs: let your onely care be, that by youre owne faulte ye bee not vncoupled and let lowse. The obseruyng of my commaundementes shal try true charytie: nor he louethnot in herte, that neglecteth the preceptes of his Lorde. It is not sufficiente to haue accepted my commaundementes, vnlesse a manne retayne them in mynde. Nor it is not inoughe to remembre theym, except they bee kept: he that doth accomplishe and kepe these, is he that truelye loueth me. For to bee tormented in mynde for my departure, is no proufe of verayetrewe loue. I that truely do loue my father: do kepe all his commaundementes, and will kepe theym vnto death of the crosse. And there is no cause why my commaundementes of sufferyng iniurye pacientelye, of bearyng the crosse quietely, should muche putte you in feare, as seuere and grieuous commaundementes: and why? for charitie shall sweten and make them all easie, and there shall not

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lacke coumforte at my hande, for surely whoso loueth me, he shalbe bothe loued of my father, and I also wyll loue hym, and neuer leaue him succourielesse, but will see hym againe, and will openlye shewe my selfe vnto hym to bee looked vpon: to make it more certain that I doe not vtterly perishe by suffryng deathe of the crosse. Nowe I geue my selfe to bee seen of all folke, but than no manne shall see me, except he abyde constantly in frendeshyppe. Of trueth our Lorde Jesus spake these thynges sumwhat darkelye, not onely signifiyng that he beeyng reuiued agayne would often after his death come among his frendes to bee seen, but that he would also by the holy ghoste his spirite, secretely place and wynde himselfe into theyr myndes, and that finally he woulde come in the glorye of his father, in the open sight of all folke.

The texte. Judas saieth vnto him, not Judas Iscarioth: lorde what is done that thou wilt shewe thy selfe vnto vs and not vnto the worlde? Jesus aunswered and said: if a manne loue me he will kepe my saiynges, and my father will loue him, and we will come vnto hym and dwell with him. He that loueth me not, keepeth not my saiynges. And the worde which ye heare is not mine, but the fathers whiche sent me. These thynges haue I spoken vnto you beyng yet present with you, but the comforter whiche is the holy ghost whome my father will send in my name, he shall teache you al thynges, and bryng al thynges to your remembraunce, whatsoeuer I haue sayed vnto you. Peace I leaue with you: my peace I giue vnto you. Not as the worlde geueth geue I vnto you. Let not your hertes be greued, neyther feare: ye haue hearde how I sayd vnto you. I goe and I come againe vnto you: If ye loued me, ye woulde verily reioyce because I sayd: I goe vnto the father. For the father, is greater than I.

Now than where as Judas, not he verely that is called Iscarioth which was absente at this sermon, but the other Judas whose surname was Lebbeus, did not fully vnderstande our lordes saiyng: but beyng throughe sorowe and feare very sore troubled, dyd suppose that our Lorde shoulde in suche wyse appeare to his frendes, as terrible spirites & phantastical sightes, shewe themselues many tymes in the darkenesse of the nyght: or as certain visions appeare in dreames rather to the feare of men, then to mennes coumforte. This Judas therfore, saith: Lorde what hath chaunced that when now thou maieste be seen of all folke, thou shalte not than appeare to the worlde, but onely to vs?

And howe canste thou be one that maye be seen of vs, yf thou be such one as other cannot see? But Jesus because he knewe that his disciples were not yet able to vnderstande the misterie howe that the same bodye, whiche hadde been deade and buried, but nowe made spirituall, and hable to doe as it lyste, shoulde ryse agayne: Jesus I saye, knowyng this, dyd not playnely answere to the thyng that was asked, but turned his saiyng to that thyng whiche was more necessarye to bee imprinted in theyr heartes, whereby they shoulde nowe bee prepared spiritually to haue his presence: for as muche as that presence whiche shoulde bee exhibited vnto theim after his resurrection, coulde not long endure with theim. Therefore Jesus sayed: I will not presente my selfe to the worlde, because it loueth me not, neyther dothe it kepe my commaundementes. If one loue me truely, he wyll not testifie his loue with sorowe, but by kepyng my commaundementes, and hym wyll I loue semblablye: and whome I shall loue, hym wyll my father loue, and we shall neuer bee pulled awaye from hym: nor I wyll not onelye see hym agayne that hath my commaundementes in remembraunce, but therewithall my father and I wyll by the spirite, whiche is common to vs both, come vnto hym: and we will not only come, forthwith

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to departe againe, but we will dwell with him, and neuer go away from him. That which is doen after the spirite is both perpetuall and effectuall: bodily ioynyng together muste nedes haue an ende, euen for because ye shoulde sette at naught transitorye thynges, and inure your selfes to loue eternall thinges: and where ye as yet cannot come to vs, we will come to you inuisible, but effectually to dwell in the temple of your hertes. We be three in deede, but so ioyned and vnmerte together, that he whiche loueth one, muste loue all: and he that hath one of vs lacketh none of vs. Only on your behalfe let charitie be present, and that couenaunte kepte, whiche I made with you of late. That shal so couple you and vs together, that neyther life nor deathe can vncouple vs. If membres maie bee disseuered from the heade, we maie be disseuered. There be many whiche boaste themselfes to loue God the father, and seme to obserue the commaundementes of the lawe, but none dooeth truelye loue God, yf he hate and contemne his soonne: and he verelye contemneth the soonne, whosoeuer keepeth not my commaundemente, whosoeuer neglecteth my preceptes, he neglecteth withall the preceptes of God: for in good sooth the thyng that I haue taught you, is not so my peculiar doctrine that the same is not my fathers: but is rather my fathers than myne, from whome cummeth whatsoeuer I can vtter or teache, doyng nothyng but by his authoritie from whome I was sente into the worlde, to teache these matters whiche I dooe teache. But nowe these thynges haue I spoken according to youre capacitie, as yet a mortall manne, beeyng conuersaunte among mortall menne: soone hereafter I wyll repayre to see you againe, for certayne dayes space: and beeyng immortall, wyll kepe cumpany with menne mortall, to the entente I maye coumforte, teache, and geue you my counsell.

Neyther is it vnawares to me, that ye shal not fully vnderstande these thinges, whiche I nowe speake, and shall speake anone after my deathe, because ye be yet styll carnall and rude: notwithstaudyng they are not spoken all in vayne, for after that I shall take away this body from you: an other comforter shall come to you, yf ye aske hym (of God) in my name: a comforter (I saye) not bodily as ye se me to to be, but that holy spirite which doeth sanctify spirites and myndes, whome my father shall sende you in my roume yf you require hym in my name. Ye shall not after this neede my corporall presence, whiche for a season was geuen in consideracion of mens grossenes, to the entente that they myght by degrees and orderlye go forwarde to more perfeite thynges, for that spirite in asmuche as he is myne and my fathers, shall putte you in remembraunce of all the thynges, whiche I nowe speake vnto you that bee as yet ignoraunte, and of small capacitie: and besides that obliuious. And he also shall make you vnderstande these thynges whiche ye hadde not vnderstande before, neyther will he suffre you to forget anye thyng or to lacke knoweledge of anything that pertayneth to saluacion. Of menne obliuious he shall make you of good remembraunce, of slowe witted, easie to bee taughte, of sleapishe slugardes, vigilante and watchefull, of sorowfull men cheerefull, of yearthly folke heauenly. Onelye perseuer you in charitie, hauing in remembraunce my commaundementes.

There is no cause why that ye should in the meane while feare the troublesumnesse of this worlde, whiche ye shall see ryse agaynste me, and in tyme to come againste you also: let it suffise you that at my departure, I shall leaue

peace

peace vnto you, and geue you my peace. No worldelye stozme can destroye and vndoe hym that hath my peace. The worlde also hath his kynde of peace whiche it bestoweth vpon them whome it loueth, but this is a peace not to be trusted on. My peace whiche I doe geue you, doeth make frendeshyppe betwene God and you: and who can hurte hym whiche hath God his protectour and gouernour? The peace whiche I do leaue vnto you ioynyng you together among your selfes by mutuall concord, shall make your felowshyp strong and inuincible, agaynst all that the worlde or Satan, prince of the world, can dooe. What meaneth it than that my goyng hence whiche shall bee veray commodious vnto you, doth so muche feare you? Let not your hertes therefore bee troubled nor stricken in feare, ye haue heard me saye alreadye, and (that ye shoulde the more credite me) I eftsones tell you that of trueth I goe hence for a tyme: but I wyll anone returne againe vnto you. And in the meane tyme I will bryng to effecte that I shall fynde you at my returne safe and in health. This blusterous stozme of cruell persecucion shall for this one tyme be executed vpon me onelye. And soone after I am come againe to my father, I wyll bee presente with you agayne throughe the spirite that is the comforter. And by hym my father shall also bee with you, and we shall neuer bee separate from you, vntyll you be fully placed with vs in the kyngdome of heauen. Ye are sorowfull because I goe my waye, but & if ye did rightly loue me, forsooth ye woulde reioyce, both for your owne sake and mine: for I wyll not playe the runagate and gooe euerye where, but I will returne agayne to my father to obteyne for you more excellent gifres at his hand, for because my father is greatter then I am: and from him it cummeth, what thyng soeuer I doe departe with you. If ye stande in dread of any harme to wardes me, and are sorowfull for my cause, it were more semyng ye should be ioyfull on my behalfe, that am remoued and taken a waye from these ills of the world, and goe to my fathers coumpanye: and yf ye be sorye for your selfes, my departure shall bring to you muche profite.

Peace I leaue vnto you

And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many woordes with you: for the prince of this worlde cummeth and hath nothing in me. But that the world may know that I loue the father, and as the father gaue me commaundemente, euen so doe I. Aryse let vs goe hence.

The texte

I know that I speake this to them that neyther greatlye take hede, nor vnderstande the same, but I do therefore repete, and often inculcate and bryng in the same, that after the dede shal effectuously verifie ỹ thing that I haue spoken, ỹ may than therewith beleue all the rest to be true, which I haue tolde afore hande shoulde folowe: after this I beyng a mortall man shall not speake many thynges with thẽ that be mortall: for the time is at hande when I shalbe taken away from you in body. Mervye Satan the prynce of this worlde is presente by his mynysters ready to set vpon me, with his full myght & force deterye to caste awaye and to extinguishe me. But at his hande is no ieopardie, for he hath no right nor autoritie ouer me, and when he moste trusteth to haue the ouerhande and victorye, than shall he bee vanquished and ouerthrowen: he hath no ryghte but vpon theim whiche bee in synne, and because the worlde is in bondage to synne, he maye playe the tyraunte ouer them that make the worlde theyr God: for in dede I am neyther forced to dye, nor for any faulte do I dye, but I suffre, throughe my deathe to redeme those that bee ioyned to me by faythe, as

The prince of this worlde cummeth & hath nothing in me.

membres

mem dyes to the bodye, from the tyrannye of sinne and deathe: and my father hath commaunded me thus to doe, whiche his commaundemente I dooe accordyng to his minde: wherefore we haue now we already sitte here long inough. Because I doe my fathers commaundemente willingly, it is tyme to goe mete death, whiche is at hande. Arise therefore and goe we hence. Our Lorde Iesus seeyng his disciples many wayes dismayed, partely with sorowe because that they sawe that theyr Lordes death was nye, whom they loued somewhat worldly, but yet moste vehemently: partely for feare of harmes whiche they thoughte did hang ouer hym beeyng once abrode: and he also seeyng them heauye of slepe whiche both the nyght prouoked, and also sorowe of mynde augmented, and theyr sittyng made theym of more sluggishe mynde: he commaundeth theym to ryse, that so at the least, dulnesse beeyng auoided, they myghte be made more pregnaunte and quickewitted to those thynges whiche he shoulde saye vnto them, and therewithall he monished the a farre of, and darkely, that nowe is the tyme to elleuate theyr myndes from yearthly affections to heauenly thynges, from bodily thynges to spirituall thynges, from mortall thynges to immortall, from thynges transitorye to eternall thynges, he woulde haue that also imprinted in theyr myndes, that he knewe before, and was willyng to suffre what thyng soeuer he shoulde suffre, his father also willyng the same: from whose wyll his did neuer varye. His will was that his Apostles so farre as mannes weakenesse coulde beare, should be witnesses and seers of his passion, and therefore in this sermon he maketh oftentymes mencion of his departure, litle by litle, there by to inure them to sufferaunce, but mixyng withal many counfortes to mitigate the bitter payne of sorowe, saiyng that in very deede he muste departe: but so that within a whyle he shoulde come to them agayne: that he should go to his father, that thence he should sende him an other comforter whiche should finishe that he had begoonne, and also that he and his father ioyntly together, should come and dwell with them. He sayed furthermore that this persecution shoulde not vterlye deuour and consume them: and after all this he had them thence to an other place, because the place where they were than, was open & in syght: and for because that they had heard that the prynce of the worlde was euen than presente, they stoode in a generall feare of themselfe, and therfore he brought them to an other place whereas they were more in safetie, to thyntente they myghte with more bolde hertes geue eare to other thynges.

Arise let vs go hence.

In conclusion he telleth them aforehande, that at the length they shoulde followe hym thyther, whether he nowe goeth before them: well nowe he hath no course agayne to that saiyng whiche algates muste sitte inwardely and abyde in theyr hearres: in whiche saiyng he counsaileth them to persteuer in charitye, and obseruyng his commaundementes, lest throughe theyr owne faulte, they shoulde disseuer theymselfes from the felowshippe of the father, the sonne and the holy ghoste, from whiche Iudas had already forcea bly dissociate himselfe. But he aduiseth theym to sticke to theyr couenaunte by obeying the saiynges of theyr Lorde, and to thuttermoste of theyr power to folowe his doynges.

And trueth it is that this coulde not be doen, vnlesse they dyd persteuer in the spirituall felowshippe of the sonne, and yet in the meane tyme not to truste to themselfes, or any thyng at all to presume vpon theyr owne proper strength, for they shoulde neuer bee able to dooe oughte at anye tyme, but by the benefite and free gyfte of Godde, from whome flowyth and issueth oute to all folke, what

what thyng soeuer setteth forwarde true health, and maketh to saluacion, and that they myght the better vnderstande this, and retaine it in memory, he declareth the matter by a similitude, taken and brought in of a plaine knowen thyng, that is the vyne and the braunches thereof.

¶ The. xv. Chapter.

The texte. I am the true vine, and my father is the husbande man. Euery braunche that beareth no fruite in me, he will take awaye. And euery braunche that beareth fruite, he wyll pourge that it maie bring foorth more fruite.

TO thintent, saieth he, that ye maie vtterly vnderstand how cleane voyde of all perill ye be, yf ye wyll continue stil to be of my felowship, and what great daunger it is for you, yf ye fallyng from the couenaunte that I haue made with you, bee disseuered from me: remembre this that I am the true vyne, ye bee the braunches, and my father is the housbandman. I am the roote or stocke of the vyne, ye are my membres as braunches sprong out of the stocke. My father hath planted me, that is to saye, he hath begotten me. The stocke came foorth from hym, and ye out of the stocke. The thanke of the whole benefite redoundeth to my father, as the fountaine therof, whiche doth gene vnto you by me, and his spirite, whatsoeuer he geueth you. And the sappe of the stocke whiche geueth vnto the braunches both lyfe and strength to bring forth fruite, is the spirite that is common bothe to my father and to me. Lyke as the spirite knitteth me to my father, so doth it also ioyne you to me. Therefore what braunche soeuer cleaueth to me, and liuyng by my spirite, bringeth forth fruite woorthy for the stocke, the same shall my father purge, cuttyng awaye the superfluous desyres therof, that it maye bring forth more plentrous and kindly fruite. But whoso cleaueth to me by ỹ profession of faith, and bringeth foorth no fruite of euangelicall charitie, my father shall cutte him of from the vyne, as a cumberous and vnprofitable membre. For that braunche whith hath no fruite, but onely leaues, serueth to no purpose in the vyne.

The texte. Nowe are ye cleane through the woordes whiche I haue spoken vnto you: byde in me, and I in you. As the braunche cannot beare fruite of it selfe excepte it bide in the vine: no more can ye excepte ye bide in me. I am the vine, ye are the braunches: he that abydeth in me and I in him, the same bringeth forth muche fruite. For without me can ye do nothing: if a man bide not in me, he is cast foorthe as a braunche, and is withered: and men gather them and caste them into the fier, and they burne. If ye byde in me, and my woordes abide in you, aske what ye will, and it shalbe doen for you. Herein is my father glorified, that ye beare muche fruite, and become my disciples.

Now already ye be braunches some what purged and made cleane through beleuyng my woorde: but yet ye muste hereafter bee more purged, that ye maye bring forth more plentye of fruit. At this tyme it is inough for you to bee grafted in the stocke, from whence through fayth ye maye receyue lifelabour diligently to abyde in me, & I will in lyke maner dwelle in you, so long as you depende vpon me. For as the braunche if it be pulled of frō his vine, cannot it selfe bring foorth the fruite, because it taketh all his sap of the stocke: no more can ye bring forth the fruite of any good woorke, excepte ye cleaue to me by fayth and charitie: from whence muste come to you whatsoeuer furthereth to trewe and

eternall

eternall saluacion. Wherefore neyther Moses nor any of the Prophetes is the vyne, but I am the onelye vyne, to the whiche all they muste cleaue that wyll bryng foorth the fruite of saluacion. Ye be the braunches of this vyne, wherein ye are freely grafted, freely pourged, but ye maye fall from thence through your owne faute. Wherefore ye muste earnestely take hede that ye maye bee alwaies ioyned to me. For whosoeuer continueth still ioyned to me, hauyng me likewyse ioyned to hym, and liuyng by my spirite, that persone throughe my fathers inspiracion, bringeth forth fruite plenteously, gayning for himselfe eternall saluacion, and causing God, for whose sake al thinges bee dooen, to bee glorified amonges men. And his glorie is my glorie: by whome it hathe pleased him liberally to geue al that he geueth menne, to the atteinyng of eternall saluacion. Therfore remembre this well, that without me ye can doe nothyng that good is. But if anye braunche dooe through his owne faulte pull hymselfe backe againe from me, he not onely bringeth foorth no fruite at all, but like as an vnprofitable braunche, when it is cut of with a threadyng hooke, withereth, and afterwarde beeyng gathered vp with other twigges that bee shred of, is caste into the fyer to burne: so the same braunche destitute of my moysture & spirite, byeth spiritually although he liue bodily. And beeyng after this life seperate without recouerie from the vyne, is caste into euerlastyng fyer, there to burne for euer to his great tormente: for so muche as he would not abyde styll in the vyne, & so bryng forth fruite of eternall felicitie. And ye shall abyde in me, yf my woorde abyde in you, if ye kepe in mynde the thinges whiche ye beleue, and execute in dede that whiche ye remembre. If ye wyll do this, ye neede not feare any worldelye stormes, for thoughe I bee not still presente with you in bodye, yet both my father and I will heare you. And yf ye do rightly aske all such thinges as ye would haue, ye shal obtayne your asking. But like as of your selfes ye are not able to bryng foorth fruite: euen so ye ought not presumptuously to attribute to your selfes the prayse of your good dedes, for as I haue not sought mine owne glorye but my fathers, of whome I haue all my being and power: so shall ye referre all the thanke and commendacion of your good deedes to my father and me. When menne shall perceiue you to bryng foorth muche euangelical fruite, then is my father glorified among theim: for what prayse soeuer I shall gette by you, the same shall redounde to my fathers glorye: whome ye shall cause to be prayed among menne, by the wyng your selfes the ryght disciples of his sonne, not that we neede worldely praise, but because so it is expedient for the saluacion of mankynde, which thyng we do thyste for and couete. It cummeth of charitie and not of ambicion that my father thus delireth to bee glorified amonges men.

Yf ye byde in me &c, aske what ye wyl and it shall bee geuen you.

The texte AS the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue euen as I haue kept my fathers commaundementes, and haue byden in his loue. These thinges haue I spoken vnto you, that my ioye might remaine vnto you, and that your ioye might bee full.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freely geuen you, leste ye leese it through your negligence, and ye shall not leese it: Lyke as I alwaies procuring my fathers glorye, haue continewed euen to the death in my loue towardes hym: so will ye persuer in your loue towardes me.

Wherin

Wherin ye shall perseuer not by the obseruing of the Phariseis or phylosophers preceptes, but by keping of my commaundementes: so that neither any flattery or feare of the worlde may separate you from thē, no more then it doeth me, which do constantly to the death, kepe my fathers commaūdementes, being neuer disseuered frō the loue of hym, but by very deedes declaring my selfe to requite his loue with lyke loue. Wherfore as it shall be my fathers glory, to haue so naturall a sonne, and so worthy for hym, no lesse shall it be for both our honours that I may haue you my disciples obseruers of my woordes, and folowers of my doinges. Albeit these thinges be sumwhat painful & tedious, yet do I therfore vse so long cōmunicacion therin, to thintent that as I haue not labored for the ioye of this worlde, but herein do reioyce that for obeying my fathers cōmaundemēt I am beloued of him, no more should you seke comfort of the worlde, but reioyce in this my kynde of ioye, whensoeuer ye folowing my steppes shall be afflicted: and let that ioy remayne in you euer increasyng into greater, and better, vntill it cum perfitly to the perpetuall felicitie of immortall life. One of you charitably to loue an other, shalbe a great cumforte to you, euen in the myddest of all your troubles, when ye be at the wurste.

¶ This is my commaundemēt, that ye loue together as I haue loued you. Greater loue hath no man than this, that a man bestowe his life for his frendes: Ye are my frendes yf ye do what soeuer I commaund you. Hence furth call I you not seruauntes, for the seruaunt knoweth not what hys Lorde doth, but you haue I called frendes, for all thynges that I haue heard of my father, haue I opened to you. The texte,

There be diuerse preceptes of the Phariseis, and Moses hath also manye, but this one precept is my very owne whiche includeth all thinges that I do teache, and shall make pleasaunt all aduersities whiche shall happen, that is to say, that ye beare such loue one to an other, as I haue borne to wardes you. I doe testifie my loue not with woordes onely, but also with deedes: and that loue not to be after the commune sorte, but excellent: and the greatest that any man lyuing can haue, for there can be no greater token of loue amonge men, than a man to bestowe his lyfe for his frendes sake, for euery man setteth by his lyfe aboue all thinges. Many perchaunce myght bee found that could be content to bestowe money or labour for an other mans sake, but the person is rare to bee found out, whiche will bestowe his lyfe for his frendes sake. I doe more then all this, whiche bestowe my lyfe for mine enemies, so they will become my frendes. And in the meane while I call them my frendes in the waye of honour, whom I haue good right to call my seruauntes. Neuertheles I will not take you for my seruauntes, but for my frendes: yf ye wyll as cherefully and gladly perfourme these thinges that I commaunde you, as I dooe willingly obey my fathers commaundement. They that are vnder Moses lawe, be rightfully called seruauntes: because they depend vpon diuerse rules prescribed vnto them, and rather for feare then for loue doe the thing that is apointed them. But as for you (whom I haue called from the bondage of the law, vnto the libertie of the gospell) from hence foorth I will no more call seruauntes but frendes, as them whome mutuall loue and not necessitie doeth ioyne vnto me. For the seruaunte perceiueth not his Lordes intent, but onely dooeth that he is bydden, lokyng for no greate rewarde yf he dooe it, and well assured to bee punished yf he dooe it not, beside that for euery sundrie doyng must be had a sundry commaundement, as goe, cum agayne, doe this. Cōtinue ye in my loue, &c.

elsewe that. For the maister telleth not his owne counsell to his seruauntes, whiche are therfore euil to be trusted, because they rather feare then loue hym. The cause wherfore I haue called you my frendes, is for that I once haue opened vnto you all the purpose of my minde, to thintent there should be no nede hereafter of mennes preceptes contrary to myne. Whatsoeuer my father hath willed me to shewe you, therof I haue made you partakers, as my trusty frendes. Those thinges whiche I haue taught you, be out of all doubte: for I haue taught you none other, saue what I haue heard of my father. My preceptes be his preceptes, by kepyng wherof he shall count you his frendes in stede of seruauntes.

The texte

¶ Ye haue not chosen me, but I haue chosen you, and ordeined you to goe, and bringe forth fruite, and your fruite shall remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you.

And because ye maye the better vnderstand how great the honor of this my gentlenes towardes you is, consider how that ye haue neyther prouoked me with your seruice doing, to my frendship, that of duetie I ought to loue you again: nor yet haue you willyngly cum to my frendshippe, that for gētlenes sake, I should requite you with lyke loue: but when ye wer in bondage of the lawe, and farre of from the fauour of God, then did I of myne owne voluntarye wil chose you from among al the reste, without your desert. And for this purpose haue I chosen you, that ye should more and more increase in goodnes, beeyng grafted in me thorow mutuall loue, whiche ye coulde not haue towardes me, except I had first loued you. As the braunche is alwaye norished by the moysture of the vine, and spredeth it self in many braunches, so must you lykewise plentifully bring forth fruite of the ghospell throughout the whole world, and so do good to other that your self loose no fruite therby. For the common vyne bringeth forth fruite, but for other, and that suche as soone decayeth: wherfore the braunches thereof be fruitefull but for a tyme, because they growe in a vine that soone fadeth. Contrarywise you, because ye cleaue to an immortal stocke, shall bryng forth fruite that neuer shall perishe, but continue sounde to your eternall saluacion. And ye haue no cause in the meane while to say it is a great payne to trauayle about the worlde to teache the Gentiles, to suffer the dispites of wicked people. What wages, what ayde, what rewarde is apointed for vs: passe not vpon these worldely defenses. Let this stand you in stede of all rewardes and helpes, that whatsoeuer ye shall rightly aske my father in my name, he shall geue it you. What thinge is more easy then to aske: And what is it that he is not able to geue: Furthermore what is the thyng that he will not geue for my sake:

The texte.

This commaunde I you that ye loue together. If the world hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his own. Nowbeit because ye are not of the world, but I haue chosen you out of the worlde, therfore the world hateth you. Remember the word that I sayed vnto you, the seruaunt is not greater then the lord. If they haue persecuted me, they wil also persecute you. If they haue kept my saying, they will kepe yours also.

Besides this, my commaundementes be not tedious, for what is more pleasaunt then one to loue an other: Who bee so weake but mutuall loue maye make them strong: what thyng is so greuous but mutuall charitie can make it delectable: Neither let this trouble you, that whiles you and I bee frendes

and

and one of you charitablie doe agree with an other, ye shall be at discorde and strife with the worlde, but rather the selfe same thyng ought to coũfort your myndes, for so muche as by thys token ye shall well perceiue your selfes to bee my very disciples and frendes, that is to saye, contrary to the worlde, whyche is all sette vpon malice: whereas you are apointed for heauen, disdayne not to suffer that in the world which I haue suffered before you. The worlde hateth me also not for my deserte, but because I reproue and disclose the euill deedes therof, teachyng thynges whiche do not agree with theyr worldly affeccions. The worlde knoweth menne of his sorte, and them doeth it loue and exalte, as lyke louethe lyke: and as an euyll itche coueteth an handsome scratcher. Therfore be they vnhappy whom this worlde flattereth and fauoreth, for that declareth them to bee farre from the fauour of God, whiche is that onely thyng that maketh the man happie in dede. When the worlde hateth you, remember myne exaumple and reioyce in your owne behalfe that ye haue no felowshyp with the worlde, but do cleaue faste vnto me. For this shall ye perceiue by the hatred the worlde beareth you, howe that ye be myne. In case ye were of the worlde, if ye loued worldly thinges, and taught according to worldly desyres, then the worlde would knowe you and loue you as hys owne, but because ye folowe not the wayes of the flesshe, but of the spirite, and couete not worldly goodes but heauenly, therefore the worlde hateth you: not that ye deserue it, but for that ye be vnlyke to the same whiche is euill & wicked. In tymes paste when ye thoughte perfitte righteousnes to consiste in the grosse ceremonyes of Moses lawe, and setting your myndes on transytorie thinges, had no loue to heauenly thinges, the worlde did then well lyke you: but after that I had once called you from this sorte to the euangelicall and heauenly doctrine, and grafted you in me as braunches in the stocke, the worlde beganne to hate you, and that onely because ye bee myne. yet of trueth for no cause elles shall ye bee hated, then for that ye be mine. Wherunto nothing at all though your innocencie shall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the seruauntes state is no better then his lordes. For neither coulde my innocencie, which is greater then yours, defende me from the malice of the worlde, neyther were they afearde to despise my doctrine, nor yet for all my benefites would they waxe gentle, and call themselfes backe from theyr cruell purposes. That thyng whiche they durst enterprise against me, who am your Lorde and Maister, muche more boldely will they do it to you. Seeing they haue deuised so many snares to bring me euen to the most reprorefull death, and haue so often spitefully railed vpon me, they will also persecute you my disciples, nay but rather me in you. If they will obey my woordes they will also obey vnto yours: but lyke as they haue not well borne my doctrine, no more will they yours, because ye shal teache the selfe same thinges, that I teache.

1 But all these thinges will they doe vnto you for my names sake, because they haue not knowen him that sent me. 2 If I had not cum and spoke vnto them, they should haue had no synne, but nowe haue they nothing to cloke their sinne withall. 3 He that hateth me, hateth my father. 4 If I had not doen among them the workes which none other man did, they should haue had no sinne. But nowe haue they both seen, and heard, not onely me, but also my father. 5 But this happeneth that the saying might be fulfilled that is written in their lawe. They hated me without a cause. The texte.

And whatsoeuer despite they shall doe against you, I will thinke it doen to

me: for all thynges that they shall do agaynste you, they shall doe it for the hatred they beare to me: when they curse you, they shal curse me: when thei reiecte you, they shal reiecte me: when they beate you, they shall beate me. For whatsoeuer displeasure is doen to the membres, the same redoundeth to the head. And they would doe the lyke to me, if they had me present with them. Now because they cannot shewe their crueltie to me, they will shewe it to you. But as all the iniurie that is dooen to you toucheth me: In lyke maner whatsoeuer is committed against my name, tourneth to my fathers dishonour also: whom if they did rightlye knowe, as they thynke they doe, they woulde neuer so shamfully haue handled his sonne. They arrogantlye pretende loue towardes God, and yet they bee wickedly minded against his sonne. They aske saluacion of God, and goe aboute to destroye his sonne. They boaste themselues to be keepers of Gods commaundementes, and doe reiecte the preceptes whiche his sonne geueth by the auctoritie of his father. They glorie in their knowledge of the lawe, and doe not receiue the knowledge of hym, whom the lawe setteth forth. They worship the sender, and persecute hym whome he hath sente. Therefore they knowe not God, whome they boaste themselues to knowe. And yet thys ignorance shall not excuse them in the daye of punishemente. They be ignorante in dede, but why, because they woulde not learne. And therfore woulde they not learne, because they loued more their owne glorye, then the glorye of god. They did set more by their owne aduauntage, then to winne saluacion by the gospell. Wherefore that thynge whiche my father hath ordeyned for their saluacion, haue they throughe their owne stubbernesse, heaped vp to their eternall damnacion. For verily I am come and was sente for this purpose, if it might be, to saue all men. If I the sonne of God, and greatest persone that could be sent, had not come my selfe, and declared vnto them all suche thinges as might haue brought them to a better minde: if I had not also doen these thinges whiche had been inough to haue forced euen stoupe hertes to faythe and beliefe, surely their destruction shoulde haue been the more easie, as giltlesse of this infidelitie, the addicion whereof, shall make the burden of their eternall damnacion the heauyer. But nowe sith I haue leafte nothing vndoen wherby they might be saued, and they againe with obstinate malice haue refused him whiche freely offereth saluacion, they can alledge no excuse for their incredulitie. If one hate a straunger, it maie bee thought sumwhat woorthie of pardon because he hateth him whom he neuer sawe, but me they haue both seene and hearde. They haue seene me doe good to all folkes, and haue heard me speake thinges woorthy for God. Neuertheleffe they hate me for those thinges, for whiche they ought to loue me. But whoso hateth me, must nedes hate my father, by whose auctoritie I speake that I speake, by whose power I do all that I do. And I haue not onelye spoken by woordes, but also by my dedes: yet were they so blinded, that they did neither beleue my woordes nor dedes. And this selfe thing shall make their damnation more greuous, in that they haue so stubbernely abused the goodnesse of God, being alwaye so ready for them. If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a man consider the nounber or greatnesse of them, and that not to make them afeared by astonished there with, but to helpe them that were afflicted, If I had not doen al this, I say, they should not haue been giltie of this moste greuouse sinne: but nowe they haue both heard and

But nowe haue they nothing to cloke their sinne withall.

seene,

ſeene, and ſo muche the moze haue hated not only me that haue both ſpoken and doen, but alſo my father whiche hath ſpoken by me, and ſet furth his power by me. They neuer ſawe Moſes and yet hym they doe exteme hylye, they beleue the Pzophetes whom they neuer hearde, but they turne cleane awaye from me whom they haue pzeſentely ſeene befoze theyz iyes, whom they haue hearde ſpeake, of whoſe benefites they haue ſo manye wayes had the pzofe. And not herewith ſatiſfyed, they take my lyfe from me. In the meane while they pzetende a reuerente loue to God the father, whereas whoſo truely loueth the father cannot hate his ſonne. Howbeit theſe thinges happen not by chaunce, foz the very ſame thing that theſe men doe, the Pſalmes whiche they haue and reade, did long agon pzophecie ſhould cum to paſſe, that is to ſaye, that in ſtede of thankes, they ſhoulde recompence good turnes with euill will. Foz thus ſpake I there, by the mouthe of the Pzophete: let them not reioyce and triumphe ouer me, whiche vniuſtely are myne enemies & hate me without cauſe. If a man being pzouoked, hate an other, it maye bee ſuffered: if one hate a ſtraunger, it maye ſumwhat be pardoned: but who can fozgiue him that hateth one whom he bothe knoweth and hath found beneficiall.

The texte. But when the comfozter is cum, whom I will ſende vnto you from the father (euen the ſpirite of trueth, whiche pzocedeth of the father) he ſhall teſtifie of me. And ye ſhall beare witneſſe alſo, becauſe ye haue been with me from the begynning.

Neuertheleſſe the incredulitie of theſe perſones ſhall not make their fruite vneffectuall whiche will cleaue to me. Foz when I ſhall haue accompliſhed al that my father hath geuen me in commaundement, and after that the comfozter is come, whom pzoceding from my father, I will ſende you accozding to my pzomiſſe, whiche is the holy goſte (beyng the inſpirer and teacher of all trueth) he ſhall declare all that euer I haue ſayd and doen, wherby bothe my goodneſſe and their obſtinate blindneſſe ſhall euidētly appeare. He ſhall ſhewe how there hath been nothing doen againſt me, but the ſame hath been pzophecied befoze in their owne bookes whiche they reade and yet vnderſtande not. Ye alſo whiche are now but weake, then being made ſtrong through the inſpiracion of my ſpirite, ſhall teſtifie of me befoze all menne, foz ſo muche as ye haue ſeene in ozdze what I haue doen, and hearde what I haue ſayed: Lyke as I haue tolde you thinges certaine, euen the very whiche I haue ſeene and heard of my father, neyther ſhall the holye goſte put any thing but trueth in youre mindes, foz ſo muche as he pzocedeth from my father: ſo ſhall ye beare witneſſe of thinges not doubtefull, but ſuche as be throughly tryed by all your ſenſes. And there will be ſum whiche will not beleue you, but yet muſte not the ſaluacion of other be loſte, bycauſe of them whiche wilfully periſhe through theyz owne faulte.

The.xvj. Chapter.

The texte. ¶ Theſe thinges haue I ſayd vnto you, becauſe ye ſhoulde not be offended. They ſhall excommunicate you: yea the tyme ſhall cum that whoſoeuer kylleth you, will thinke that he doeth God ſeruice. And ſuche thinges will they doe vnto you, becauſe they haue not knowen the father, noz yet me. But theſe thinges haue I tolde you, that when the tyme is cum ye may remember then that I tolde you.

It shal not be seming that euery e daunger should with-drawe folke frō the open cōfessiō of the gospels trueth, which the worlde, of trueth, shal spurne against with all deuices, but it shall neuer bee able to put it to vtter silēce and conuince that trueth, which staieth it selfe vpō God the auctour thereof. Ye see what thynges the woorlde goeth about to doe against me, for publyshyng my fathers trueth. And it is nedeful ỹ ye prepare your mīdes paciently to suffer the lyke. I doe therfore tel you ỹ these thin ges shall cum, lest ye suppose the professiō of the ghospell to bee all pleasāt and delicate, and than you to be ỹ sorer dismaied when the same thinges chaūceth to you at vnwares, & otherwise than you loke for. For the euils which a man foreseeth, against whiche he stifly bendeth his mynde ere they cū in place, lesse grieueth. I will not deceiue you, neither in the displeasures whiche muste nedes be suffered for ỹ gospels sake, neyther as touchyng ỹ rewardes which tarieth for them ỹ valiantly doe theyr duetie and office. To you that beginne to preache the ghospell shall this thing fyrste happen. They that are thoughte to vnderstand the highe poyntes of religion, and to kepe the perfeccion, and do teache and profesle the knowledge of the law, shall caste you out of their Synagogues as wicked & coursed people, a thing amōg them of moste reproch, and herewith will they not afterwarde be contented, but they will cum to imprisonment and to strokes. And at length the thyng will growe to this ende, ỹ whosoeuer kylleth you, shall thynke himself therein to offre a thākefull sacrifice to God. They shall colour out their wickednesse with pretense of godlinesse, & shall accuse & condemne as giltie of impietie, the teachers of true godlinesse: and so it shall cum to passe, that not onely ye muste suffer harde & greuouse thinges, but ye shall bee punished as vngodly persons & malefactours. But care ye not what the worlde iudgeth of you, let my exaumple comforte you, remembryng that ye suffre these thinges with me, and for my fathers sake and myne. The iniurie is ours, we haue the wrong, and it shal be our parte, bothe to ayde you in youre conflicte, to rewarde you hauing the victorie, to resiste them and also punische their obstinacie: thinke ye nothyng at all of vengeaunce, for they shall not thus handle you because ye be theues or transgressours, or any waye els woorthie suche ciuill intreating, but because they doe not yet perfectly knowe neyther me nor my father. The ignoraunce wherwith their crueltie is mingled, shall cause my father to take compassion vpō them, nor I would not ye should so muche desyre their punishmente, as to haue them saued by doctrine: for the zeale of religiō shal sette or prouoke many against you, rather through errour of iudgement, than of ciuill wil. These folke shall repent themselfes and amend, after that my father be knowen to the worlde by you, and assone as men shall through youre preachyng vnderstande my doctrine, and knowe what is the power of the holy goste. I knowe ye bee sory for my departure hence, and sorow is not to be added vpon sorow, but I thought mete to forewarne you hereof, that when these discommodities falleth vpon you, ye maye the more patiently and with lesse hertebreake beare them, calling to your remembraūce how I had tolde you before, ỹ these thinges shoulde folowe: and that after myne exaumple, ye should suffer of the wicked, of suche as be ignoraunte of the trueth, and euen for my fathers sake and myne: but be ye sufficed with a

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stayed conſcience in the trueth, and paſſe not what menne iudge of you, or rather folow my doctrine, and iudge your ſelfe bleſſed, when for my names ſake menne doe perſecute you, when they ſpeake all euill of you, and belie you. They ſhall put you out of their Synagogues, but that ſelfe thing ſhall proue your names to be regiſtred in heauen.

The texte. These thinges sayd I not vnto you at the beginning, because I was present with you. But now I go my waie to him that sente me, and none of you asketh me whither I goe: but because I haue sayed suche thinges vnto you, your hertes are full of sorow. Neuertheleſſe I tell you the trueth. It is expedient for you that I goe awaye. For yf I goe not awaye, that comforter will not cum vnto you, but if I departe I will sende hym vnto you. And when he is cum, he will rebuke the world of sinne, and of righteouſneſſe, and of iudgement: of sinne, because they beleue not on me: of righteouſneſſe because I go to my father, and ye ſhall ſee me no more. Of iudgement because the prince of this world is iudged alreadye.

I knewe all theſe thynges ſhoulde happen you. Neuertheleſſe when I firſte tooke you to me, I ſpake nothing of them, not to deceiue you thereby, but becauſe the time ſerued not than, as in dede all thinges are not fyt for al times. This my bodily preſence hath for a ſeaſon nouriſhed and ſtrengthned your weakeneſſe, but now forasmuche as the tyme of my departure from you is at hande, it is nedeful ỹ ye be openly admoniſhed what ye ſhall ſuffer, to the entent ye maye by litle & litle enure your ſelfes to be content to lacke the comforte of my corporall preſence, and after ye haue ſequeſtred worldly affection, to take vnto you more fyrme and manlyke boldeneſſe of herte, and not to be childiſhe and lyke vnto babes that hang on their mothers lap, all afraied, if it chaunce them at any tyme to be pulled away out of their parentes ſyght. I would not pamper and diſceyue you with vaine hope, nor yet an other tyme diſcourage you: ye haue been ſerued according to your infirmitie, and as tyme required. I haue been your comforter, aduocate, and defender. Now I muſt departe hēce, & though I do ſo, for your cauſe chiefly to ſtrengthen you in greater thinges; after this my body bee withdrawen out of your ſight, yet my talke therof dooeth put you in ſuche feare that none dooeth aſke, or ſo much as thinke whither I goe, where as in dede ye ought rather to reioice, than in mind to be troubled with my departure, ſeing I goe to my father, from whom I came: not that I ſhall hereafter be vtterly abſent from you, but in an other ſorte preſent with you. Nor I was not ignorant what would haue been more pleaſaunt to your affections: ye had rather haue the continuall fruicion of this my conuerſacion among you, but I had leauer ſpeake to you of thinges that do profite, then which doth delyte you, & would leauer haue you bȳ knowelage of the trueth to be in heauineſſe for a time, than not to procede to the ſure conſtancie ỹ ſhoulde be fitte for the ſtorme to cum. And for this cauſe I do open vnto you what ſhall chaunce hereafter. Verily thus I muſt leue you, and after that I be taken away from you, ye ſhall ſuffer many thinges: & that ye may be the more apte to beare the ſame more patiently, it is expedient for you, that I be had out of your ſyght. For vnleſſe by taking from you the ſight of the fleſhe, ye ware ſpirituall, that comforter the ſpirite which ſhall make you ſtrong, and not to be vanquiſhed, ſhal not cum vnto you. And becauſe I haue prepared you for him, he ſhall perfourme & finiſh that which I haue begonne in you. Finally through that ſpirite I ſhall alwaye continue with you, yea and that more preſently after I be gone, than I am nowe in this kynde of preſence. For the purpoſe of my

It is expedient for you that I goe awaye.

For if I goe not away the cõforter will not cum vnto you.

cumming was not to dwell still with you in the worlde, but the cause why I did abase my selfe to your state and infirmitie, was to enhaunce you to heauen. It hath so semed good to my fathers wysedome as procesſe of tyme shoulde settle, to aduaunce you litle by litle, and by certaine degrees, to thinges of perfection: and it is but reason that ye on your behalfes do accommodate your mindes and good willes to my fathers order and disposicio of thinges: ye shall haue al thing of our gifte, but your parte is to endeuoure your selfe to be mete to receiue our benefite, for if ye should alway cõtinue thus affect as ye be now, that heauẽly comforter will not cum to you, as yet vnable to receiue his giftes. But if I goe my waye, and that you not regarding this corporall presence, will frame your mindes to hier giftes, whiche that spirite shall geue you, then shall my father sende hym vnto you, neuer to forsake you nor to leue you succourlesse, whether you lyue or dye. Nor he shall be no fruteleſſe spirite, but when he cummeth he shall worke more by you, than I nowe doe: not that but our power is all one, but because to appointe to euery busynes his tyme, is a thing expedient for mannes saluacion. I haue reproued the worlde, the same thing shall he doe more fully and more plainly: for he shall sore charge the worlde, that except it do forthinke and amende it selfe, geuyng faithe to the ghospell, it shall be without all excuse: for in dede lyke as the infirmitie of our flesshe offendeth the worlde, euen so doeth it seme to minister matter why the sayed worlde maie pretende an excuse of his infidelitie. They haue seen this outward man very hungrie and a thurst, they haue seen me poore, and had in contempt, within a while they shall se me sore afflicted, taken of mine enemies, al to beate and curryed, and in conclusion die. But when all thinges be finished that the flesh hath here to do, & that they shall se this body after it be dead, liue againe, and ascend vp into heauen, and shall se the holye ghoste sent, and make you sodainly vnfearefull preachers of my name, and shall also perceiue wonderfull power, vertue, and strength, shewed by calling vpon my name, as deuils to go sodainly out of men, the halte & lame to be restored to their lymmes, the syche to be healed, the dead to lyue againe, and moreouer euery thing to cu to passe whiche the Prophetes had prophecied shoulde folowe and be than (I say) no manner of excuse shal be left to the wicked and misereantes: for than the worlde shall be adiudged and condẽned of thre pointes, and can not be excused: first of synne, after of righteousnesse, and thirdly of Iudgemẽt: he shall rebuke the worlde of the greatest and suche a synne as doeth include in it all other sinnes, (a synne inexcusable) and whye: because seing they perceiued the prophecies of Gods owne Prophetes take effect, many thousandes professe my name, they that beleued in me (after they had receiued the holy goste) speake straunge languages, much noted for their miracles, forsake the superstition of Moses lawe, imbrace the holy gospel, detest theyr forefathers Idolatrie, and yet worshippe the father of heauen in true godlynesse of life, nothing regarding worldly commodities, but haue their mindes wholye sette vpon heauenlye thinges: the worlde, I saye, perceiuing this, what excuse shall it make for his lacke of beleke: If there shalbe no lacke on my fathers behalfe that hath sent me, nor of myne whiche was sent to haue had all men saued, and yf the holy ghoste shall omit nothing whome both we shall sende, neyther ye whome that heauenly spirite shall vse as his instrumentes, what resteth but that alway vnderstand howe that they perishe in the synne of vnbeleke. And whan they shall

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ſee the prophane Gentiles to haue the ſinnes of their olde fourner lyfe waſhed away, and themſelues endued with innocencie, thoꝛow we baptiſme and profeſſi-on of my name, it ſhalbe manifeſte that wittingly and willingly they abyde ſtill in their filthines, and adde ſinne vpon ſynne.

And the woꝛlde alſo ſhall bee repꝛoued of falſely vſurped righteouſnes, and of righ-teouſnes &c.
foꝛ nowe they ſum waie pꝛetende the kepyng of the lawe, they ſum what glo-ry in obſeruing the oꝛdinaunces of their pꝛogenitoꝛs, they pꝛetende religion whiche their foꝛefathers gaue them, the feaſtes, the ſabboth dayes, the pꝛay-ers, the woꝛkes of mercie, their wayes of honouring God, and ſuche other lyke whiche hath the pꝛetence of righteouſneſſe: but after that they ſhall ſee the wonderfull powꝛer of that ſpirite, not to bee geuen but to thoſe that haue pꝛo-feſſed my name, and that it ſhall bee their chaunce whiche were Idolatres to haue it without kepyng of the lawe, what than ſhall they ſay there by, whiche challenge to themſelues righteouſnes by kepyng of the lawe? All in vaine do they glopye befoꝛe menne in a falſe righteouſnes, whiche haue refuſed hym by whoine onely true righteouſneſſe cummeth. And all this to bee true ſhall then be moꝛe open to the woꝛlde, whan that ſpirite ſhall declare me not to bee dead, whom they had faſtened to the croſſe, and had buried, but that I dyd returne agayne to my father, (from whom I came,) to lyue with hym: and than being inuiſyble & withdꝛawen out of mens ſyght, to do greater thinges by you being inſpired with my ſpirite, than I dyd beeing with you lyuyng in the woꝛlde. Thus it ſhall cum to paſſe, that thꝛough theſe thinges the vn-righteouſnes of them ſhall be rebuked, which haue put their hope of righte-ouſneſſe other where than in me: and the iuſtice of God made moꝛe notable, whiche faithfully hath perfourmed the thing which many yeares agoe he pꝛo-miſed to mankynde by his Apoſtles, and Pꝛopheets: and within a while the thing ſhalbe put in vꝛe and take effect, foꝛ I ſhall not long be conuerſaunt among you in this viſible bodie, but ſhall dye and goe to my father. And yet ye ſhall perceyue me to be one that liueth, and hath powꝛer, and that ſhall ac-compliſhe all that I haue pꝛomiſed.

Moꝛeouer the woꝛlde alſo ſhal be rebuked and repꝛoued of iudgement, be-cauſe that (by ſeing men euery where thꝛough penaunce conuerte from ſynne to innocencie of lyfe, leaue the groſſe ceremonies of Moſes lawe, and turne to godlyneſſe of the gholpell, the nations of the whole woꝛlde forſake theyꝛ wourſhypping of diuels and images, and falle to the true wourſhipping of God the father, the ſonne, and the holy ghoſt) it ſhall manifeſtly appere the pꝛince of the woꝛlde (whoe hath heretofoꝛe by ſynne pꝛactiſed tiranny) to be alreadye with his owne weapons banquiſhed, put out of the waye, and iudged as one that hath pꝛocured my death, by whom innocencie, libertie of the goſpell, and immoꝛtalitie is recouered, employed, and geuen. Than ſhall it well appere to haue been a triumphe, whiche ſemed to be a thing of ſhame and repꝛoche, and that to haue been a victoꝛy whiche was imputed and counted foꝛ an ouer-thꝛowe and an vtter deſtruccion: foꝛ whan deuils ſhall eche where be caſt out of the temples, and ſhall crye out at the ſigne of the croſſe, when they ſhall leaue the bodyes whiche they had of long tyme poſſeſſed at naming of me, ſhall not that openly pꝛoue theyꝛ pꝛince to be iudged and condemned? Shall it not bee apparante and a clere matter that they alſo be woꝛthely iudged and con-demned whiche had leuer folow hym being alreadye banquiſhed and iudged

Of iudge-ment, becauſe the pꝛince of this woꝛld is iudged al-ready.

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to eternall deathe, than me, whom as a conquerour, and to all folke the verye auctour of innocencie and of life, God shall carrye vp and auaunce to the felowship of his kyngdome.

The texte. ¶ I haue yet many thinges to saye vnto you, but ye cannot beare them awaye nowe. Howbeit when he is cum whiche is the spirite of trueth, he will leade you into al trueth: he wil not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake, and he wil shewe you thinges to cum. He shall glorifie me, for he shall receyue of myne and shall shewe vnto you. All thinges that the father hathe are myne. Therefore sayed I vnto you, that he shall take of myne and shewe vnto you.

I coulde tell you many mo thinges, but the tyme serueth not, nor your weakenesse wyll not as yet beare them: and since I haue not yet altogether goen thorow with this mine ambassade, I do therfore reserue them to the cummyng of the holy ghoste: he beyng once come, shall fynde you more apte to receyue a more full knowledge, euen when the busynesse of my deathe, resurrection, and ascencion shall be dispatched and fynished. This spirite that I speake of shall be no lying or worldely spirite, but my very spirite, that is to saye, the spirite of trueth, he shall teache you all trueth, whiche ye are not nowe able to receiue at ful. He also shall speake vnto you, but (that shall be) by secrete inspiracions. He shall not with mouing the ayer touche your bodely eares, but by a priuey secrete vertue shall moue the inwarde myndes: neyther shall he speake thynges of vncertaintye, but in lyke maner as I haue spoken nothyng whiche I haue not heard of my father, so shall he inspire nothyng into your hertes, but that he hearde of my father and me: and he shall out onely open vnto you all trueth of thynges paste, but also he shall forshewe you thynges to cumme ere they happen, so often as nede shall require: for he is not alone only almighty, but hathe withall knowleage of all thinges.

He shall by you make the glory of my name be knowen to all men, lyke as I by my deathe and resurrection shall make my fathers glory notable and famouse: for as what thing soeuer I doe, redoundeth to my fathers praise and glory, of whome I haue my being, and of him haue receiued all that I haue: euen so shall it growe to my honour and praise, whatsoeuer he shall woorke by you. He shall motion you to nothing contrary to those thinges, whiche I (receiuing them of my father,) haue taught you. All thinges is common betwene vs, all thinges proceede from my father: but whosoeuer is his, is mine, nor any thing is my fathers or mine, whiche is not common to the spirite. Therefore by the sayde spirite shall I speake to you, as my father hathe spoken to you by me: he that beleueth me, beleueth my father, and he that beleueth the spirite, beleueth vs both.

The texte. ¶ After a while ye shall not see me, and againe after a while, ye shall see me: for I go to the father. Then sayed sum of his disciples betwene themselues: what is this that he sayeth vnto vs, after a while ye shal not see me, and againe after a while ye shall see me, and that I go to the father? They sayed therefore, what is this that he sayeth after a while? we cannot tell what he sayeth: Iesus perceiuing that they woulde aske hym, sayed vnto them: Ye enquire of this betwene your selues, because I sayed after a while ye shall not see me: and againe after a while ye shall see me: Verily verily I saye vnto you, ye shall wepe and lament, but contrariwyse the worlde shall reioyce, ye shall sorowe, but your sorowe shall be turned into ioy.

Now than being corroborate and stablished with many thinges, be ye bold and take good hearte vnto you againste the storme that hangeth ouer you, e-

in ad-

in aduerlitie ſaue your ſelues to the proſperitie whiche ſhall folowe: within a whyle ye ſhall lacke the ſyght of me, but ye ſhall be without it no longe time: for within a ſhorte ſpace after, I ſhall be preſented to your ſyght agayne, that ſo ye may litle by litle be brought in vre to waute the ſight of this body, which is not moſte commodiouſe for you. For I returne to my father, to thentente that after I ceaſe to be ſeen of you, I maye endue you with greater giftes.

But not withſtanding all this, ſo great ſorowe did poſſeſſe the diſciples mindes at that time, that they neyther vnderſtood nor coulde kepe in memorie thinges that were often repeted and reiterate: for whereas our lord Ieſus did declare in theſe wordes not very obſcurely, ỳ by death and buryall he ſhould be abſent out of his diſciples ſight, yet none otherwyſe but that within thre dayes after he would appeare vnto them againe, euen in the ſelfſame bodye, but now immortall: & ſo after he had for a fewe dayes ſpace confirmed and ſtayed the mindes of his diſciples, to conuaye hymſelfe again into heauē. And to thentent that hauing his bodely light withdrawen from them which letted them to be ſpirituall, they mighte deſerue that heauenly ſpirite, and after that to looke no more for their lordes bodely preſence, ſaue onely when at the laſte daye he ſhall once for all ſhewe hymſelfe to the whole worlde for to iudge the quicke and the dead: all this, I ſaye, notwithſtanding, yet did not the diſciples perceiue the thing that was ſpoken, but ſayde muttering among themſelues: what meaneth this ſaying: after a litle while and ye ſhall not ſee me, and again there ſhalbe a litle time that ye ſhal ſe me, for I go to the father. How ſhall we ſe hym that hath himſelfe awaye to go to his father: Or what meaneth this litle while wherein he ſhall reſtraine vs from ſeing of hym, and againe after a litle while, when as he ſhall permit vs to ſee him: This is a darke ſaying and we vnderſtande not what he ſpeaketh.

What is this that he ſayeth vnto vs after a while.

Than Ieſus perceiuing that their mindes was to aſke him what he ment by his ſaying, preuented their demaunde and queſtion: to declare (as his cuſtome was) that he knewe the moſte ſecret thoughtes of mē: and againe he ſaith: this that I ſayde, (after a litle whyle the ſight of me ſhalbe taken frō you, and againe after a litle whyle it ſhalbe reſtored newly vnto you, becauſe it is not expedient that I ſhoulde alwaye tarry among you in ſuche ſorte as I now do, but it is more for your profit ỳ I depart hence and go to my father,) doeth trouble you. The thing that I haue ſayd is moſte true. The tyme is nyghe, when as hauing this our familiar cumpanie diſcouered and broken, ye ſhall with wayling, ſorowe, and weping, be in manner conſumed, and werye of your lyues, as men deſtitute of all ſuccoure. Contrarie, the worlde ſhal ioye, praunce and triumphe as a conquerour, but within a litle tyme the courſe of thinges ſhall be chaunged: for the worldes ioye ſhall be turned into ſorowe, & your ſorow into ioye and gladneſſe. The cauſe is that as my death ſhall greue and make you penſife, but it ſhall make the Iewes gladde, ſo my reſurrection ſhall make you ioyouſe, and contrarie it ſhall vexe and trouble the Iewes. Wherfore beare you well and boldly this ſhorte ſorowe, thorowe hope of the ioye that ſhall folowe ſoone after.

¶ A woman when ſhe trauayleth hath ſorowe becauſe her houre is come, but aſſone as ſhe is deliuered of the childe, ſhe remembreth nomore the anguiſhe, for ioye that a man is borne into the worlde. And ye now therfore haue ſorow: but I will ſee you againe, and your hertes ſhall reioyce, and your ioye ſhall no man take from you, and in that daye ſhal ye aſke me no queſtion. The texte.

In like

In lyke manner as a woman greate with childe suffereth sore greuous paynes in the tyme of her trauayle, but yet she beareth oute those painefull throwes with a stout good herte, because she knoweth they shall not long endure, and soone after there foloweth vpō the byrth of the childe, ioyous pleasure: for as sone as she hath brought foorthe the childe that she laboured of in trauayle, her pleasure in beyng a mother of a newe childe is so great, that she forgetteth the dolourouse payne whiche she sustained in her trauailes: yea to saye so the, she ioyeth muche that she hath boughte long comforte with a shorte dolour. In thesame wyse shall you also for a litle time that draweth fast on, be sore vexed in minde, yea and ye be nowe already in great sorowe, yet so that within a fewe dayes hereafter when I being a conquerour of death, shal present my selfe alyue againe vnto you, your hertes shal be repleniſhed with great ioye, because him, whome ye did bewayle and mourne for being dead, ye shall than se alyue and made immortall, neuer after to dye. The sorowfull mourning shall be shorte, but the ioyeful mirth shall be perpetuall: for death ouerpasseth, but immortalitie remayneth for euer.

The texte

¶ Verily, verily, I saye vnto you: whatsoeuer ye shal aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receyue, that your ioye maye bee full. These thinges haue I spoken vnto you by prouerbes. The tyme wyll cum when I shall no more speake vnto you by prouerbes, but I shall shewe you plainly from my father. And that daye shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father for you, for the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde, agayne I leaue the worlde, and go to the father.

There be nowe many thinges whiche your herte lepeth for desyre to question with me of. Than shall your mindes and also your iyes bee so fully content and satisfied, that ye shall wene no mo questions are to bee demaunded: for great excelling ioye shall shake of and vtterly put awaye all griefe of minde, neyther shall you wysche or require any thing els, considering ye shall se and perceiue more giuen you than you loked for, or durst be bolde to desyre. I assure you, after I be taken from you vp into heauen, ye shall want nothing, for what can bee more easie than to aske of a father? whatsoeuer verely ye shall aske of him in my name, it shall be geuen you. What ne de you any other ayde? The father alone maye do all thinges, and he will deny my frendes and them that aske in my name, nothing: hitherto my bodely presence hath letted you to aske any thing in my name worthie the same: for as yet ye do not wholy depende of heauenly ayde, but as being led by worldly affection ye do depende vpon this bodie: hereafter lyfting vp your hertes to heauen make your peticion where ye knowe me to be a present aduocate, and ye shall obtaine whatsoeuer ye aske, that your ioye, which shall after this heuines wherein you be now, come vnto you by reason that ye shall se me againe, maye than be full and perpetuall, for than shall be no chaunge of sorowe and ioye, by hauing or not hauing of me after the infirmitie of the body, but trusting to heauenly succour that is alwaye ready for you, hauing alwaye the spirite a present coumforter and counceler, ye maye enioye a continuall gladnes of conscience, thankyng and prayseyng God bothe in prosperitie and also in aduersitie.

Whatsoeuer ye shall aske my father in my name, he shall geue it you.

This nowe by the waye haue I sumwhat obscurely and prouerbially spoken vnto you, as yet not fully vnderstanding what I doe saye, for it behoued

so to

so to geue place and beare with your infirmitie, that you also maye learne to cõdescend and agree to the imbecillitie, and weakenesse of other: but the time shall come whan hauing this mortall body remoued hence, I shall cõmoll with you (than being more stablished and stronger, and also sowe set a syde more attent) of my father manifestly, without closynge vp the matter in parables, for now by reason ỹ yout minde is vnstradie, weake, and tarefull, the thing which is plainly and openly spoken, is to you as it were a parable. At length I shal euen by my spirite declare and open vnto you, the very certaintie of my fathers wyll, for it becummeth not you to be ignorannt of my fathers wyll: verely I shall than speake vnto you whisthsse and without wordes, but I shall speake assured and manifeste thinges, if so bee ye aske them: yea and than also the holy ghoste shall incense you, what to aske, and howe to aske in my name, whiche incase ye so do, surely though it were a great matter, and a thyng of difficultie, yet shall the father for my sake not deny it you asking it.

And I doe not nowe speake this as if ye shall obtaine your requeste by my mediacion, in suche sorte as men doe sumtime at a kinges hande ỹ is but a mã, obtaine their requeste at the desyre and suite of sum one that is in fauoure with the kyng, whiche petition the kyng would not els haue graunted, but that he was content to geue it for his sake whiche did commende & set forward the suters supplicacion: but as for my father, although he loueth to bee asked of by his sonne, by whome his will hath beene to graunte all thynges to menne, yet that notwithstandynge he wyll other wise consente to your desyres, not only for the loue that he beareth towardes his sonne, but whiche he hath also towardes you: for he loueth not his sonne so that he loueth not you, but whomsoeuer the sonne loueth, those the father loueth also. Therefore he loueth you, not for yout workes sake, but for that ye loue me semblablie, and beleue that I am cum out from hym, for this is to loue the father, euen to loue his sonne: and to beleue the father is euen to beleue the sonne. He ỹ trueth doeth not beleue whiche denyeth the sonne to haue cum from the father, and not to haue sayed and doen all thyng euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to cary you vp, takyng vnto me this mortall body ỹ ye se, but for your cause came I into the worlde, euen for to cary you vp into heauen. Now than the thynges beyng once doen, whiche the father gaue me in commaundemente, I doe euen for your sake, leaue the world as touchyng bodily presence, and returne again vnto the father: and truely whatsoeuer is or shalbe doen here, it is and shall bee doen to bryng you to saluacion.

His disciples sayde vnto hym: lo, nowe rathere thou plainly and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and needest not that any man should aske the any question: Therefore beleue we that thou camest from god. Iesus aunswered them: Nowe ye do beleue: beholde the houre draweth nye, and is already cum, that ye shalbe scattered euery mã to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace. For in the worlde shall ye haue tribulacion, but be of good chere, I haue ouercum the world. The texte.

The disciples beynge boldened with these sayinges, begunne sumwhat to stande in their owne conceite, and as though they had of their owne strength bene able to abide and beare their lordes death ỹ was at hande, they answered on this wyse: loke (saye they) euen now at this present doest thou fulfill

the

the selfe thynge whiche thou promisedst afterwarde to doe: for nowe without any darkenes of parables, thou speakeste plainly out, what thou wilte do: neyther nedeth it to aske the any further question. For thou knoweste all thynges, and with thy good wordes hast deliuered our hertes from sorowe, so that we nede no further communication: & why: we nothinge doubte, but that through hope of thy ioye to come, wee shall boldly and patiently suffre the thynge that is imminent and cumming towardes vs: and we do therfore finallye and verily beleue that thou art cum out from god, because thou seest throughly the very botome and secrecie of our hertes. And than the Lord Jesus, whose maner was euery where sharply to controll, and restraine whatsoeuer humayne and worldely arrogancie, ambicion, or selfe affiance, he perceiued to arise in his disciples heartes, ỹ they mighte plainely learne to distruste their owne strength and vertue, wherby they myghte dooe nothyng, and wholly to depende vpon the hande of God the father: The Lorde Jesus (I saye) dyd thus abate and acoole that arrogancie (whiche was suche) that thoughe they yet vnderstoode not what he sayed, thoughe they had no true beleefe, and as yet were not meete for the stormes that wer cummyng vpon the, for all that they tooke on hande the thyng that was to be asked of God by prayer. And he aunswereth them after this sorte: what dooe I heare: the thynge whyche I promyse to geue you hereafter whan ye shalbe made stronge, and be staied by my doctrine, and by the inspiracion of the holy ghost, ye nowe proudely take on hande before due time: as if ye might do at least sumwhat by the helpe and assistence of mās owne power and vertue: when as rather the tyme is full nyghe that ye shall declare howe strengthelesse ye are of your selfes. For ye shall not onely bee vnable to go through the instante tempeste, but leauing me alone in the handes of the sergeauntes & catchpolles, whyche shall violently drawe me to the deathe of the crosse, ye shall run awaye eche one a sere waye, through feare so amased, that ye shall not one beare cōpany with another to your succoure and comforte, whyles euery one shall feare other, leste by any others telling he myghte be bewrayed and come in daunger, albeit in dede I nede not your aide and helpe: I shall of trueth be forsaken of all my frendes: but yet shall I not be desolate, because the father shall neuer leaue me. Therefore I do speake these thynges vnto you, that distrusting your owne strength, ye maye reste and staye your selfe in me. The worlde shall make greate commocō, and fiercely rise against you, as it doeth against me, but bee bolde and thynke not, remembryng that I haue conquered the worlde: ye shall take exaumple at me, and shall trust to be holpen by me, ye shall also haue victorie but through me, beyng of youre owne nature very weake: and yet when tyme and occasion shall require, ye shalbe throughe my spirite stronge and vnanquilled.

nowe ye beleue, &c.

The xvii. Chapter.

The texte. ¶ These wordes spake Jesus, and lift vp his eyes to heauen, and sayed: father, the houre is cum, glorifie thy sonne, that thy sonne also may glorifie the. As thou hast geue him power ouer all flesshe, that he should geue eternall lyfe to as many as thou hast geuen him. This is life eternall, that they might knowe thee, the only true god, and Jesus Christ whom thou hast sente.

After

Fter that Jesus had with this kynde of talke partelye comforted his disciples, and partelye taughte them and geuen them also instruccion againste the daungerouse stozme that was imminente and cumming vpon theim. than foz so muche as he had by woozde of mouthe aduertised them howe that mans own power and strengthe is not to be trusted to but menne muste put their truste in heauenly ayde and succour, he nowe therfoze woulde teache his, by very practise, that in wozldely afflictions, whiche percase myghte sodeinly falle vpon them, they shoulde looke to none other foz succour, but vnto the father of heauen, vpon whome oughte all they wholly to depende, that bee desyrouse to bee strong inough and able to beare persecucion. Therfoze, lyfting vp his iyes to heauen, to thentente he so might euen by the very semblance & behauiour of body teache whither the minde shoulde bee directed, and wherupon fixed, he spake on this wise: father (sayed he) nowe the tyme is cum whiche I haue alway longed foz. Glozifie thy sonne amõg men by death and resurrection, that thy sonne on his behalfe maye glozifie the amongest all men, and so the one to be knowen by the other. Foz so it is expediente foz the saluacion of all mankynd, that the wozlde knowe the sonne by thee, and the father again by the sonne. And foz this cause hath it pleased thee to geue vnto the sonne power ouer all mankynde vniuersally: And foz none other ende haste thou geuen this power, but that all folke shoulde be saued. And being deliuered from death, should attein to euerlasting lyfe. Foz it hath liked the, that what thing soeuer thou graunteste and geueste to men, thou geueste and graũteste it by me: through whose death thou geueste to all that will, eternall lyfe. Furthermoze, the very originall fountain of eternal life is, that (both the one and the other setting forth eche others honour and name) men by fayth know vs both: that is to saye, thee, whiche art the onely true god, not only of the Jewes but of al the people of the whole wozld, from whom proceedeth whatsoeuer is any where good, and to knowe him also whom thou haste sent into the wozlde, foz the saluacion of mankynde, Jesus Chzist, by whom thou geueste whatsoeuer it pleaseth thy goodnes to geue to men: and this thou doeste that they should rendze thankes to vs both, to thee as to the chiefe autoz of al thinges, to me who at thy wil and pleasure, am about willingly and gladly to finishe vp this busines that I am appointed to. Foz he cannot cum to saluacion whiche honoureth the father, in case he despise the sonne, noz yet he that hath the sonne in reuerence if so be he contẽne and neglecte the father: foz asmuche as the pzaise and glozye of the one, is the pzaise and glozy of the other.

I haue glorified thee on the earth. I haue finished the worke, whiche thou gauest me to do. And now glorifie thou me, o father, with thine owne selfe, with the glorie which I had with thee ere the world was. I haue declared thy name vnto the men, which thou gauest me out of the worlde. Thine they were, and thou gauest them me, & they haue kept thy woꝛde. Nowe haue they knowen, that all thinges whatsoeuer thou hast geuen me, are of thee. For I haue geuen vnto them the wordes whiche thou gauest me, and they haue receiued them, and haue knowen surely, that I came oute from thee: and they haue beleued that thou didest sende me. The texte.

I haue hitherto renoumed thy name by miracles, and with my doctrine here

here in the worlde, and haue goen about and doen thy commaundement being forwarde and readie to prosecute and accomplishe that which remaineth to be doen. I haue not sought myne owne glory, but thine: yea I haue abased and caste downe my selfe into extreme contempte, to thentente I might blase and honorably set furth thy name amõg men. For thy glory is alwaye whole, substanciall, and sounde in it selfe, without decaye, nor thou haste no nede of mãs prayse, but it standeth them on hande that thou be knowen vnto theym. And now my father, bring thou it to passe, that on the other parte, the worlde may semblably knowe and perceiue that I am fully and wholy receyued into that same glorie whiche I had with the, before the worlde was made. By reason of the frayle mortalitie and brittlenes of the bodie, men impute me to be very base, and exteme me very courselye, but they hiely exteme the. Thy glory as of it selfe it hath neyther beginning nor endyng, so can it neither encrease nor decrease. Nor the infirmitie of this bodie that I haue put vpon me, doeth not impouerishe or lessen my glorie, whiche I haue alwaye had beyng euermore borne of the, but thou haste made the worlde by me, to haue folke that shoulde knowe, that shoulde haue in admiracion, and shoulde loue thy power, wisdõ, and goodnesse: and nowe agayne is the time that thy goodnesse muste restore by me, that whiche hath been fourmed and made. It shall verelye be restored, if the worlde knowe howe great thy loue is towardes mankinde, whiche to saue, thou haste geuen thy only sonne vnto death: howe great thy power is that hath conquered the deuill and banquished his tyrannie: how great is thy wisdome that hath with suche wonderfull deuice, conuerted the worlde vnto thee which was alienate from thee. The thing is begun, and the foundacion of this worke is layed.

I haue made thy name knowen vnto them, whom (being through thy godly inspiracion exempte and priuileged from the worlde) thou haste geuen and committed vnto me. They could not haue beene taken out and separate from the world, they could not haue been grafted in me, vnles thy liberall fre goodnesse, had inspired their minde. Thyne they were, whom thou createdst, thine they were whom thou haste appointed to this businesse, and geuen them to me to be taught and infourmed.

Neither hath thy bounteousnes nor my labour and diligence been bestowed vpon them in vaine. They haue beleued my doctrine, wherin I haue taught them thee, and not onely geuen credence vnto it, but they haue hitherto stande stedfastly in faythe, obeying my wordes. For it is well knowen and persuaded vnto them, that the Iewes would not beleue, that whatsoeuer I haue taught, whatsoeuer I haue doen, it hath proceded from the as the auctor: and hath been doen through thy power and vertue.

For I haue taught them none other thing than that I haue learned of the, who also haue al my being and whatsoeuer I am, of thee, and whatsoeuer is thine is also mine. Therfore my worde (whiche the Phariseis haue contemned,) haue they receiued as cum from the, and beleuing thesame haue certainly knowen that I proceded from the, and of the am sent into this worlde. They haue thus muche profited, that they be perswaded howe that I am Messyas, whiche haue been so many hundreth yeares looked for: whome thou haste sente into the worlde, for the saluacion of all that faithfully beleue. And nowe because I do leaue theim as touching companiship of body, I do on my behalfe

halke agayne commende them to thy goodneſſe to be kepte and preſerued, that they decaye not, but alwaye profit more and more and ware better. Thei knowe whom they ought to thanke for theyr ſaluacion. They knowe of whome to bee ſuccoured, and whome to leane to. They doe depende vpon thee.

I praye for them, I praye not for the worlde, but for them whiche thou haſt geuen me, for they are thyne. And all myne are thyne, and thine are myne, and I am glorifyed in them. And nowe I am not in the worlde, and they are in the worlde, and I come to thee. Holye father, kepe thorowe thyne owne name, them whiche thou haſt geuen me, that they alſo maye be one as we are. Whyles I was with them in the worlde, I kepte them in thy name. Thoſe that thou gaueſt me haue I kepte, and none of them is loſte, but that loſte chylde, that the ſcripture might be fulfylled. The text.

Therefore I praye for them whome beyng withdrawen out of the worlde, thou wouldeſt ſhoulde be thine: and my prayer is that thy goodnes would ſtablyſhe and make the thyng perpetually theyr owne, which thou haſte begun in them. I do not nowe praye for the worlde, which being blynded in eupl deſyres, doeth ſtubbernly oppugne and reclayme agaynſte my doctrine, hauyng enuie at theyr owne ſaluacion, when it is freely offred them: I praye for them whom thou haſt committed to my tuicion, becauſe thei be not of this worlde but thine, and agaynſt the malyce of the deuill, they cannot be in ſauetie but by thy continuall ayde. I therefore, o father, commende them to thee, that it maye pleaſe thee to let them be alwaye thyne, lyke as I am perpetually thyne for euer.

And therfore are they myne, becauſe they bee thyne: For betwene vs are all thynges common. For whatſoeuer is myne, theſame is alſo thyne: And whatſoeuer is thine, theſame is alſo myne. And like as thou arte honoured and glorifyed by my doctryne among menne, ſo am I glorifyed by the beliefe of theſe, whiche ſticke vnto me conſtauntly: when as the Phariſeis and the ſcribes ſtāde obſtinately in the denyall therof. For theſe ſhall after a ſorte ſuccede me in office, and come into my roume, and after that I be take away out of this world, they ſhall make bothe thy name and myne to be of famouſe memorye, throughout all the worlde. I haue played the preachers parte, and doone my function and office therein, wherein theſe ſhall ſuccede me, and come to lyke office.

And nowe am I not in the worlde, whiche I do furthwith leaue, and goe out of it, but yet theſe abyde ſtyll in the worlde in my ſteade, to diſperſe abrode throughout all nacions of the worlde, that whiche they haue learned of me. But I (leauyng them behynde me) come whole to thee. O holy father, kepe and preſerue them in preachyng of thy name, whome thou gaueſt me to teache: and ſo kepe them that they maye preache and teache thoſe thynges, which thou haſte wylled me to preache, and whiche thynges I haue taughte obeyng thy wyll in all thynges. And this do, that as I neuer went from thy commaundementes, but in all thynges haue agreed and conſented to thy wyll, ſo bothe the doctrine of theſe, and alſo theyr lyfe, do neuer diſſent frō myne. For ſo ſhall our name be truely glorifyed by them, yf as we agreyng within our ſelues do bothe the one and the other glorifie eche other: ſo euen theſe neuer diſſentyng from vs, doe make our name famouſe all the worlde thorowe. For whatſoeuer they haue taught and doen, becauſe it ſhall be perceyued to haue come from vs, it ſhall therfore redound and be referred to the prayſe and glorie of our name. As long as I lyued in theyr company familiarly, as a man with men, I was diligente to kepe them as thyne, and as men that thou haſte put me in truſte withall, eue

with bodely seruice, and doynges also, and I haue reteyned and continued the hitherto in league with vs. So manye as thou gauest me, haue I faythfullye kepte safe, and neuer one of this couente or felowshyp hath perished except one: whiche (though he lyued in my companye) yet was he none of myne, but borne to damnacion, whiche hymselfe through his owne faulte willinglye called for, and occasioned to fall vpon hym. For I omitted nothyng that should haue reuoked him, and haue brought him to better mynde. And this thyng truely dyd not happē by casualtie, but holy scripture dyd long tyme before shewe it should come to passe, that a familiar and a companion of householde, shoulde betraye to death his owne lorde and Maister. Notwithstandyng, throughe thy godlye deuise and diuine prouidence, it is come to effecte, and purpose, that also this mannes death and damnacion, shall be profitable and do good to the publique healthe and saluacion of the whole worlde, synce that by hym is procured the thyng, without whiche saluacion coulde not be had, and sithe also an example is gotten therehy, whiche ought to counsayle and admonishe euery man to abyde constantly, and to perceyuer in the thyng that he hath once begunne, and taken in hande: leste he by his owne folie turne to his owne vtter destruccion and cause of his owne damnacion, that thyng whiche (by the mere bountie, and free goodnes of God) was geuen hym, to obteyne thereby eternall health and saluacion.

The texte. Nowe come I to thee, and these wordes speake I in the world, that they might haue my ioye full in them. I haue geuen them thy worde, and the world hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldeste take them out of the worlde: But that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctifie them thorow thy trueth. Thy worde is the trueth. As thou dyddest sende me into the worlde, euen so haue I also sent them into the worlde: and for their sakes sanctifie I my selfe, that they also might be sanctified thorowe the trueth.

But nowe, lyke as these matters are doen by thy eternall wisedome and iudgement, euen accordyng as thou wouldest haue it, so I now after I haue finished the thynges that thou commaundedst me, do leaue the worlde and come to thee. But I that shall go hence, do in the meane while speake these thynges vnto thee, not that I am any thyng doubtfull of thy wyll, but that I maye by this prayer comforte and stablishe my disciples: to the entent they maye vnderstand how that thou wilt care and prouide for them, after that they shall want the presence and sight of my body, and that they maye also put awaye sorowfull pensiuenesse, for that they knowe howe that I shall lyue agayne: and so their ioye to be soone renued agayne, when they haue seene me risen from death to life: and in conclusion, after they haue seene me taken vp into heauen, and they to haue receiued that heauēly spirite, the holy ghost, one that shalbe both in steade of thee and me, they maye conceyue and receyue no temporall or vnperfite ioye, whiche maye ryse by the sight of my body, when it is brought to them agayne: but to haue a perpetuall and a perfite ioye whiche oure spirite shall alwaye infuse in them, dwelling in their hartes: to the entent that nowe they shoulde depende of nothyng els than of a good affiaunce in vs, and in the vprightnes of conscience. The worlde shall stire vp sore stormes of greuous persecution agaynste them, because my doctrine agreeth not with the affeccions and carnall desyres of this worlde. For men of trueth, be despysed of, and gape for earthlye

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and transitory thinges, and I teache heauenly thinges. This doctrine which I had of the, I haue taught it them: and these fewe haue well liked it and embraced the same, the worlde setting nought by it. And because these loue my doctrine, the worlde hateth thē, as forsakers of the worlde, & runnagates to vs: & the worlde hath none other grounde thus to doe, but because they stick vnto vs, & renounce the worlde. This worlde hath his baites & enticementes that seme pleasaunt for a time: it hath also his dreadfull thinges, and threatninges, wherwith it doth discourage & weaken euen a right stronge and bold herte. Herewith he mayntaineth and defendeth his faction, & fighteth against our religion. Therfore equitie would, & no lesse becummeth our bounteousnesse, that those whiche hath forsaken the worlde to come to vs, and haue cōmit and credite themselfes wholy to vs, and altogether depend vpon vs, we should care and prouide for: to thentent the worlde may knowe that they be in more saftie which betaketh themselfes to our succoure and mayntenaūce, than those that leaneth to the ayde & helpe of the worlde. The simple, playne true hart, which they beare towardes vs, and the trust that they haue in vs, deserueth heaūly fauour, & the hatred which the worlde beareth towardes them for our sake, prouoketh our beneuolence and good will towardes thē. For the worlde doth not therfore hate them, because they be theues or murderers, rauishers, or deceyuers with false dying & selling, but because they be cleare and pure from the enormities of this worlde: as ambicion, couetousnes, malice, phartsaicall fraude, from idolatrie, from vncleanesse and other sinnes wherwith the worlde is euery where infect. Furthermore as the worlde hateth me bicause I haue obeyed thy will, so doeth it also hate them, because they doe mislyke and contemne the doctrine of the Pharisets, and set nought by the foliche wisedome of the worlde: but in a simple and true meaning fayth, obey my lawes and tradicions. And the worlde doeth not onely hate me but also my name, and is lothe to haue me spokē of: yea for my cause it hateth them whosoeuer they be, that wyll neglecte mans doctryne, and folowe the plaine pure doctrine of the gospel, euen because it doeth muche disagre with the lustes and desires of them whiche withal affection and pleasure doe enbrace thinges of this worlde. I nowe that haue diligently doen my duetie and office, am separate from the felowship of the worlde, for so it is mete to be: But I would not as yet haue them cumpanions with me, for the time is not yet that they also should be taken cleane out of the worlde, vntill they likewise haue with diligence executed the office that is commit vnto them. This I only pray for, that they liuing in the worlde, be not polluted with the vices of the worlde, and that they fall not away from vs, and turne backewarde into the faccions and vnstable opinions of the worlde: For they beyng so many wayes assauted, cannot shunne and eschue that, without thy helpe. They stycke to me, they be my braūches, and my membres. Thus the matter stādeth, that as I am diuers and not agreable to the worlde because I stycke to the: euen so these also are vnlike to the worlde, & misliked, because they cleaue and stycke to me. As I haue kept me safe and pure from the filthy pollucions of the worlde, so kepe thou these cleane and impolluted from all contagious infections of the worlde. That shall take effecte, yf by thy ayde and helpe they persewer in the trueth. The wisedome of the worlde hath muche falsehood mixte withall: Moses lawe is wrapped in shadowes

I desire not that thou shouldest take them. ¶ 6.

of thinges: but thy woorde whiche I haue taught is pure trueth, it hath no disceite, it is cleare and easie without smoke & shadowes. This trueth haue I taught purely & sincerely, that there nedeth not nowe so many interpretacions or translacions, so many Pharisaical ordinaūces, or so many laboured Philosophical sophemes and subtyll sentences. Only my doctrine is playne and easie to be vnderstand of all folke, if so be that fayth be had: And than it shall be a sufficient doctrine to euerlastyng felicitie.

Lyke as I beyng thy Apostle, and messenger, and sente from thee into the worlde, haue doen thy busines faithfully, and haue not been corrupted with contagiousnes of the worlde, but rather haue drawē the worlde to my pureneſſe, euen so doe I send these into the worlde in my steade, to teache purely & sincerely that whiche they haue heard of me, not studying their owne game and prayse, but folowyng thy will, to the intent that by their testimonie, many maye be drawen to vs, and be separate from the worlde, whiche is altogether sinfull. And because these may be pourged from synne, and so perseuer pure in preachyng the trueth of the gospel, I doe offer my selfe a sacrifice to thee. For he cannot purely preache my doctrine to the worlde, that is subiect to worldly affections.

The texte. Neuertheleſſe, I pray not for them alone, but for them also, whiche shall beleue on me thorowe theyr preachyng: that they all may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleue that thou haste sent me. And the glory whiche thou gaueſt me, I haue geuen them: that they may be one as we also are one, I in them, and thou in me, that they may be made perfecte in one, & that the worlde may knowe that thou haste sente me, and haste loued them, as thou haſt loued me. Father I will that they whiche thou haſte geuen me, be with me where I am, that they may see my glory, which thou haste geuen me, For thou louedſt me before the makyng of the worlde.

For I doe not onely pray for these whiche are fewe in numbre, but for all that shal, through my doctrine preached of these, renounce the worlde, & put their whole affiaunce in me. For it shal so come to passe, that as I sticking to thy woordes, am not pulled away from thee, & like as these, sticking to my preceptes shal not be pulled away from me, but as braūches shal liue in vs, and as our membres shalbe quickened and made liuely with the spirite: euen so other (which shall sticke to these mens woordes, which beyng receyued at my handes they shall teache to the worlde) beyng graffed in me, maye be ioyned to thee by me, so that the whole body maye cleaue iointly together, thou beyng the roote and I the stocke, the spirite beyng distribute thorowe out al the membres: and both these braunches, and the other that shall be brought to the fayth by these, beyng dispersed thorowe out the whole worlde farre & neare. I can do nothing without thee, these coulde do nothing without me: Thesame thing that I receyued of thee, haue I poured into them by the spirite whiche is common to all, that as thou extendeſt foorth thy power and strength in me, and I inseparably do cleaue vnto thee: euen so bothe we maye extende foorth our power in these cleauing vnto vs, and will not be disseuered, to thintent that ỹ worlde being prouoked with these mēs vnioyme doctrine, miracles, and honest chaste maners, maye beleue that I am come from thee: & that whatsoeuer I haue doen, may redound to the glory of thy name: and that the worlde also may vnderstande and perceyue our spirite to bee in these persones, shewyng foorth and bryngyng to light his force and power,

The glorye which thou gaueſt me I haue geuen them.

by

by miracles and other diuers proufes. For as I haue not chalenged to my selfe the prayse and glorie whiche the miracles that I haue wrought haue gotten me amongest men, but I haue translate, surrendred, and put it ouer to thee (o father) whome I haue confessed to be the auctor thereof: so the glorie whiche these shall prepare by their great acres for the tyme to come, shall be altogether ours: because they shall do nothyng in their owne name, but shall referre all thynges to the commendacion and glory of our name. And so therfore the world shall perceyue suche a concorde betwene them and me, as is betwene thee and me. I wil worke in them by my spirite, as thou hast set abroche thy trueth in me. And so it wyll come to passe, that they also, as membres of one bodye, cleauing to one heade, and quickened with one spirite, maye by mutuall concorde sticke together among themselues: that on all parties, there maye be a consummate and a very perfite concorde in heauen and in yearth.

The dissencion in opinions doeth take awaye the beliefe of doctrine. If they agreyng one with another shall teache thesame that I haue taughte, yf lyke agre with doctrine, doubtles the world shall perceyue it is no worldlye or humayne doctrine, but to be come from whome thou sendeste into the worlde. It shall also vnderstande that they be beloued of thee, obeying thy will, as I am beloued of thee, one that no where declineth or swarueth from thy mynde and purpose.

Father my desyre is, that as these whom beyng dissenered from the world thou haste geuen to me, shall be folowers of myne afflictions and crosse, so they maye be partakers with me of glorie: that they as they haue bene beholders of my base and meane state, and witnesses of my payne and tormentes: so they maye likewyse see and beholde the glorye, whiche thou shalte giue me after I haue passed thorowe these euils and haue finished my whole passion, that also they maye learne by afflictions to go to the eternall ioye, and by reproche and ignominie, to go to immortall glorye. For it is no newe glory whiche thou shalt geue me, nor newe charitie wherwith thou louest me: but therfore thou shewest tokens and argumentes among menne, of thy loue towardes me, to the intente that those whiche wyll be myne, shoulde by lyke waye and meane cumpasse and seke for thy loue: and by lyke dedes laboure to be promoted vnto the glorye of heauen. They whome thou hast vouchesafed to loue, and shalt alowe them as worthy thy glorye, haue been loued of the before the creation of the worlde.

O righteouse father, the worlde also hath not knowen the, but I haue knowen the, and these haue knowen that thou haste sent me, and I haue declared vnto them thy name, and wil declare it, that the loue wherwith thou haste loued me, maye be in them, and I in them. The texte.

O righteouse father, nothyng hath been ouerslipt or omitted of me, whereby thou shouldest haue been brought to be knowen of all folke, but the worlde beyng for the more parte blynded in the sinne & faultes therof, would not know thee, because it would not beleue me, whiles I taught thee vnto the worlde. But I beyng pure from the worlde, haue knowen thee, and haue taughte thee beyng knowen vnto me. Neyther hath my preachyng been altogether in vaine. They, whome thou specially diddest chose for that purpose, haue knowen thee by me: they knewe that I came from thee, although the Phariseis with open clamoure sayeth, that I came from Beelzebub the prince of deuils. But as thy goodnes had sent me to haue saued all folke, if it could by any waye haue been

brought to passe, so thy righteousnesse will not suffre the desires of the faythful to be frustrate and voyde, for the infidelitie of some that be vnfaythfull.

The learned, the potentates, the chiefe heades of religion, haue contemned thy doctrine, but these rude, ignoraunt, meke and vnlearned persones, haue by me receyued the knowleage of thy name: and I shall cause it to be more and more knowen vnto them, that thou mayest with the same great charitable loue wherwith thou enbracest me, lykewise enbrace them: and so they beeyng more fully taught by my spirite, maye on theyr behalfe agayne bothe loue vs, and one of them by mutuall gentlenes, nourishe, cherishe, and defende eche one the other. For so shall they be strong agaynst all the troublesome hurlyburlies of this worlde, and shall persist vnuanquished.

The.xviii. Chapter.

The texte. When Jesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a gardeyne, into the which he entred and his disciples. Judas also which betrayed hym, knewe the place: for Jesus oft tymes resorted thither with his disciples. Judas then after he had receyued a bande of men, and ministers of the hye priestes and pharisees, came thither with lanternes, and fyrebrandes, and weapons. And Jesus knowyng all thynges that shoulde come vpon hym, went forth, and sayed vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also which betrayed hym stoode with them. Assone then as he had sayed vnto them, I am he, they wente backewarde and fell to the grounde.

With this kynde of talke, our Lorde Jesus did confirme, stablishe, and bolden the hertes of his, and after he had so doen, and commoded his flocke to his father, he departed thence of his owne voluntary wyll, to go mete them, that shoulde apprehende hym: therein declaryng playnly to his disciples, that he woulde willyngly e and gladly suffer, whatsoeuer payne shoulde be put vnto hym: for it was midnight, and except it had been a well knowen place, he could not haue been taken. Therfore he departed out of that place whereas he had thus spoken to his disciples. And when he was goen ouer the brooke which the Hebrewes call Cedron, because many Cedre trees growe there, he and his disciples wayting on hym, wente into a gardeyne; not ignoraunt that Judas woulde come thither with a bande of harneysed men to attache hym, because Judas that betrayed hym, knewe full well that our Lorde Jesus was wonte often to gette hymselfe secretely thither, late in the night with his disciples, to praye. They tooke the night tyme for this cause, leste the company that Jesus had with him, shoulde make resistence, and let them to take hym.

For Judas that was of a disciple become a traytoure, and of a cumpanion to hym that was a redemer made a captaine of theuishe souldiers, came into the gardeyne (where the lorde beyng with his disciples, prayed) with the bande of men whiche he had taken vnto hym by the appoyntmente of the Bishoppes and Phariseis, with whome he had couenaunted to betraye Jesus, and bryng hym into theyr handes: And verily they brought with them, fierbrandes and lanternes, by meanes whereof he might be discerned and knowen in the night. For they came not without swearde and staues agaynste the force and violence of Christes disciples, yf percase any would haue profered to defende their lorde. Howbeit Jesus knowyng all thynges that were wroughte and dooen a-

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gaynst him, to teache playnly that hymselfe wittingly and willingly did suffer al that he suffered, not tarying for theyr cumming, went forward to mete them as they were cumming towardes him, and of his owne mynde vnforced, asked them whom they sought: leste for lacke of knowledge, they myght haue layed handes vpon some of his disciples. And when they had answered hym, Jesus of Nazareth, he sayed boldely vnto them: I am hey he whom ye seke. There was then also Judas Iscarioth present, and his bande of mē with him: whiche Judas had a litle before betrayed Jesus with a kysse vnder a false pretended frendeship, ere the Lord had spoken these woordes. Yet did Jesus neither in the meane time bewray him, of whom he was betrayed, nor spake any rough & rebukefull woordes against the souldiers that were hyred to attache him: because he would styll euen tyll all were fully ended, shewe his disciples exaumple of gentleneſſe and modeſte meketeneſſe. But as soone as Jesus had sayed vnto them: I am he, the bande of men beyng sooze afrayed went backwardes and fell to the grounde, not able to sustayne and abyde the violence of the Lordes voice.

Then asked he them agayne: whom seke ye? They sayed: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seke me therfore, let these goe their way, that the saying might be fulfilled which he spake: of them whiche thou gauest me haue I not lost one. The texte.

After that they were come to themselfes againe, and made ready to set vpon Jesus the secound time, the Lord asked them once againe, whom they did seke. And when they had nowe answered as before, saying they sought Jesus of Nazareth, he made them a lyke bolde answer, as he had doen before, and sayed: I tolde you euen very nowe, that I am the same manne ye looke for. And if ye seke me, I do lycence you to medle only with me: suffer ye therfore these to go theyr waye, against whom I geue you no interest at this present. The cause why Jesus did thus, was to declare by a manifest token, that he could not haue been apprehended, except he had permitted himselfe to be taken, in that he had once with one woorde put backe and cast downe to the grounde, both a desperate and an armed multitude of souldiers, and Judas selfe too, that shameles traitour. Moreouer lyke as he gaue the leaue to take himselfe, so on the other syde he restrayned them from hauyng power ouer his disciples: because he had tolde before hande, that the fiercenesse of that storme, should for that present time light vpon his owne head alone, and as for the rest, although they were somewhat ouerthrowen & deiect, yet should they be safe without hurte vntill he should see them agayne: herein declaring hymselfe to play the parte of a good shepeherde, which redemeth the health of his flocke with the losse of his owne life.

Then Symon Peter hauing a swerde, drewe it, and smote the hye priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore Jesus sayeth vnto Peter: put vp thy swerde into thy sheathe: shall not I drinke of the cup which my father hath geuen me? Then the cumpany and the captayne and ministers of the Jewes, tooke Jesus & bounde hym, and led hym away to Annas firste, for he was father in lawe to Cayphas, whiche was the hye priest the same yere. Cayphas was he whiche gaue councell to the Jewes, that it was expedient that one man should dye for the people. The texte.

Nowe then Symon Peter whiche boze a notable ardente loue towardes his Lord, because he had made a great braggue of himselfe, no lesse then that he would be content to dye to saue his Lordes lyfe, seing the armed band of

men to lay hand vpon Jesus, forgat what the Lorde had sayed vnto hym. And so beyng in a sodayne rage, drewe out a swerde, not tarying to bee commaunded of his Lorde to doe it, & stroke the Bysshops seruaunt whose name was Malchus, but the stroke light not as he would haue had it: he onely stroke of the felowes right eare, euen accordyng as the Lorde did staye his hande, to the entent he should geue but a small wounde. Howbeit Jesus did forthwith of his owne gentlenesse heale the man againe. And in dede ỹ Lorde suffered him that should be a ruler of his churche, to fall (of a godly zeale truely) into this errour, for that he might afterward more surely and more effectuously put awaye all desire to doe vengeaunce, and shake of altogether priuate reuenging and vse of weapons, since he had once rebuked him whiche as yet hauing no contrary commaundement, did of very deuocion, and of a godly affeccion, goe aboute to defende his moste vertuouse godly Lorde against the wicked. So then Jesus verily put awaye by his diuine power, the force of the men of warre from Peter, but yet withall he chideth Peter as a disciple, when he seeth hym hotely set to fyght out the matter, and sayth: Peter, what doest thou? Hast thou forgotten what thou hast heard of late whiles thou diddest exhorte me not to dye? that is to witte, howe thou wast called Satan, and commaunded to folowe behynde. To what purpose is thy swerde drawen, because thou wouldest hynder my death, whiche I goe to suffer willingly, and apoynted so to doe by my father?

It becummeth the to folowe, and not to repell my crosse. Therfore put thy swerde into thy sheath. Matters of the ghospel are not so to be defended. If thou wilt succede me as my vicar, thou must fight with no other swerd than of Gods woorde, whiche cutteth away synnes, and saueth the men. Shal not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? How shall it come to passe all we to be one, according as I prayed to my father, excepte that like as I doe obey the fathers will euen to the very death, so you lykewyse obey my commaundementes?

The disciples beyng with this saying restrayned and stayed from fightyng, the menne of warre and their capitayne, with the ministers also whome the Bysshops and Pharisees sent to augment the numbre, layed their wicked hãdes vpon Jesus, and led hym fast bounde as a malefactour, first to Bysshop Annas, Caiphas father in law. Caiphas verily was the hye Bysshop of that yere, therfore thei led Jesus from Annas house to Caiphas, of whom it was spoken before, that whiles other were perplexed and in doubt what was to be doen with Jesus, he beyng (for the office sake that he bare) inspired with the spirite of prophecie, counsailed that in any case Jesus should finally suffre death, because it was so expedient for all folke that the helth & saluacion of the people should be recouered and redemed with the death of one man. Jesus therfore was led vnto Caiphas father in lawe, first to fede his yes with a sight that was wished & longed for: also that he might be examined in this mans house, if they could finde any lykelyhode of any faulte in him. For although they had suche bloudsuckyng hertes, as could haue been contente to haue murthered their owne parẽtes, yet for feare of the people, & of the lieutenant Pilate, they studied to pretend some colour of iustice, but Gods prudence turned the wicked subtil crafte of man, into the glory of his sonne. For whyleste he is thus taken, thus led from Annas to Caiphas, from Caiphas

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to Pilate, from Pilate to Herode, and backe againe from Herode to Pilate, whyles he is examined of many, and of many matters accused, he made them all witnesses and confessours of his innocencie, yea they that were his enemies. And verily there is no more certaine testimonie of innocencie, then that which trueth forceth out of an enemy. How litle equitie did they shewe mete for a Byshop? They bought the betraying of an innocent with money, they arested and toke a naked man without armour, with a bande of armed men hyred for that purpose: they bounde hym that made no resistence, but that he had onely shewed great lykelyhood howe great his power was, in case he would haue vsed it, and willingly gaue himselfe vnto them: they led him not to a iudge, but to an enemy, as men auaunting themselfes of their praye, and there finally sought they for a faulte to be layed againste hym, when as the equitie euen of prophane lawes, will no man to be arested except first a man be moste hated for his naughtines, and so burdened with a faulte.

And Simon Peter followed Iesus, and so did an other disciple: that was knowen vnto the hye priest, and went in with Iesus into the palace of the hye priest. But Peter stoode at the dore without. Then wente out that other disciple whiche was knowen vnto the hye priest, and spake to the damsell that kept the dore, and brought in Peter. Then sayed the damsell that kept the dore vnto Peter: art not thou also one of this mans disciples? he sayed: I am not. The seruauntes and the ministers stode there, whiche had made a fyre of coles, for it was colde, and they warmed themselues. Peter also stode among them and warmed hym. The texte.

Nowe then when Iesus was brought thither, that is, to Cayphas, Symon Peter, notwithstandyng that he was forbid fightyng, neuertheleſſe hauing yet some confidence in his owne strength, folowed Iesus, and a certaine other disciple with him: euen the same that a lytle before leaned on Iesus breast at supper tyme. This disciple because he was knowen to the Byshop, was bolde in trust of that knowledge, to go into the palace with Iesus. Peter because he was not knowen, durst not folowe them into the palace, but tarryed at the dore without, in the meane tyme muche swaruyng from that bolde saying: I will venter my lyfe for the. And yet some manliuesse remayned in him for all that. For it came of loue that he durst styll folowe vnto the dore, seeyng the reste of his felowes scatter themselues abrode eche one a sere waye: but in that he durst not go in, was a feare, and dyd pronostycate that he should soone after deny his Lorde. Howbeit that other disciple perceyuyng that Peter folowed not, spake to the damsell that kepte the dore, to take in him whiche stode at the dore without. And when the mayde had let him in she beheelde Peter, and thought she should knowe hym: bothe because she had seen him in Iesus cumpany, and specially because he was commaunded to be brought in of him, whom she knewe to bee Iesus disciple. And therfore she sayed vnto Peter: Art not thou also this mannes disciple, whiche is nowe taken and brought in hyther? At this voice of a woman of small reputacion, whiche yet pretended no kynde of crueltie or thyng to be feared, seeyng she compared Peter with him whom she did not appeache nor violently handle, and knewe hym to be Iesus disciple, and so named Iesus vnto him, calling him in suche sorte a manne, as though she had rather pitied him then disdayned him: Peter, I say, for all this so daintly forgetting al thinges whiche Iesus had so ofte repeted vnto him, and forgetting also his Peter stode at the dore without.

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owne ſtoute promiſſe, denyed that he was Jeſus diſciple. And euen this is the firſte profeſſion of them that be deſirouſe to mortifie themſelfes in princes houſes, verily to deny Chriſte, that is to ſaye, the trueth. And whan Peter was thus gotten in, he wente and ſtode among the Byſhoppes officers and ſeruauntes which were standyng by the fyre ſyde to warme themſelfes, becauſe it was colde that late tyme of the nyght. And Peter warmed hym with them, truſtyng that he ſo myght kepe hymſelfe ſecrete, and in the meane tyme ſee what ſhould become of Jeſus in concluſiō, and what iſſue this matter ſhould drawe to, for as yet Peter had not putte awaye all hope that hys Lorde ſhould eſcape death although he was ſo ſtriken with feare, that he did not once thinke of that the Lorde had euen newly before told him would be, that is to wete, that Peters ſelfe for al he was a bolde promiſer, would forſweare his Lorde and maiſter.

The texte. The hye prieſt then aſked Jeſus of diſciples and of his doctrine. Jeſus anſwered hym: I ſpake openly in the worlde. I euer taught in the Synagogue and in the Temple where all the Jewes reſorte, and in ſecrete haue I ſayed nothyng. Why aſkeſt thou me? Aſke them which heard me what I haue ſayed vnto them. Behold they can tell what I ſayed. When he had thus ſpoken, one of the miniſters wiche ſtoode by, ſmote Jeſus on the face, ſaying. Anſwereſt thou the hye prieſt ſo? Jeſus anſwered him: If I haue euill ſpoken, beare witnes of the euill: but if I haue well ſpoken, why ſmyteſt thou me?

Nowe the Biſhop Cayphas to ſhewe ſome ſemblaunce of rightfull iudgement, but yet his entent was to gather ſomewhat of Jeſus ſūdry anſweres, that he myght charge hym withall as a manne faultye, and therfore he queſtioned with Jeſus of his diſciples, what maner of men they were, whence he had them, and to what purpoſe he had gathered ſuche a cumpanye together, yea and alſo what he ſecretly taught them: Howbeit Jeſus knowyng that he dyd not demaunde theſe queſtions of a ryght iudgelyke mynde to knowe the trueth, but deceytfully to hunte out ſome thyng in hym woorthy blame, and to gette occaſion withall howe to harme his diſciples, whom he would yet ſhould be in ſafegarde, Jeſus, I ſay, knowyng this made no anſwere to the Byſhoppes wylie and traiterouſe interrogacions, but banyſheth the teſtimony of hymſelfe and his, and ſendeth them to the common reporte, and alſo to the recorde of his enemies, a proofe of moſte certaintie for the innocent, and ſayth vnto the Byſhop: Why aſkeſt thou me what I haue taught my diſciples ſecretly or in hugger mugger? My doctryne hathe not been ſedicious nor ſecrete. I haue ſpoken openly to the brode worlde. That whiche I haue taught, I haue alwaye taught it in your Synagogues. I haue taught in the temple vpon the holy dayes, in place and tyme moſte notable and famouſe, whither Jewes on euery ſyde out of all partes of Syria reſorte. And I haue ſpoken nothyng in priuitie or corners, whiche ſame thyng I durſt not teache openly. Full ofte hath the people and Phariſeis too, heard me. Why then doeſt thou nowe aſke me of ſuche maner of doctrine as ſhould be taught by ſtelth and very priuely? But rather aſke them, that haue heard me teache openly. Theyr recorde ſhall be of more certaintye which hath with me no familiar acquaintaunce, yea of whom ſome do hate me. Let euen them that be mine enemies reporte what I haue taught: for many knowe it, and it ſhalbe eaſie to fynde witneſſes of my doctrine. Whan Jeſus had ſpoke theſe thynges, teachyng thereby that the trueth is to be anſwered for, boldely in

I euer taught in the Synagogue.

dede,

dede, but without tauntes or rebukes, one of the bishoppes ministers that by chaunce stoode nexte him, a man not unlyke his lord and maister, willing to defende his bishops dignitie agaynst the franke and liberal speache of Jesus, after suche lyke sorte as Peter would haue defended his maisters lyfe against the force of the souldiers, not tarrying for any commaundement of his lorde, gaue Jesus a blow vpon the cheke and suche a checkeful rebuke as was fit for suche a byshop, and suche a felow his seruaunt, saying: Aunswerest thou the byshop so? Our Lorde Jesus might bothe haue destroyed this wicked byshop, and also haue letted this blowgeuer, but that he would shewe by exaumple to his, howe ferre out of course and how peruerse the iudgementes of the world be. For our Lorde Jesus whiche behaued himselfe moost mekely agaynst all iniuries, beyng no where so sharpe as against them that vnder the pretence of religion barke and worke againste true religion, tooke not the blowe without repiyng in woordes, whiche yet endured the crosse and made no wordes therat. The bishoppes sate in auctoritie, Jesus beyng bounde was examined: here loe was a face of iudgement. And of trueth before a temporall iudge beyng but an Heathen, he that is accused shall be heard to saye for hymselfe. Here now before a bishop, a blow was geuen for makyng one aunswere, and the blowe too was geuen hym that afterwarde should be iudge of the quicke and the dead. And so in dede Jesus aunswered, in dede frankely, but yet mildly and coldely, saying: I speake before a iudge, and I aunswere hym beyng required. In this case before Gentiles also is the matter hādled with good reasons, and not with strokes. If I haue sayed any thyng amisse tell me howe: but if I haue spoken nothing euill, why doest thou beyng a iudges officer, here in tyme of iudgemēt, the iudge holdyng his peace, beate me without consultyng the thyng that I saye?

And Annas sent hym bound vnto Caiphas the hie priest. Symon Peter stoode and warmed hymselfe, then sayed they vnto hym: Art not thou also one of his disciples? He denyed it and sayed: I am not. One of the seruauntes of the hye priestes, his cosin whose eare Peter smote of, sayed vnto hym: Did not I see the in the garden with hym? Peter therfore denied it againe, and immediately the cocke crewe. Then they led Jesus from Caiphas into the hall of iudgemente. It was in the morning, and they themselues wente not into the iudgement hall, leste they shoulde be defiled, but that they might eate the passouer. The texte.

Uerily Annas, although vpon malice he reioyced that Jesus was vnder warde, and had in hold, neuertheles because he could trye out nothyng of him, whereby he might by any colour be proued giltye: he sendeth hym euen bound as he was to bishop Caiphas his sonne in lawe. But in the meane time whilest these thynges were in handlyng, Peter bewyng all thynges a farre of, whiche as I begun to tell, stoode in the throng of the ministers, warmyng hym at the fyre syde, and among these some there were which by certayn tokens somewhat knew Peter, and sayed vnto hym: Arte not thou one of this mannes disciples whome the byshop thus handleth? Peter seeyng so cruell a syght, whiche made hym also sore afrayed, once agayne denyed that he was Jesus disciple. For he nowe perceyued by the byshops interogatyues, howe that they were in deuyse to attache Jesus disciples: also Peter thought by this dentall to bee safe from daunger, lyke as he had shifted hymselfe from her that kepte the doore, but to make him know the better, how he could nothing do of his owne proper strēgth beyng disseuered from the felowshyp of his Lorde, there stoode among other in

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that throng of the ministers, a certayn kinsman of him that had a litle before in the garden first auentured to laye handes vpon Jesus, and had his eare stroke of by Peter. This felow was by the iudgement of god brought in as an instrument, vnder pretence to auenge his cosen Malchus hatme, but in very dede it was to correcte the rashe confidence that Peter had in hymselfe. For the sayed felow beyng not content with Peters only one denial (for his fighting though it were doen in the darke, made him to be wel knowē) sayeth vnto Peter: What (sayeth he) doest thou denye thy selfe to be one of his disciples? Did not I euen right nowe see the with mine eyes in the garden with Jesus? Peter beyng with this saying vtterly blancke and sore astonished, wished himselfe accursed yf euer he knewe Jesus. And anon the cocke crewe. Neyther did Peter by this token, whiche oure Lorde had tolde hym of before, come to hymselfe agayne, neyther woulde haue been well aduised, except our Lorde had recouered hym, and brought him to himselfe agayne by his effectuall lokyng vpon Peter: and had also by inwarde inspiracion prouoked teares of penaunce in hym.

So many wayes was he that should be a speciall minister vnder Christ of the holy churche, to be taught how in al thinges to mistrust his owne strength, and to depende of his lordes onely ayde and succour. Now therefore after that Jesus had been all the nighte long till the morynyng early, in examination before Caiphas, nor no faulte coulde be founde in hym, wherefore he oughte to be called for, and to bee arrained vpon lyfe and death, they haue him out of bishop Caiphas house, and leade hym to Pilate the lorde presidente, to thentente they might charge hym, and discharge themselues of the hatred that they should be in forsheading of innocent bloude. And euen being bounde as he stoode, Jesus was led by the hyred souldiers into the presidentes iudgemente hall. Howbeit the Jewes themselues went not into the house of iudgement, leste they shoulde be polluted, in asmuche as the paschall lambe muste be eaten of them: to the eatyng wherof they woulde go pure and cleane, but of a naughtie peruerse religion be ye sure, consideryng that they thoughte themselues to be contaminate and suspended with the harmeleste house of the president, because he was a Gētile and no Jewe, when as themselues by many craftes went about and deuised a mans death, that had doen nothing amisse, yea that had many wates doen well and deserued muche good at theyr handes.

The texte. Pylate then went out vnto them and sayed: what accusacion bryng ye against this man? They aunswered and sayed vnto hym. If he were not an euill doer, we would not haue deliuered hym vnto thee. Then sayed Pilate vnto them: Take ye hym, and iudge hym after your owne lawe. The Jewes therfore sayed vnto hym: It is not lawfull for vs to putte any man to death, that the wordes of Jesus might be fulfilled whiche he spake, signifying what death he should dye.

Therfore Pilate after he sawe the vncouth and that newe maner of iudgement, as a man to be in captiuitie and bounde ere he were examined and hearde of the iudge, and to see a band of harnessed men, he commeth forth abrode hymselfe to be polluted with suche mens communication, as thought themselues pure and vnpolluted. And verily he came out to appease & assuage, yf it were possible, the furye of the Jewes, and so to quite the innocente. Ye sende (sayeth he) this manne vnto me to be putte to death. But it is not the maner of Rome to put any man to execution, except hym that is proued guilty of a faulte worthy death. What crime therfore do ye laye to this mannes charge? The Jewes aunswered,

aunswered: the autozitie of Bychops, and Phariseis is inough foz your dis-charge. If this man were not a malefactour we coulde not of our pzofession haue committed hym to your handes. Pilate suspectyng, as the trueth was, them to haue some pziuate grudge towardes hym about the superstition and the superfluous religion, and vayne deuocion of the lawe, sayeth vnto them: If it be any matter that appertayneth not to my counte and office, as foz exaumple, if case the Sabboth day be bzoken, if any swynes flesche be eaten, oz percase some rasche & liberall woozdes hath been spoken against Moses, the Pzohetes, the Temple, oz your God: loe, nowe if any suche scape haue been, whiche your owne lawe commaunded to be punished, though yet there be no suche thing pzohibite by the lawe of Rome, your selfes take the mā vnto you and iudge hym after your lawe. I am sette here in the Emperours name to rule & play the Iudge. If he hath committed any faulte against the Emperours lawes, wozthy death, bzyng him to me, and after he be conuicte by the lawe, & lawfully cast, I shall cause him to be put to execucion. But I will not intermedle & perplexe my selfe in doubtfull matters of your lawe. Uerily, though the Iewes would (they fozced not howe) haue had him made away, yet foz all that they pzetende religiousnesse of very feare, leste the iudge should fozthwith haue punished thē, because they would haue kylled an harmeleste and an vncondemned person. But at the same tyme they sought effectually a newe kynde of punishement foz him, such one as was then among the Iewes moste spytefull and oppzobzious. It is not, say they, lawefull foz vs to put any man to death. The shameleste people spake these woozdes whiche had slayne so many Pzophetes: flatteryng themselfes as cleane frō murder, notwithstandyng they did so many wayes persecute an innocente to death: oz els they thus did, as if the hangman which with his handes fasteneth the man to the crosse, were a sole murderer. They were in herte murderers, they were murderers in theyz tongues, with theyz money they hyzed one trayterously to betray hym, they hyzed a sozte of warryers, they hyzed false witnesses, they fozged false haynouse crymes against him. They pzouoke & pzyche fozwarde the iudge, and with threatning make hym afearde, & yet impute themselues pure & fre from murder, and also wozthy to eate the Paschall Lambe, foz no cause els, but that they dyd stay and refrayne themselues from goyng into the iudgement hall. Well these thinges truely were doen to make it appeare euidente that there is nothyng wurse oz moze haynouse then false and peruerse religion, and that the same thyng also should be bzought to effecte, which Iesus sayed should come to passe, signifying by a parable what death he shoulde dye, whan he spake these woozdes: At suche tyme as I shall be lyfte vp on hye from the grounde, I shall dzawe all thynges vnto me: by the fozce of which woozdes, he would that we should take it foz a certaintie that not only the selfe death was determinately limited vnto him, but also a choice and seuerall kynde of death.

Then Pilate entred into the iudgement hall againe, and called Iesus, and sayed vnto him: Art thou the kyng of Iewes? Iesus answered: sayest thou that of thy selfe, oz did other tell it ther of me? Pilate answered. Am I a Iew? Thine owne nation & hye priestes hath deliuered thee vnto me. What hast thou doen? Iesus answered. My kyngdome is not of this worlde: If my kyngdome were of this worlde, then would my ministers surely fight, that I should not be deliuered vnto the Iewes: but nowe is my kyngdome not from hence. The texte.

Wherfoze then after that Pilate vnderstanding by the woozdes which the Iewes

Iewes had spoken of a matter (I knowe not what) amonges other thinges to be obiecte against Iesus, concerning a kingdome that he should goe about desirously (and yet there appeared no likelyhood at all in Iesus that shoulde cause any manne to thynke hym fauty therein) Pilate, I saye, after this, went once againe into the iudgement halle, and lefte the people standyng without. And so called for Iesus secretly aside, that quietly and without all ruffle, he might boult out and gather of hym (which in countenaunce appeared no lesse then both vertuouse and wise) what the matter was, and saied vnto him: Art thou that king of the Iewes whom they are reported to looke for? This one thyng did Pilate diligently searche out, because the other matters touched not the weale publique: but this faulte, to call himselfe a kyng, semed to concerne both the Emperours Maiestie, and a common peace and tranquillitie. And truly Pilate made this searche and enquirie not that he did take it to be true, but to get some matter of him that was accused, wherwith he might reproue ỹ Iewes of falsehood. Howbeit though Iesus knew wel inough the Iewes to haue falsely appeached hym that he should be desirous of a kyngdome to the Emperours losse, or in despite of his highnesse, yet to the entent he myght open and disclose the malice of the Iewes, and commende the reasonablenesse & equitie muche better in Pilate then in the Byshops and Pharisees, though he were but a Gentyle, and set naught by the Iewes religion: for this skill, I saye, Iesus made hym aunswere, saying: Whether thinkest thou of thine owne cõiecture, that I am desyrouse of a kingdome, or haue the Iewes accused me herof to thee? Pilate both to declare his owne innocẽcie & the malice of the Iewes too, sayeth: I doe not cõiecture this of mine owne head, neyther doe I see in thee any thyng agreable thereunto. It is a Iewes tale of a king to come. Thinkest thou me to be a Iewe? Thy quarelling cõtrey folkes and the Byshops, committed thee into my handes, seking all the meanes they can to haue thee put to death, but because it is not the fashion of Rome to putte any vncondemned person to death, if therfore thou haste not trãsgressed in ỹ trayterous desire of a kingdom, then what faute beside haste thou made? Because Pilate asked him of these thynges simply, and meaning good fayth, entending to deliuer the innocente, Iesus did vouchesafe to aunswere hym by a ryddle & prouerbially: teaching that it was an other maner of kingdom wherof the Prophetes had spoken, a farre more excellent kingdom then is the kingdom of this worlde, whiche consisteth in mans lawes, in the ayde of mẽ, which haue no power, but vpõ bodies. Howbeit he signified this kingdom to be an heauẽly kingdom, which could not couet ỹ kingdom of the worlde, but contemne it: and should not harme it, but auaunce it into a better kinde. My kingdom, sayth Christ, is no suche kingdom as ỹ Emperours is, his kingdom is terrestriall, but mine is celestial. And for ỹ cause am I affectionate to nothing that can harme the Emperours maiestie. If my kingdom were of this worlde, the worlde should not handle me as it doth, vnreuenged. For euen I, be ye sure, should haue (as other kynges hath) a garde of harnessed men. I should haue squiers for the body, & suche as should onely attende vpon myne owne persone: I should haue plentie of well appoynted men, and lacke no ayde or succoure that would fight for me, that it should not be in the Iewes power to doe the thyng they goe about against me vnrequited.

(My kyngdome is not of this worlde. &c.

At this presente I haue fewe disciples, and those that I haue bee vnapte to warre,

warre, weake and poore, I my selfe beyng vnarmed and no warryer, euen one that seketh to the helpe of other, because my kyngdome is not of this worlde.

The texte. Pilate therfore sayed vnto hym: Arte thou a kyng then? Jesus aunswered: thou sayest that I am a king. For this cause was I borne, and for this cause came I into the worlde that I should beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: What thyng is trueth? And when he had sayed this, he went out agayne vnto the Jewes, and sayeth vnto them: I fynde in hym no cause at all: ye haue a custome that I should deliuer you one loose at Easter, wyll ye that I loose vnto you the king of the Jewes? Then cryed they all agayne, sayeng: Not hym but Barrabas, the same Barrabas was a murtherer.

For asmuche as Pylate beyng a laye man and a Gentile did not fully vnderstande this misty and darke saying, albeit he heard that Jesus dyd not vterly renounce and denye the name of a kyng, but dyd put a difference of kingdomes, Pilate therfore sayed vnto hym: Is it then true that thou arte somewhere a kyng whatsoeuer kynde of kyngdome it be, and thou not perteynyng to vs? Here now Jesus beyng earnestly asked of the iudge whether he were any waye a kyng, or naye, confesseth the trueth with great temperaunce and modestye, with muche sobrietie and good aduisemente, aunswerynge thus: Thou sayest I am a kyng, for whosoeuer asketh a question, with lyke number of wordes, the pronunciation onely chaunged, affirmeth the thyng. And Jesus sayed further: It is not my parte to denye any trueth, namely consyderyng that for this cause I was borne, and came into the worlde, that I should deceyue no mã with any lye, but that I shoulde beare witnes vnto the trueth.

For this cause was I borne. &c

He that hath a simple meke mynde not blynded with the lustes and desires of this worlde, acknowlegeth, lyketh well, and heareth my voyce. But Pilate hauyng no further intelligence of that whiche was spoken, then that he supposed the thyng to be no matter for hym to know, and as yet Christe had made Pilate no apte aunswere, therewith either to sette the Jewes at a quiet or to dispatche them thence, after he had asked of Jesus what was that trueth wherof he spake, and was come into the worlde to beare witnes therof: Pilate, I saye, wente oute agayne vnto the Jewes, not tarryng for an aunswere of the thing, that he questioned of. What nedeth many woordes, sayeth Pilate: I haue examined the man, and can fynde no faulte in hym worthy death. Nor I am not here president and chiefe iustice vnder the Emperour, because I shoulde with my sentence condemne the innocente, but in case he be noysome to you, and that ye thynke him faultye (which I fynde not) yet it standeth with equitie and good indifferencie, that if ye wyl not spare and forbeare hym as an innocent, at leastwaye in the honor of this holy feast and for religion sake, pardon hym his life as an offender. And in dede it is here a custome amonges you that in this feast of Phase (whiche is of you moste highly solemnised and kept moste holye of all feastes,) I should at your request pardon and set at libertie some one offender. Therfore ye shall haue free election to chose the one of twayne, eyther Barrabas that arrant theefe and notable robber, a disturber of the publique peace, or this Jesus, a man in my iudgement faultlesse, whome some folke sayeth is the kyng of Jewes. It were beste surely that this man, yea though he haue doen amysse, should fele and enioye the gracious fauour and priuiledge of youre solemne feast.

wyll

Wyll ye therfore that I forgeue this persone for your sakes? for of trueth the president did not looke for so great outragiousnes in the Iewes, that they woulde preferre a felowe openly knowē full of mischiefe, and a valiaunt ranke theefe, before Iesus a man moste meke and innocent. But the Iewes with a whole consent and with a great lowde voyce, cryed all of them: We will not haue Iesus geuen vs, but Barrabas.

The.xix. Chapter.

The texte. Then Pylate toke Iesus therfore and scourged hym. And the souldiers wound a croune of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayed: Hayle kyng of the Iewes: and they smote hym on the face. Pilate wente furth agayne and sayde vnto them: Behold I bryng hym furthe to you, that ye maye knowe that I fynde no faulte in hym. Then came Iesus furth wearing a croune of thorne, and a roobe of purple, and he sayeth vnto them: Beholde the man.

After that Pilate, the Emperours Lieutenaunt, had also by occasion sente Iesus to Herode, leauyng nothyng vndoen eyther to shifte and ridde his handes of hym that was accused, or els to dimisse and sette hym looce as an innocent: when the lorde president (I saye) had thus assayed all wayes, and sawe he coulde do no good with the furiouse folkes of the Iewes, he than commaunded Iesus to be scourged, as the maner was at Rome, whiche feat he dyd to alluage theyr furie, and to saue the innocentes lyfe. This doen, the souldiers that were in the inner courte, of whome the Iewes had hyred a numbre to serue theyr tyrannye, dyd of theyr owne inuēcion adde muche cruel fearcenesse to that vncouth solemne piece of his passion: for when he had bene so scourged and beaten, to mocke hym withall, they putte vpon hym a purple garment, and wounde a croune of thorne, and put it on his head, geuyng hym a reede in his hande in stede of a scepter, and byandby castyng hym in the tethe with a kyngdome that he shoulde be desyrous of, who (God wotte) was to see to, an homely, a base, and a contempte persone, they came and kneled vnto him, saying: Hayle kyng of Iewes. And they spitted vpon his face, and buffeted hym, he beyng Lorde of all thynges and behauing hymselfe moste pacientely and moste coldly in al theyr kynde of mockage, for to teache vs lenitye and pacience in aduersitie: vs (I saye) that haue hautye and bestye fierce myndes, though yet in dede we be thinges of nought. Sothe it is, that Pilate suffered Iesus thus to be delt withall, because he would with this the mans affliccion, haue appeased the malice of the Iewes: for when the people hathe for a while raged agaynste whom they be sturred, theyr fury ceaseth sodainly, namely, if scornyng be added to the calamitie, and make hym that suffereth, lamentable, where before he was hated.

Hayle kyng of the Iewes.

Therfore Pilate the presidente wente furthe vnto them agayne, for to proue yf he coulde mitigate the fiercenes of the meane multitude, and sayeth: Lo, I bryng out the manne vnto you, that ye maye looke your fyll vpon hym, and perceyue howe he hath bene handled for your pleasure, not withstandyng

that

that I can finde no faulte in him. And so therwith Jesus (at Pilates cõmaundement) cummeth furth as he was appareled, bounde, scourged and beate, bespitted, crowned with a crowne of thorne, and wearyng the purple garment. And Pilate presented hym, saying: Beholde the man is here.

When the hye priestes and ministers sawe hym, they cryed, saying: Crucifie hym, crucifie hym. Pilate sayeth vnto them: Take ye hym, and crucifie hym, for I fynde no cause in hym. The Jewes answered hym: We haue a lawe, and by our lawe he ought to dye, because he made hymselfe the sonne of God. When Pilate heard that saying, he was the more afeard, and went agayne into the iudgemente hall, and sayeth vnto Jesus: whence art thou? but Jesus gaue him no answere. The texte.

With this sight therefore, whiche had been ynough to haue tamed the crueltie (had it been neuer so great) of wild and rude barbarouse people, the myndes yet of the Jewes were not onely not mollified, but were therewith more set on fyre to finish the thing that they had so farre proceded in. For the bishops were now afeard, leste if he, which had been so horribly & so cruelly tormented, should now haue been let loose, that then the affection and mynde of the people, that were already sette on a roare, being once turned on the other side, the grudge of their extreme great crueltie, might light vpon their owne heades. The bishops therfore & their seruaũtes, with a great stier and shoue cryed woodly out, crucifie him, crucifie hym: Pilate perceyuing that there was no hope of pitie to be gotten at their handes by fayre intreatie, he goeth aboute to restrayne and bridle in their fury with feare, & sayth: I am a minister of lawe and iustice, and not a reuẽger of other folkes malice: and by lawfull processe to punishe trangressours of the lawe, am I autorisate: I am no butcherly murderer, no bloudshedder of innocẽcie. This that hath been doen, was to serue and satisfie your hatred. I will no more be fierce against him that is no noysome persone. And yf he shall algates be crucified, I wyll not haue this my courte of iudgemente distayned & polluted with the bloud of an innocente. Upon your owne perill haue ye the man awaye: and yf it semeth good, doe ye crucifie him. I am not wounte to crucifie any but wicked doers. In this man I finde no crime that deserueth the crosse. For there is no likelihode in him of that trayterouse dede whiche is layed to his charge, concerning the kingdome. Nor it is not ynough to accuse a man of a fault, except it be proued to be a matter of certaintie, that is obiected, by sure euidence: specially if it be a cause that concerneth life and death. This whole matter is by no lawful processe hãdled, but ruffeled out seditiously. When the Jewes heard Pilate the iudge so frendely and diligently withall, take Jesus parte and defende him, & vtterly thinking it not mete that any waye Jesus should escape, they falsely surmised a cryme whiche might seme to the iudge that was not learned in theyr lawe, a greuouse faulte, saying: Although he had doen none offence against the Emperours lawes, yet haue we a lawe geuen vs of God: which the Emperour also hath left vnto vs: And by the force of this lawe he hath well deserued to dye, because he hath made himselfe the sonne of God, and takyng vpon him the godhead, he did commit blasphemie against God. After that Pilate had heard this, hauyng no ready answere to make them, he led Jesus againe into the iudgement hall, & went in himselfe, and talked againe with Jesus, beyng very desyrouse to learne of hym what

a thyng that was wherewith they charged hym, and howe it might bee refelled and auoyded. Therfore, first of all Pilate asketh hym whence he was, to the entent that after he had knowen of what progenie he came, he might haue confuted that, whereas they sayed he was desirouse to be taken for the sonne of God: though in dede among the Gentiles it was both written in Poetes fables, and commonly beleued, that some were taken for halfe goddes, as folkes borne of God and manne. But verily Jesus knowyng that Pilate did assaye all these wayes finally to saue his lyfe, and was not ignoraunte that yet Pilate shoulde afterwarde (when all meanes had bene proued) geue place to the obstinate furye of the Jewes, Jesus (I saye) woulde make no aunswere at all vnto the president, leste he should be thought to haue made any meane howe to get oute of theyr handes, because he would not seme to be compelled to death. And that hitherto he made aunswere, was because he would haue recorde of his innocēcie, but his pleasure was to dye willingly and gladly.

The texte. ¶ Then sayed Pylate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus aunswered. Thou couldeste haue no power at all agaynst me, except it were geuen the from aboue: therfore he that deliuered me vnto thee, hath the more synne. And frō thence furthe sought Pilate meanes to loose hym, but the Jewes cryed, saying: If thou let hym go, thou arte not Cesars frende, for whosoeuer maketh hymselfe a kyng, is agaynst Cesar. When Pilate heard that saying, he broughte Jesus furth & satte down to geue sentence in a place that is called the pauemēt, but in the Hebrue tōgue Gabatha. It was the preparyng daye of Easter, about the sixt houre. And he sayth vnto the Jewes. Behold your kyng. They cryed, awaye with him, awaye with hym, crucifye hym. Pilate sayeth vnto them: Shall I crucifye your kyng? The hye priestes aunswered: We haue no kyng but Cesar. Then delyuered he hym vnto them to bee crucifyed.

Pylate metuaplyng at the mans silence standyng in hasarde of his lyfe, considerying he had the iudge so muche his frende that he dyd prouoke hym to aunswere, saied: Why doest not thou that arte in ieoperdye of lyfe make me an aunswere: knowest thou not that I haue power and auctoritie ouer thee, whyther thou shalt lyue or dye? for I am the presidente and chiefe iustice of this region. And it dependeth vpon my will and pleasure, whether thou shalte be crucified, or quitte and let loose. Unto these woordes Jesus made no suche aunswere as the presidente loked for, whiche presidente desyred to be instructed for the defence of Jesus cause, intendyng to bee in steade of a iudge, an aduocate on the defendauntes syde. But because that waye it shoulde somewhat haue appeared that Jesus hadde not bene willyng to haue dyed, he aunswered no suche lyke thyng: But his aunswere was onelye concernyng the power whiche Pylate dyd arrogantelye attribute to hymselfe: signifying that it was neyther in Pylates power to sette hym at libertie (seyng that the power whiche he had shoulde condescende to the furie of the Jewes,) nor that Pilate hymselfe shoulde be able to doe oughte agaynst hym, excepte he woulde of his owne voluntary wyll, suffer it: of trueth thou hast (sayeth Jesus) power accordyng to mannes lawes, but thou couldest haue no power on me, vnlesse it hadde been permitted thee of him, whose power passeth all mannes power. And in dede thou fauourest innocencie, but yet the naughtines of other ouercummeth thee, and leadeth thee from the righte trade. Wherfore the people of the Jewes, which be the auctours of this my passion and deathe, and that with theyr violence

lence constrayneth the iudge to condemne an innocent persone, sinne more grieuously. When Pilate heard this, and thereby perceyued bothe the modestie and the clearenes of him, that was accused, and that also the malice of the Jewes, yea and his owne indifferencie too, was not vnknowen to the same, & the more Pilate fauoured him, because he sawe that the manne was nothing moued or disquieted, no not with the peryll of death that he stode in: when Pilate cõsidered all this, he wrought al maner waies, that at leaste by some meanes, he might cleare and sette Jesus at libertie. The Jewes perceyuyng the same, and that the presidente made light of the crymi whiche fyrste was layed against hym concernyng Moses lawe, and that he ceased not to doe all that he coulde, to dimisse Jesus, they fall in hand againe with the first fault, whiche to be neglecte they declare to be daungerous to the iudge hymselfe, and sayetherfore. Though it doe not appertayne vnto the that he hath offended against our God, certaynly wheras he hath offended against the Emperoure, thou haste to doe withall.

Whosoeuer maketh clayme to a kingdome without the Emperours commaundement, offendeth in the cryme of lease maiestie, & committeth hye treason: But this felowe maketh himselfe a king, if thou therfore doe let loose & acquite him, thou which fauourest his enemy, art not ỹ Emperours frende. Whoso maketh hymselfe a kyng is against Ceasar.

After that Pilate had heard the Bishops and Pharisees, that were conspired together against Jesus, & the mayne multitude withal, cry out these wordes aloude, although he was not ignorant that they went about a false matter, yet because he sawe well that the malice whiche the priestes and Pharisees bare toward Jesus could not be appeased, and sawe also that the headmen, and the common people were wunderfully consentyng to the sayed grudge, and malice, and all they with one agremẽt drue to take away this one mans life: furthermore when Pilate perceiued also Jesus to be (in dede) nothyng fawtie at al, but symple & a poore innocent man, that made no shifte for himselfe, and lykewise thought in the meane tyme, howe that vnder Emperours many had been in daungerouse hasarde of very enuy, without any iust cause: And thought too, of himselfe, that he already had sufficiently trauelled against the whole conspiracie agreed vpon betwene the noble menne, and the commons, in the defence of one poore mannes innocencie: Pilate (I tell you) vpon these skilles, determined with hymselfe to condescende and satisfie theyr malice, but in suche sorte that in condemning Jesus, he thought withal to get him his pardon and deliueraunce: and begynnyng to speake fyrste of his owne innocẽcie, derined the grudge of the wicked facte vnto the Jewes, and layed it vpon theyr heades. Nowe than was Jesus therfore brought forth as giltie, when as in condemnyng of hym no kynde of lawfull iudgement was vsed: Pilate sate downe in the place of lawful iudgemẽt on hye, to geue sentence, & he sate in a high place to be seen of all folke, and of the height it is called of the Hebrewes Gabatha: the Grekes verily call it Lithostrotos, because it was paued. For so it behoueth Jesus condemnacion to be solemne, & publike, leste his innocencie should be hidde from any man. For so to be condemned was to be quitte and cleared. Jesus was deliuered vp to the crosse, but the iudge gaue sentence vpon the Jewes. And nowe the tyme drewe nye, that according to the maner of the solemne feaste, innocente bloude should be offered in sacrifice for the saluacion of the worlde, for it was the Sabboth It was the preparyng daye of Easter aboute the sixte houre.

euen, nowe called good fryday, whiche falleth in the Easter feast, aboute the sixt houre. And therfore the Jewes called more vrgently vpō the matter, vnwittingly doyng thereby seruice to the thyng that God appoynted: that is, to haue this sacrifice made in conuenient tyme and due season. And so than Pilate nowe by reason of his Judiciall garment playnly seen and perceyued of the people, shewed vnto them out of the Judgemēt place the accused person, to thentente that euen by the sight of hym and his facion, it myght appeare howe vnconueniently the cryme of any cruel autozitie that he should be destrouse of, for his priuate commoditie, was layed against him: who beyng so vexed & troubled, shewed such great quietnes of minde, & so great mildnes, Pilate (I saye) shewed them this person, and sayed: Beholde your kyng. But the Jewes whiche thirsted for nothing els but innocent bloud, cryed: away with hym, away with hym: Crucifie hym. The infamous and reprochefull death pleased well the Jewes, trusting it would come to passe, that ỹ shame and reproche of the crosse, would make the name of Jesus odious and detestable, and that there should no manne come after, whiche should profesſe his name beyng in suche wyse made awaye. Pilate deriding their obstinate madnesse, sayeth: what (ỹ he) shall I doe so great a vilanie vnto your kyng as to nayle hym vnto the Crosse?

This dishonor shal redound to the shame & slaunder of all the people whiche haue brought theyr king to the crosse. This voyce of Pilate, although it dyd Jesus no good, yet it disclosed the malice of the Jewes, and forced them to confesse openly, & to knowledge a seruitude, which they hated. The Jewes had desyred and looked for many hundred yeares their Messias, that is to wete, a kyng promised of the Prophetes. As for the Emperours kyngdome (wherwith they were sore pressed and ouerlayed) they had spitefully hated: yet that not withstanding, beyng through enuy and hatred waxed wylde, and euen woode, they renounce openly in the face of the worlde, theyr Messias: and acknowlege the Emperour for theyr soueraygne Lorde: We haue (saye they) no kyng but the Emperour. The luste to reuēge was so great, that vnconstrayned they adiudged themselues to perpetuall bondage, that they might therby vtterly extinguish Jesus, the autor of libertie. Pilate therfore seyng all that he went aboute, disapoynted: committed Jesus vnto them to be crucified at theyr ordre and libertie.

The texte. And they tooke Jesus and led hym awaye, and he bare his crosse, and went furth into a place whiche is called the place of dead mennes sculles: but in Hebrue Golgotha, where they crucified him: and two other with hym, on euery syde one, and Jesus in the myddes. And Pilate wrote a tytle, and put it on the crosse. The writyng was, Jesus of Nazareth kyng of the Jewes. This tytle read many of the Jewes, for the place where Jesus was crucified was nye to the citie, and it was written in Hebrue, and Greke and Latyne. Then sayed the hye prieſtes and Jewes vnto Pilate: write not kyng of the Jewes, but that he sayed, I am kyng of the Jewes. Pilate answered: What I haue written that haue I written.

The Jewes tooke the deliuerye of Jesus beyng brought out of the place of iudgement, and led him to the place of execucion, which was without the citie, that the place might also answer to the figure: For the sacrifice wherwith the testamēt was consecrate, was offered without the host. Jesus wēt thither

thither, hauyng yet his garmentes on, to thentent he might be the more shame to them that fauoured hym: and he goeth full mekely bearynge his crosse hymselfe. For the Iewes prouided that, leste there shoulde lacke any despyte or reproche. Furthermore, a vyle and a diffamed place was also chosen and appoynted, wherein the maner was to put wyked malefactours to execution, a place perdye detestable and violated with dead bodyes, whose bones laye scattered here and there all abrode: euen a place that shewed it selfe to what purpose it was dedicate, and of the thyng it had the common name geuen it. For in the Hebrue toung it was called Golgatha, in the Greke toung *Cranii topos*, in the Latyn toung *Caluarie locus*, in Englysche, a place of dead mens sculles: and leste he shoulde not be putte to shame ynoughe, the Iewes procured this also, that other two whiche were openly knowen to be wycked theues) shoulde be crucified with Iesus together, to thentēte that of the felowshippe of them that were sorte offenders, he might lyke wyse be thought and taken for an offender: and lyke as they had all one commune punyshemente, so to seme to haue all one commune faulte. But to thentente it might vtterly appere that he was a companyon of theyrs, the Iewes dyd so ordre and place the crosses, that Iesus honge in the myddes, hauyng a theefe hangyng on eyther hande of hym, howbeit the fountayne of all pureues coulde not be polluted with any fylthynes of manne, yea, the fountaine of all glorie is magnified and renoumed with mens reproche. The crosse being afore odyouse, and a thyng of reproche, was made by hym a triumphant signe, wherunto the worlde boweth downe the heade, which aungels do worshyppe, and deuyls feare it. Iesus being then condemned, founde one whome of a theefe he made a citizen of paradyse: so muche vnlykelyhoode was it, that the felowshyp of punishement shoulde defile hym.

And verely, leste there shoulde wante any kynde or apparaunce of iuste and condigne punishmente, euery one had (as the manner was) his title and stile geuen vnto hym, which did describe and declare both the person and the fault. Now then, when Pilate had geuen to the other their titles accordyng to their deseruing, he commaunded that to the croise of Iesus the Lorde, shoulde bee fastened this title and superscripcion, *Iesus of Nazareth the king of the Iewes*, euen for this cause truely, that by the very selfe inscripcion, he might cause bothe the malyce of the Iewes, and the innocencie of hym that was crucified, to be recorded: howbeit this title was not conuenient for him, in respect of the Iewes accusacion: and yet accordyng to that whiche himselfe confessed to the presydent, it was a title moste semyng for hym. For truely *Iudeus* doeth signifie to the Hebrues, confessyng. And doubtles he was and is in very dede, a kyng and a setter of all them at libertie, whiche professeth his name: vnto whome he geueth felowshyp of the kyngdome of heauen. And to bryng the Bishoppes and the Pharisees into more hatred thereby, Pilate prouided this title to bee writē in thre sundry languages, in Hebrue, in Greke, and in Latine: whereof the first was their owne countrey speache, and the other two tounges (by reason of the great occupying that they had with the Grekes, and the Romaines) was so brought in among them, that some Iewes also knewe the Greke and the Latine toung. Therfore it was prouided by the presydent, that no man neither resiaunt there and the same countreyman, nor straunger and resorter thyther, shoulde be ignorant of the title. This title thus wrytten, being odiouse vnto the Pharisees, by reason that the place was muche haunted, and greate was

The wrytyng was, Iesus of Nazareth &c.

the resorte and confluence there, because that Golgatha, the mounte of calvery, was nyghe vnto the citie, and laye full in theyr syght that by casualtie passed by that waye: many Jewes therefore read (I saye) this superscripcion: and sum knewe well the name of Jesus of Nazareth. And howe litle he desyred any worldly kyngdome, many had true knowledge, whiche had seen hym hyde hymselfe when he shoulde haue been drawen by force to a kyngdome. That very kyng whiche was promysed by the prophetes, and whome the Jewes call Messias, was of very truthe loked for among all the Jewes. And although Pilate was ouersene herein, yet vnawares he gaue hym that tytle which dyd moste demonstrate & notise to all folke, who he was that hong vpon the crosse. For of very trueth that selfe kynge of kynges honge there crucifyed, whiche by his deathe, dyd banquiche the tirannye of the deuyll. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Thoughe all thynge semed full of shame and rebuke to the byshops, scribes, and to the Pharisеis, yet this intitleing and superscripcion did greue theyr myndes, because it was more honorablye set out than they woulde haue had it. So great was the desyre of the wycked, to abolysh a name to the which onely, all glory of the whole worlde ought to be geuen. And therefore they treate and common with the president of chaungeing the title, and that it should not be written, the king of the Jewes, but that he dyd vsurpe and vniustly take vpon hym that name. But the presydent notwithstandyng that euen then vnawares he dyd pronosticate what should folow, that is to wete, that the profession of that healthfull name (whiche the Jewes falsely denyed) should departe thence to the redy beleuyng Gentiles, that is to saye, to the true Jewes in dede: yet (I saye) this notwithstanding, and that also herefore he did condescende and folowe theyr malyce, the presydente woulde not alter and chaunge the title, but sayeth: that I haue wrytten, I haue wrytten. For because it was in verie deed to the commoditie and profit of all folke that Christe shoulde be put to death, and agayne also, it was for all mennes weale that his name should be of most fame and renoume thoro we the whole worlde, by the profession whereof, saluation shoulde bee brought to all folke.

The texte. Than the souldiers when they had crucified Jesus, they toke hys garmentes and made fower partes, to euery souldier a parte, and also his coate. The coate was without seame, wrought vpon thyroughout. They sayed therfore among themselues, let vs not diuide it, but cast lottes for it, who shall haue it. That the scrypture myght be fulfylled, saying: They parted my rayment among them, and for my coate dyd they caste lottes. And the souldiers dyd suche thynges in dede. There stoode by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene: when Jesus therfore sawe his mother, and the disciple standyng, whome he loued, he sayeth vnto his mother: Woman, beholde thy sonne. Than sayed he to the disciple: Beholde thy mother, and from that houre the disciple toke her for his owne.

Nowe therefore when the Lorde Jesus was nayled (as the maner was) all naked vnto the crosse, and the foresayed superscripcion aboue his heade, the souldiers that crucified hym (accordyng to the vsage) parted among them Jesus garmentes. For this thyng came to them as amendes and reward for theyr paynes taking. And forasmuche as they were fower in noumbre, they so deuided the residue of his garmentes saue his coate (by cause they were made of sundrye pieces and sowed together) that euery manne had hys parte porcionately:

cionately. But than his coate or iacket, a garmēt verely whiche was more inner and nere his bodye, no sewed garment, but so wouen from thouer hem to the lower, that beyng leusyd or rypte, it woulde haue been good for nothinge and nought wourth. Therefore ỹ souldiers thought good that it shoulde bee kept whole vncut, and that sum one of them shoulde haue the whole iacket to whose lotte it should chaunce. But not withstandynge that the souldiers dyd these thinges of a prophane mynde, and of a worldlye purpose, yet vnawares they fulfylled in their so doyng, the prophecies of the Prophetes, that hereby also he might haue bene knowen to bee he, of whome the holy ghoste had spoken in the Psalmes thus: they haue deuyded myne apparel amonge thē, and caste lottes vpon my garmentes. And these thinges perdye, the souldiers did whiles yet the Lord honge vpon the crosse alyue. But there stoode by ỹ crosse of Jesus, Mary his mother, associate with her syster Marye, the daughter of Cleophas, and Marie Magdalene. Therefore Jesus lokynge from ỹ crosse vpon his mother, and castynge his ye withall vpon the disciple whom he loued more familiarly than the reste, to thentente that as (his clothes beyng distributed) he lefte no worldly substaunce behynde him, so he woulde leaue vpō earthe no worldly or mannes affection: Jesus (I saye) turned towardes his mother and sayed: Woman beholde that thy sonne, poyntynge with a nod of his head, and with a wincke of his ye, to the disciple. And turning furthwith to the disciple, sayeth: Beholde thy mother. And verily from that tyme, the sayd disciple bore a very sōnes mynde and affectiō toward the mother of Jesus, and toke the whole charge and care of her.

The texte. After these thinges, Jesus knowyng that all thinges were now perfourmed, that the scripture myght be fulfilled, he sayeth: I thirst. So there stoode a vessell ful of vinegre: therefore they filled a sponge with vinegre, and wounde it about wt Isope, & putte it to his mouthe. Assone as Jesus receyued of the vynegre, he sayd: it is finished, & bowed his heade, and gaue vp the ghoste.

When these thinges were doen, and Jesus knew that nothing wanted pertayning to a lawfull sacrifice, yet to bryng therunto and to accomplyshe the Prophetes saying where he sayeth: They gaue me gall to eate, and when I was thirstye they gaue me vinegre to drinke, he cried from the crosse: I am a thirst. For of trueth suche as dye in this kynde of death, are wonte to be sore greued with vehement thirst, by reason that through the woundes of ỹ body, the blonde is exhaust and cleane drawē out. And euen this now too, did much proue and declare him to be a very man, & to be oute of doubte, punyshed to his great payne. Now thā a vessel full of vinegre stoode there at hād, which was wont to be reached vp & geuen to thē that were athirste to make them the sooner dye. The souldiers therfore fylled a sponge with vinegre, & wounde it about with ysope, and helde it to his mouthe. But as sone as Jesus had tasted ỹ vinegre, he sated: It is finished, signifying that the sacrifice was rightely doen and accomplyshed accordynge to his fathers wyll, and byanby he bowed his hēade and gaue vp the ghoste.

The texte. The Jewes therfore bicause it was the preparing of the Sabbothe, that the bodies should not remayne on the crosse on the Sabboth day, for the Sabboth day was an hye day, besought Pylate that their legges might be broke, and that they might bee taken downe. Then came the souldiers and brake the legges of the first and of ỹ other which

was crucified with him, but whan they came to Jesus, and sawe that he was dead alreadye, they brake not his legges, but one of ꝑ souldiers with a speare thrust him into ꝑ syde, and furthwith came there out bloud & water. And he that sawe it bare recorde, & his recorde is true, & he knoweth that he sayeth true ꝑ ye myght beleue also: for these thinges were doen, that the scripture should be fulfilled. Ye shall not breake a bone of him, and agayne another scripture sayeth: They shall looke on hym whome they pearced.

But it is a sporte and a wonder withall to heare now againe in this case the peruerse religion of the Jewes so farre out of course and mysordred: The Jewes vpon a mischeuous malice, and by wicked meanes, brought with violence vnto the crosse an innocent, and one that had bene beneficiall vnto them, beyng nothing abashed with the relygion of the feastfull daye, to do so cruel and so vngracious a dede, but they were very superstitious, and made muche a do about taking the bodies of frō the crosse. They came vnto Pilate, and besought him ꝑ by his commaundement, the legges of them which were crucified, might be broken, to thentent they might the sooner be deade: and then their corpses be taken downe, and had out of the waye, leste beyng sene, they shoulde violate and breake the feastfull daye. That daye was a solemne greate daye, whiche (of the great apareylyng and fournature of holy adournmētes and dyuine seruice) is called of the Grekes, Paraſceue, that is to saye, a preparacion. And their holy and solemne Sabbothe daye was nye at hande, vpon whyche daye to worke was a detestable thing. For at this season the men beeynge (ye wote well) very precise in their relygion, after they had finished and accomplished so horryble an acte, as thoughe the thinge, had been well doen, they bente their myndes to celebrate the sacrifice that was to be offered by Moyses lawe, solemnely and purely, not knowyng that the very true Easter lambe was already offered vp in sacrifice.

Suche a poyson and so pestiferouse a thing is holynesse that consisteth in outwarde and bodily thinges, and hath not holynes and godlynes of herte and mynde, ioyned and annexed vnto it. Nowe therfore Pilate grauntyng them their requeste, the souldiers brake bothe the theues legges, whome they found yet aliue. And then when they were come to Jesus, because they saw him alreadye deade, and therefore thought it a vayne and superfluous thynge to breake his legges, they lefte them whole vnbroken. For to this ende and purpose were the legges broken, that those whiche hung vpon the crosse, shoulde the sooner gyue vp the ghoste. But among the souldiers stoode a certaine man whiche (for the more certeintie of the Lorde Jesus death) opened his syde with a speare, and immediatly out of the wounde there gushed forth bloude and water, in a great misterye declaryng that his death shoulde washe and cleanse vs from synne, and the same also geue to vs euerlastinge lyfe and saluacion. For baptisme standeth in water, and with water are we baptised. And ꝑ lyke of a manne is in the bloude. But it is againste the course of nature for water to runne out of a bodye that is wounded. Howbeit he that sawe the thing with his iyes, testified, and beareth witnes hereof: And we knowe his recorde to bee true. And leste any of you shoulde stande in doubte whether ye maye or no beleue the thing, whiche els mighte seme incredible, I assure you that Jesus himselfe knewe that witnes, to tell trueth.

One of the souldiers thrust him into ꝑ syde, and furthwith came there out water and bloude.

And althoughe these thinges semed to be doen by chaunce or casualtie, that is to saye, that in stede of breakyng his legges, as the others were, his chaunce was

was to haue his side thruste thorowe, yet for all that were they doen by the foresight and prouidence of God, and as his diuine councell disposed, that in this pointe also, the effecte and conclusion of the thing, myght aunswere and agree with the prophecies of the Prophetes. For among other rites and customes wherwith Moses teacheth in Exodus, that the paske or passouer ought to be obserued and celebrate, he had prescribed euē that thing specially by name, that is to wete, that lambe which was sacrifised, should be so slaine, that no bone of it should be broken: euen thereby notyng and declaryng, that Jesus was the very true phase or passeouer, the figure whereof that Mosaicall lambe did beare, & resembled the same. For the bloud of this true lambe Jesus, saueth them that beleue in hym from death. And the spirituall eatyng of this lambe, conueyeth vs beeyng made free from the seruitude of Egypte, that is to saye, from the sinfull lustes of the worlde, and from the tyranny of sinne, into an heauenly region. And againe, the holy ghoste speaketh thus by Zacharye: They shall see hym whom they pearsed. For he shall once come with the same body wherwith he hong on the crosse, though it be already a gloryouse body, yet shall he shewe the printe of the wounde to all folke, and he shall shewe the vnkaythfull, to their rebuke, the fountayne that was open all in vayne to them, that would not beleue: with the flowyng and streames wherof, they might haue been cured.

After this Joseph of Aramathia, which was a disciple of Jesus, but secretely for feare of the Jewes, besought Pilate that he might take downe the body of Jesus. And Pilate gaue hym licence: he came therfore and tooke downe the body of Jesus. And then came also Nicodemus, which at the begynning came to Jesus by night, and brought of myrthe and aloes mengled together, aboute an hundred pounde weyght. Then tooke they the body of Jesus, and wounde it in lynnen clothes with odours, as the maner of the Jewes is to bury. And in the place where he was crucified there was a gardeyne, and in the gardeyne a newe sepulchre, wherin was neuer man layed. There layed they Jesus therfore, because of the preparyng of the Sabboth of the Jewes, for the sepulchre was nye at hande. The texte.

And so nowe his death beyng already certayne, and himselfe founde dead by the experience of many, it behoued furthermore that his buryall should many wayes confyrme the belefe of the resurrection. And as Christe would (perdie) his whole life to be base and of a lowe porte, so he would that his buriall should be honorable, and of a great maiestie, not intendyng therby to teache vs to be carefull of a sepulchre, but to thentent that those thinges once accomplyshed, whiche concerned the abasyng of hymselfe and the whole ministery thereof, he might make a waye to the honour and prayse of his resurrection. And in very dede the honour whiche is geuen to a manne alyue, is not without either suspicion or daunger, but the honour whiche voluntarily we geue to the dead, is a sure wytnes of prowes, goodnes, and vertue. Nowe therfore Joseph beyng a manne of honour and of great power, & substaunce, an Aramathian borne, which sayed Joseph was a disciple of Jesus, but not openly knowen so to be for feare of the Jewes, which had made a lawe that whosoeuer did openly confesse himselfe to be Jesus disciple, the same person should be caste out of the Synagoge: Joseph (I saye) came vnto Pilate to whom he was well knowen, and desyreth licence of hym, to take downe Jesus body from the crosse: when Pilate had tried whether that he were dead or not, he was content withal. Therfore Joseph went his way to the crosse,

and toke downe the dead corps. In the meane season, as one to helpe furthe with those thinges and doynges, that pertayne to the funerals: euen Nicodemus also, cummeth thither, a man among the Phariseis of a notable estimacion and dignitie: and he also being a secrete disciple of Jesus, which had before that tyme come to Jesus in the night, because he myght so beste auoyde the displeasure and grudge of the Phariseis, as was before rehersed. These menne knowyng that death commonly maketh an ende of hatred, trustyng vpon the presidentes fauour, enterpryseth hiely to honoure the dead, with whom (whiles he liued) they durst not talke openly. Nicodemus (of trueth) brought with him an oyntment of myrrhe & aloes mingled together aboute an hundred pounde weyght, so muche as was sufficient to sweten the bodye, and honorably to preserue it from corrupcion. They now therfore ioyntely together with one common seruice, anointed Jesus body being take downe, on euery parte with pleasaunte and swete sauerye spices, and when they had well imbrued the corps with the odours, thei woūd it in linnen clothes, that the oyntmēt should not runne of from the body. For the maner of the Jewes is, after this sorte to bury, leste the bodies should corrupte and putrefie. And verily they did this honour to the Lord Jesus as to a wurthy mā, and one that was throughly good: and againe, they thus honoured him to thentent no man should thynke that he dyed for any cryme or faulte. For as yet, they had no hyer opinion of hym, but that he was an innocent good man and loued of god, whose name and memory ought to haue this honour doen vnto it, that is to saye, to be remembred as one that was enuied for his vertue euen to the death, a thyng that vsually happeth in maner to moste beste menne. Moreouer this preparacion and great a doe was euen there finished, leste any man myght supect that the body had been chaunged. And agayne the Lord was buried then in a garden, nye to the place of the crosse. In the garden was a new sepulchre lately made out of an harde thicke stone, wherin was neuer man layed. And albeit these thinges were supposed to be doen by casualtie, yet they made much for the fayth of the resurrection. For the sepulchre could not seme to be digged vp with vndermynyng, because it was cutte out of an whole sounde vnholowe rocke of stone, nor none other could be thought to haue risen out of it, in whiche he only was layed. But yet Joseph and Nicodeme did not this in respecte of his resurrectiō, for in dede they had no hope that he should rise againe, but they were moued thus to doe with a Jewishe deuocion, for religion sake of the feastfull day. For in dede it was the Jewes Easter day euen, and therfore the Sabboth prouoked and setforwarde this dede. In which Sabboth day it was not lawful for them to worke. Wherfore leste the body should be vnburied, or the burial be to slender, and with to small honour doen, they ryd the thyng out of hande, and layed hym in the sepulchre that was nerte vnto them. Also furthermore, euen the diligence of the Jewes, serued for the beleefe of his resurrection that should be. For after that the Jewes had obteined of Pilate kepers for the sepulchre, & had procured that it should be watched and attended vpon, leste any body should secretly steale awaye the dead corps, they not contente therewith, close vp the mouthe of the sepulchre, with a great stone, and seale it, when they hadde so doen: so that on euery side the malice of the Jewes, succeded and came to the glory of Christ, whose name they went about vtterly to destroy and abolish.

The

The. xx. Chapter.

The first daye of the Sabbothes came Mary Magdalene early (when it was yet somewhat darke) vnto the sepulchre, and sawe the stone taken awaye from the graue. Then she ranne, and came to Symon Peter, and to the other disciple whome Jesus loued, and sayed vnto them: They haue taken awaye the lorde out of the graue, and we cannot tell where they haue layed hym. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ranne bothe together, and the other disciple dyd out runne Peter, and came firste to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in. The texte.

AND verely the residue of the disciples, beeyng stryken partly with feare, and partely with dispayre, neglected the buryng, and rought not for the dead corps. But certayne weomen that were his disciples cared asmuche for it, as did Joseph and Nicodemus, but the religion of the feastefull daye, stayed them from the labouryng aboute preparatiõ of swete odours. Howbeit, as soone as the Sabboth daye was past (the oyntmentes beyng made ready in the nyghte Mary Magdalene came earlye when it was yet somewhat darke vnto the sepulchre, the morowe after the Sabboth daye. And when she sawe the stone (wherewith the entrie of the sepulchre was closed vp) remoued thence, and the sepulchre to be open, the woman supposed nothyng els but that the deade corps hadde been taken awaye in the night, to the intent it might haue been more semely and accordyngly buried. For the body was layed there for a time, as of purpose, that it might soone after be adourned and set forth with the due and full solemnitie of burying. For in dede the hope of his resurrection fell awaye from all the disciples, they were so muche astonied with the certaintie of his death.

Therfore Marie ere she had loked into the graue, retyered backe agayne, and ran to Simon Peter, with whom was euen that disciple whome Jesus loued, and she sayeth: Our lord is taken awaye out of the sepulchre, and I know not whither they haue caryed him that toke him awaye. They both beyng styrred with that voyce, went forth. Surely they had small hope, yet hadde they a great affection and desyre towardes theyr maister, whom they so muche loued. And therfore they ranne both out together to the graue, but that disciple which was so beloued of Jesus, outranne Peter, and came firste to the sepulchre. And when he founde the doore open, he wente not in, but stouped downe and looked into the graue, whether it were emptie or no. And he sawe well there was no dead corps, but the linnen clothes lefte imbrued with swete odoriferous ointementes, wherwith the body had bene wrapped, and also the napkyn that Jesus head had bene bound in, not the linnen clothes and it lying together, but wrapt vp and layed aside by it selfe, so that it was easy to perceyue, that the body was not taken awaye by theues, whiche woulde haue rather purloyned the whole corps as it laye, wrapped and wounde vp with the swete smellyng spices, with the linnen clothes, and the fine kercher: though it had not bene for the valure therof, at least they would so haue doen, because thei should haue lacked laisure to haue separate the oyntmentes and swete spices from the bodye, seeyng they cleaued as fast therunto as byrdelime woulde haue doen, and because also they They haue take awaye the lord. &c

should not haue had sufficient tyme to folde vp and couche euery thyng hande somely and seuerally in his place. This (suche as it was) was in dede the firste comforte and hope that was geuen to them of his resurreccion.

The texte. Then came Simon Peter folowyng hym, and went into the sepulchre, and sawe the linnen clothes lye, and the napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also the other disciple which came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he should rise agayne from death.

Now than anon after cummeth Peter also, who after that he was certified of the thing by John, as he was slower in running, so was he both bolder and more diligent in tryng out the trueth of the thyng. For not beyng content with lokyng into the graue, he also went into it. The other disciple a loker in as wel as he, (whiche yet durst not by hymselfe alone go in, howebeit in dede his companion beyng with hym, tooke parte of the feare awaye) nowe folowed Peter into the sepulchre. And so nowe they sawe certaynly at bery hande the thing to be true, (whiche the one of them had seen as it had been a shadowe, or a glymmering light therof,) that no corse or dead corps was any where in that place: but in dede they sawe the clothes wherin the body had been wrapped, in suche sorte pulled of, and laied aside, that it appeared to be doen not of theues in hast, sleyghtly and shuffled vp, but quietly and layserly. Howbeit as yet they did not beleue that he was risen agayn to lyfe, they onely beleued that to be true, which Marie had tolde them: Verely that the corps was taken awaye out of the sepulchre. For although they had heard Jesus saye that he would rise againe, yet did not the saying sticke in wardly in theyr mindes, and though some hope therof were in theyr hertes, yet that whiche had already place in theyr myndes, the feare and tumulte of the crosse and his passion, draue it out of theyr myndes. For they did not fully vnderstand as yet, the saying of the Prophet, which had prophecied that certaynly Jesus should suffer death, and rise againe the thirde daye from death to lyfe.

The texte. Then the disciples went away agayne vnto theyr owne home. Marie stode without at the sepulchre, wepyng: So as she wepte, she bowed hirselfe into the sepulchre, and seeth two angels clothed in white sittyng the one at the heade, and the other at the feete, where they had layed the body of Jesus. They saye vnto her: Woman why wepest thou? She sayeth vnto them: For they haue taken awaye my Lorde, and I wote not where they haue layed hym.

Therefore the two disciples departed thence, and wente backe again to the place from whence they came. But Marie of a certain excedyng loue and wonderfull desire that she had to the lorde, coulde not be drawen from the sepulchre: seekyng hym that was now deade, whome she had loued beyng aliue, and was desirouse to shew gentilnes, and to do seruice vpon the dead bodye, forsomuche as she now could not haue the fruicion of his liuely body: and she stoode without nye vnto the doore of the graue, and did nought els but all to wepe, & loke about her, if she coulde haue any hope or lykelyhoode to finde the bodye. Nowe than as she was weping, and in dede durst not go into the graue, she turned her head aside and loked into the graue, and she sawe two angels, goodly to looke too, both of good semblaunce and in pleasaunt white apparell, sittyng in seuerall places, the one at the head and the other at the feete of the place, where the

dead

dead corps was laied. And in very dede this pleasaũt, this chereful and peaceable sight, did somedeale asswage the extreme feare of the night, and of her carefulnesse. The angels also to comforte her sorowfull pensifenesse, of theyr owne accorde and gentlenes, speake vnto the wepyng woman and saye: O woman, what is it thou wepest for? She than beyng all rauyshed, and as one drounke with a certayne vehemencie of loue, sayeth: They haue taken awaye my lorde, and I know not where they haue laied hym. She calleth him her lorde, and she also loueth hym being dead, hauing yet no hope of the resurrection. She was onely herewithall grieued, that is, because she coulde not haue the sighte of his bodye.

Whan she had thus sayed, she turned herselfe backe, and sawe Jesus standyng, and knew not that it was Jesus. Jesus sayeth vnto her: Woman, why wepest thou? whome seekest thou? She supposyng it had been a gardiner, sayeth vnto hym: Sir, if thou haue borne hym hence, tell me where thou hast layed hym, and I wyl fetche hym. Jesus sayeth vnto her: Mary. She turned herselfe and sayed vnto hym: Rabboni, whiche is to saye, Maister. Jesus sayeth vnto her: Touche me not, for I am not yet ascended to my father, but go vnto my brethren, and saie vnto them. I ascende vnto my father and your father, and to my God and your God. The texte.

Whiles she speaketh thus, she conjectured by the semblaunce of the angels, that some man stode behinde at her backe, and not tarying for the angels aunswer, she cast her ye aside, and incontinently she sawe Jesus standyng, whom ỹ angels had worshipped, but yet Marie knewe not that it was Jesus. For he did appere in the forme of a poore simple man, lest he being sodainly seen in his owne forme and shape, should haue muche astonished the woman. Therfore to bolden her withall, he calleth & speaketh gently vnto her with the same fatherwordes that the angels did, saying: Woman, why wepest thou? whome seekest thou loking about the hither and thither? She suspecting him to be a gardiner, the workeman and keper of the ground, wherein the sepulchre was, (for it was in a garden) with a womanly simplicitie sayed vnto hym: Sir, if thou hast taken him away, tel me where thou hast hid him, that I maie go fetche him thẽce. For she supposed that some frend for feare of the Jewes, had procured the body to be secretly caryed awaye, leste it shoulde come into the Jewes handes, and should be otherwyse handled than she woulde it shoulde be. Jesus therfore beyng deluted in the great desyre of the woman, doeth now with a knowen familier voyce, speake vnto her, and calleth her Marie. At this knowen voyce, the woman sodainly turnyng herselfe (for euen at this very presente she had bowed downe herselfe agayne towardes the angels, so muche was she by sodayne motions of mynde stiered to loke this waye and that waye) the woman I saie, knewe Jesus, and rauished with a sodayne ioye, she a disciple, speaketh to the master, and calleth hym Rabboni, whiche worde in the Syrians tonge, signifieth, Master: And withal she falleth flatte downe to the grounde, and would haue kissed his feete, hauyng yet in remembraunce their olde familiaritie. But Jesus knowyng that as yet she thought no great excellente thyng of hym, although she loued him sincerely and ardently, did prohibite her to touche his bodye. For Marie sawe well that he was aliue agayne, but she thought ỹ he was reuiued for none other cause, but as he did before, to liue familiarlye with his frendes, beyng now a man aliue, where as before he was dead: and ignorant she was that he now caryed about with hym an immortall body, which was to be handled with muche greater reuerence, whiche bodye the Lorde did neuer exhibite or present to the wicked, nor suffered it to be handled of euerye man, to

thentent he might litle by litle, altogether withdrawe them from the loue of the bodye. Touche me not (sayeth he) it is the same bodye whiche hong vpon the crosse, but it is nowe beautified and adourned with the glory of immortalitie. But truely thine affeccion is yet somedeale carnall, because I haue not yet ascended vp to my father, whiche thyng once doen, I shall sende vnto you the spirite that is the comforter, and he shall make you perfite and wurthy to haue the spirituall felowship of me.

In the meane time content thy selfe with that thou hast seen me and heard me speake, and specially now go thou to my brethren, whiche are throughe my death comfortles, and foorthwith make them partakers with thee, of the ioye and comforte whiche thou haste receyued by the sight of me: and vpon these my wordes shewe them that to this ende I am rysen from death to lyfe, euen that after I haue taried a certayne dayes among them, I maye leaue the worlde, and ascende vp to my father, who is also your father, and the same is both your god and mine, common to bothe. Let them therfore put away earthly affeccions and rectifie their mindes, applying the same to spiritual and heauenly thinges.

The texte. Mary Magdalene came and tolde the disciples, that she had sene the lorde, and that he had spoken suche thynges vnto her. The same daye at night, whiche was the firste daye of the sabbothes, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and sayeth vnto them: Peace bee vnto you. And when he had so sayed, he sheweth vnto them his handes and his syde. Then were the disciples glad when they sawe the lorde.

Now than Mary did as he bad her, and returnyng againe to the disciples, shewed them that she had seen the lorde, and tolde them the thynges whiche he had commaunded to be made relacion of in his name: and this was doen that they should take right great comforte of that he nowe called them his brethren, and prepare also their myndes to the loue and desyre of eternall and heauenly thynges, forasmuche as the present vse of his body should not endure long with them. After that with these and certayne other apparicions the lord Iesus had litle by litle lift vp their myndes to quickenesse of spirite, and to the hope of the resurreccion already past. the selfe same daye that was the morowe after the sabboth daye whiche next folowed the sabboth of Easter, when it was nighte, and the disciples secretelye gathered together, whiche for feare of the Iewes durste not assemble together in the daye tyme, Iesus went in to them when the doores were shut, and standyng in the middes in the sight of them all, to take awaye al feare from them, he saluted them amiably and full gentlye, saying with a voyce well knowen vnto them: Peace with you. And lest they shoulde suspect it to be a ghost or another bodye, he sheweth vnto them the printe of the nayles in his handes, and the scarre of the wounde whiche the souldier hadde made in his side with a speare. With this salutacion and sight, the fayth of his disciples was confirmed, the sorowe take awaye, and their myndes muche recreate and made ioyouse. For Iesus had promised them before that thus it shoulde be, that within a shorte tyme he woulde see them agayne, and after they hadde seen hym, and their sorowe put awaye, that he would make their hertes gladde and merye. And therewithal he tolde them this also should folow, that in the world they should haue sorow and heuinesse, but in hym they shoulde haue peace and quietnesse.

Then

Then sayed Jesus to them agayne: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayed these woordes, he brethed on them, and sayeth vnto them: Whosoeuers sinnes ye remit, they are remitted vnto the, and whosoeuers synnes ye retayne, they are retayned. But Thomas one of the twelue (which is called Didimus) was not with them when Jesus came. The other disciples therfore sayed vnto hym: We haue seen the lord. But he sayed vnto them: Excepte I see in his handes the prynte of the nayles, and thruste my hande into his syde, I wyll not beleue. The texte.

Therfore to confirme the Apostles in theyr ioye and coumforte the more, he once agayne saluteth them with good lucke of peace, saying: Peace with you. And at the same tyme withal, he hiely auctoriseth them, and commaundeth the to preache the thinges whiche they had seen, and sayeth: As my father sent me, so do I sende you. I haue truely and faithfully glorifyed my fathers name, and you agreyng amõg your selues, shal with lyke trueth and faithfulnesse preache my fathers name and mine. Prepare your mindes to this fũccion and office: for asmuche as I nowe that I haue doen diligently the thyng that I had in commission to do, go agayne to my father, and from thence I shall sende vnto you more plentie and more power of the holy ghost. In the meane while shall I also make you partakers of the holy ghost accordyng to your capacitie: and euen as he was thus speakyng, he brethed on them and gaue them the spirite, with auctorite to forgeue all men theyr sinnes that woulde be ioyned to hym by profession of the ghospel and by baptisme, and that woulde forthinke their former life, and be eftsones amended where they haue erred. Whosoeuers synnes ye remit (sayeth he) they are remitted vnto them, and whosoeuers ye retayne, they shall abide subiecte to theyr synnes. When these thinges were doen, the residue of the disciples were assembled together, Thomas onely except, that than was absent: whiche name Thomas signifieth in the Greke tongue Didimus, and in the Latin Geminus, in Englyshe doubtefull. For he was one of the twelue whõ the lorde did specially and peculiarly choose to the office of preachyng the gospell. Therfore after that he was come in to them, the disciples that could scant stande for ioye, shewed openly vnto him that they had seen the lorde. Thomas supposyng them to be deceyued and illuded by some vision or spirite, denyed to beleue vnles he might see hym with his owne yes: and not to beleue his owne yes as sufficient witnesse, except he might see withall the prynte of the nailes euen freshe in his handes, yea and with putting his owne handes into Jesus side perceyue by felyng, the wounde that the speare made. And truly, this incredulitie of the Apostle, by the dispensacion of God as he shall dispose, dide muche good to the confirmacion and stablishement of our fayth.

And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stoode in the middes, and sayed: Peace be vnto you. After that sayed he to Thomas: Bryng thy fynger hither and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faythlesse but beleuyng. Thomas answered, and sayed: My Lorde, and my God. Jesus sayeth vnto hym: Thomas because thou haste sene me, thou haste beleued, blessed are they that haue not sene and yet haue beleued. And many other thinges truly did Jesus in the presence of his disciples, which are not written in this boke. These are written that ye might beleue, that Jesus is Christe the sonne of God, and that (in beleuyng) ye might haue life thorowe his name. The texte.

Therfore eyght dayes after, when the Apostles met together agayne, by stealthe, and at this tyme with the reste, Thomas was in coumpanye, whiche hither-

hitherto woulde not beleue that Chriſte was ryſen: the Lorde came in to them where they were, the gates beyng hard faſte ſhut, and ſtandyng in the middes of them, he ſaluted them after his vſuall and well knowen maner and facion, ſaying: Peace with you. And turnyng hym byandby to Thomas, whoſe vnbelefe he knewe, that was ignorannt in nothyng: whiche lacke of beliefe, becauſe Jeſus knewe it came not as the phariſeis infidelitie did, that is, of malice, but of mans infirmitie, he vouchedſafe to heale it. He ſayeth thus to hym: Thomas (ſayeth he) forаſmuche as it dooeth not ſuffiſe the to haue hearde of many (that I was ryſen to lyfe agayne) whiche hath ſeen me and hearde me, except thy ſenſes mighte feale and perceyue theſame, bring hither thy finger and feele the woundes of the nayles, and ſee that I truelye carye the very true markes therof. Put thy hande into my ſyde and handle the wounde whiche the ſpeare made, and hereafter be not vnfaythful, and harde of belefe in other matters: but after thou haſte nowe ſeen this thing proued certainly true, whiche yet ſemed to thee incredible, ſee thou geue fayth to my promiſes, howe incredible ſoeuer they ſeme to the common ſence and iudgement of men. After that Thomas had ſeen and felte, knowyng bothe the face and accuſtomed voyce of the Lorde, he than conceyued a full fayth, and ſpake aloude: My Lorde and my God. For as he was more harde of belefe, ſo no body did more clearlye confeſſe Jeſus to be God and man, for becauſe the handlyng of the body which late before hong dead vpon the croſſe, witneſſed that he whiche was ryſen to lyfe agayne, was a very man in dede: and the knowleage of hidde ſecrete thynges, proued well his godhead.

So than of trueth, Jeſus did well accepte and embrace Thomas his confeſſion, but yet withall he did reproue his hardneſſe of belefe, ſaying: Thomas becauſe thou haſt ſeen me, hearde me, and handled me, thou beleueſt: but bleſſed ſhall they be, whiche though they ſee not, will yet beleue. Verely the Lorde Jeſus declared vnto his diſciples, his diuine power and godheade by many other tokens whiche are not written in this booke, but ſome thynges are reported and declared by other Euangeliſtes, and ſome thynges alſo were reported and tolde by worde of mouthe: and euen they were the tellers therof, which bothe ſawe and hearde the thynges themſelues. For to ſet out and write all thynges (whiche woulde haue bene a worke that for the greatnes it coulde not haue been meaſured) was not cared for, but yet it was thoughte neceſſarye to write of ſome thinges, that thereby ye mought come to the beliefe, that Jeſus was the ſonne of God. Whiche thyng yf ye do in dede, ye ſhall haue that full bliſſe, and beatitude whiche our Lorde Jeſus promiſed to them that when they ſee not, beleue. For lyke as he ſuffered death and liueth immortal, ſo ſhall ye alſo by profeſſion of his name in true faythe, obtayne eternall lyfe.

The

The. xxi. Chapter.

¶ Afterwarde did Jesus shewe himselfe againe at the sea of Tiberias. And on this wyse shewed he hymselfe. There were together Symon Peter and Thomas (whiche is called Didimus) and Nathanael of Cana in Galile, and the sonnes of zebedei, and two other of his disciples. The texte.

AND verely, to confirme more and more the faythe of his disciples, Jesus oft times appeared vnto them, and talked with them, sometyme also eate meate in theyr company: lest any suspicion shoulde settle in theyr myndes that it was but a delusion or some ghoste, whiche they had sene, neyther was he therwhiles continuallye, for all that, present in their company as he was wont before his death, nor so familiarly handled himself among them: nor yet was seen of all menne, because he hadde sayed before that he would appere to his and not to the world, nor to his neyther, but euen when he list. For nowe immortalitie shewed a certaine semblaunce full of maiestie, that was to be had in reuerence, to thentent that their faith beyng full stayed and establyshed, he might withdrawe from them altogether the sight of the body, and spirituallye to be now amongst his. And so now therefore he appered and shewed himselfe againe to his disciples, at ỹ depe lake called Tyberias. And he presented himselfe vnto them on this wyse. The disciples, which before ỹ tyme kept theselues secrete in Hierusalem, to be in sauetie out of the Phariseis daunger, repayred againe into Galile, & there was a good sorte of the together, euen no fewer thã Simon Peter and Thomas, called Didimus, also Nathanael of Cana a citie of Galile, where Jesus turned water into wine. And besides these, ỹ two sonnes of zebedei John & James ỹ greater, & with these was two other disciples.

¶ Symon Peter saieth vnto them: I wyll go a fishyng. They saye vnto him: We also wyl go with the. They went theyr waye, and entred into a shippe immediatlye, and that night caught they nothing. But when the morning was nowe come, Jesus stoode on the shore, neuertheless the disciples knewe not that it was Jesus. Jesus sayeth vnto them: Children haue ye any meate? They answered him: no. And he saieth vnto them: Cast out the net on the right hande, and ye shal fynde. The texte.

Nowe than, because they lacked theyr Lordes helpe, by whom they were woonte to be fedde of the mere fre bounteousnes of frendes, Peter wente in hande againe with his olde facultie, to get his lyuinge with his owne handes: lest he should be burdenouse to any man, or to be fed by any others liberalitie in idlenesse. For then he might not preache, and he thoughte it was no right that he whiche serued not the ghospell, should lyue of the ghospell. Therfore in the twie lyght, because they shoulde haue goen abrode vpon theyr peryll in the daye, Peter saieth: I go a fishyng. The reste than saied vnto him: We also wyll go a fishing with the. And so goyng forth a doores together warde, they entred into the shippe. And they fished all that night in vayne. For they gate neuer one fishe, to the intente that waye shoulde be made for a miracle, and therwith as in a misterie to be signified, that the labour of an Euangelist is all in vayne, vnles Christe do prosper the mannes endeuour.

But now when it waxed daye, Jesus stoode on the shore, but the dysciples knewe not it was he, partely for the distaunce that was betwene him & them,

and

and partely because it was scant daye: also partely because the Lorde woulde not furthwith be knowen. Therfore Jesus spake vnto them from the shore, saying: Childzen haue ye any meate? They than, forasmuche as they knewe not the Lorde by his voyce, but supposed him to be some other manne whiche came to the sea to bye fysshe, made aunswere that they had none that they could selle him, because they had taken nothing. Jesus than to declare litle and lytle who he was, sayed vnto them: Caste out the nette on the right syde of the shyppe, and ye shall fynde that ye coulde not hytherto.

The texte. They caste out their nette, and anon they were not able to drawe it, for the multitude of fishes. Then sayed the disciple whom Jesus loued, vnto Peter: It is the Lord. Whē Simon Peter heard ꝓ it was the Lord, he girded his coate vnto him (for he was naked,) and sprang into the sea. The other disciples came by shyppe, for they wer not farre from lande, but as it were two hundred cubites, and they drew the nette with fishes.

They dyd as he bad them, for through werynesse of their vaine laboure, and of a great desire to take some fysshe, they conceiued some hope: by and by so great a multitude of fysshes was taken, that the net was laden withall, and coulde vneth be drawen vp to the boate: And wete ye well, this was euen a resemblaunce of the multitude of men, whiche afterwarde by the preachynge of the apostles, should be brought and ioyned to the churche out of the whole worlde of what language or countrey soeuer they were. By the noueltie of the thing, that disciple whome Jesus loued, was moued to be more attentyfe and to marke the thing, and so knewe Jesus. And incontinently aduertysed Peter (who was altogether busye aboute drawynge vp the nette) that it was the Lorde, whiche standyng on the shore commaunded to looce and caste oute the nette. Peter, beyng alway one man and lyke himselfe, did forget both the nette and the fisshe, and toke his shyrte (for before he was naked) and coulde not abyde but sprang into the sea, and so came he first of all to the Lorde. The other disciples came to him by shyp, for they were not very farre of the shore, but as it were two hundred cubites, and they altogetherward drewe the nette full and laden with fysshe.

The texte. Assone as they were come to lande, they sawe hotte coales and fisshe layde theron, and breade. Jesus saieth vnto them: bryng of the fysshe whiche ye haue now caught. Symon Peter went vp and drewe the nette to lande ful of great fysshes: an hundred and thre and fiftie. And for all there were so many yet was not the nette broken.

And when they wer come to lande, they sawe vpon the bancke hotte coales and fisshe layed theron, and breade withall. Therfore Jesus commaunded the also, to bryng of their fysshes whiche they now caught. Than Peter returned againe to the shippe, and drewe the nette to land full of great fishes: in noumbre an hundred and thre and fyftie. This also made it seme the greater a myracle, that when there was so great a multitude and that of great fishes, yet was not the nette broken in sundre with the weight therof. The thynge dyd represent the humble churche, and as to the worlde weake and narrowe, yet suche a thing as shall embrace all the nacions of the worlde, the Lorde Jesus beyng the head and chefe gouernour therof.

The texte. Jesus saieth vnto them: come and dyne. And none of the disciples durste aske hym: what art thou? for they knewe that it was the Lord. Jesus than came, and tooke breade and gaue them, & fysshe lykewyse. This is now the third tyme that Jesus appered to his disciples, after ꝓ he was rayled againe frō death. So whē they had dyned, Jesus saieth vnto

vnto Symon Peter: Symon Joanna louest thou me more than these? He sayed vnto hym: Yea Lord, thou knowest that I loue thee. He sayeth vnto hym: Fede my lambes.

Furthermore, to shewe a more certeintie that he was verye manne and no ghoste, he therfore approuyng the veritie of his body by beyng sene with myes, heard with their eares, and handled with handes, would also eate meate with them. He therfore inuited his disciples to the dyner which was there ready for thē. The disciples sate downe, but all whusht and spake no wordes: for the maiestie of the immortall bodye toke from them their accustomed boldnes. In dede they knewe hym to be the Lorde, but nowe he appeared after a more high and glorious sorte, as one of great nobleneſſe and excellencie. Therfore none durste aske hym, who arte thou: and yet of the very thynge it selfe, they knewe hym to be the Lorde, although the shewe and semblaunce of his bodye was chaūged. Jesus therfore came to the feast, and as his maner was, brake bread with his owne handes, and gaue it to them, and fishe likewise: by exaūple and dede teaching his, whome he had specially chosen to bee shepeherdes of the churche, to fede his euangelicall flocke with holy doctrine. But yet suche as hymselfe had taught them. And this is nowe the thirde time that Jesus appeared (certayne spaces betwene) to his disciples, for he was not in theyr compayny continually. After dyner was doen, the lorde Jesus, in maner declaryng by worde of mouthe the thyng, whiche in his facte he signified, committed his shepe to Peter that he should feede thē: but he first thrise required loue of him, to the entent he might powre into the mindes of his disciples, that no man is a fitte shepeherde of an euangelicall flocke, excepte he whiche beareth suche loue towardes them that he is put in truste withall to kepe, as Christe shewed himselfe to haue towardes his, for whom he bestowed his lyfe. And he specially spake to Peter, vtterly to put awaye the remembraunce of his denying Christ, and to noryse that he should haue the hiest and chiefe place in the ministerie of the gospel, that did passe other in excellency of charitie towardes the flocke of the Lorde. And therfore, by hym, whom Jesus knewe to be of a more feruente minde then the reste, he would expresse to all the Apostles and their successours, a proufe of a true and a perfite shepeherde. And in dede Peter is wount at other tymes also to be as a mouthe of the Apostles, and by hym the Lorde woulde haue it knowen and to be heard what the other also would openly confesse: For because, by the expressed voice of this man, the publique confession of the whole churche dyd but a late tyme before, deserue a promise of the keyes of the kyngdome of heauen. And in thesame wyse also, he than woulde that by this mannes voyce, open confession should be made of moste hye charitable loue towardes hym: to the entente that by this one man, the reste shoulde knowe what maner of men ought to be curates of the lordes flocke. Simon Joanna (sayeth Jesus) louest thou me more than these? The Lorde dyd not aske these thinges as ignorannte that he was muche loued of Peter, but he woulde haue inwardelye fastened in the hertes of his disciples, that moste hye charitie towardes Jesus, is nedefull to him that shoulde take cure of the Lordes flocke, for the whiche the Lorde himselfe suffered death vpon the crosse.

Jesus than came and toke breade &c.

But Peter nowe being come to more circumspection than he was wount to be of, made no aunswere concernyng howe muche the other loued the lord, because he knewe not fully other mennes mindes: for his owne parte and conscience,

science, he maketh answere, whereof he is bolde to make the Lorde hymselfe witnesse. Howe muche any other loueth thee, (sayeth he) I knowe not: Lorde I loue thee, and thou askest me, that knowest I doe loue thee. Thou that knowest the secretes of mennes myndes, art not ignoraunte that I loue thee. Than sayeth Jesus: If thou louest me as thou openly sayest, fede my lambes whiche I loue moste dearely, and for whom I haue spente my lyfe: and shewe thy selfe suche towardes them, as I haue shewed my self towardes you. This shall be a proufe of a perfite loue towardes me.

The texte. De sayeth to hym agayne the seconde tyme: Symon Joanna, louest thou me? De sayeth vnto hym: Yea Lorde, thou knowest that I loue thee. De sayeth vnto hym: Feede my shepe. De sayeth vnto hym the thyrde tyme: Symon Joanna, louest thou me? and he sayed vnto hym: Lorde, thou knowest all thyng, thou knowest that I loue thee. Jesus sayeth vnto him: Feede my shepe.

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not dye, but to make dull, abate, and repulse Peters curiositie, and ouermuche diligence, he denied it to pertayne vnto hym, though hys wyll and pleasure had been, that the man shoulde styll lyue vnto his laste cummyng.

The texte. Thesame disciple is he, whiche testifieth of these thynges, and wrote thesame thynges. And we knowe that hys testimony is true. There are also many other thynges whiche Jesus did, the whiche yf they shoulde be written euery one, I suppose the worlde coulde not conteine the bookes that shoulde be written.

And in dede this is thatsame disciple that witnesseth these thynges thus to bee dooen, and that wrote thesame, to the entente they maye more truely, and more farre abrode bee scattered and dispersed to the knowledge of all folke. And we haue knowen that his testimonie is true. For he wrote not other mennes hearynges, but at whiche hymselfe was presente. Nor he hath not made mencion of all the thinges whiche Jesus sayed and did. For if a manne shoulde goe about to tell them, euery thyng by it selfe, an vnmeasurable sorte of bokes shoulde bee made therof. But so muche is written as suffiseth to the obteyning of saluacion. Therfore the rest is, that beleuyng these, and stickyng to the steppes and wayes of Jesus, we labour diligently to get the rewarde of immortall lyfe.

Thus endeth the Paraphrase vpon the Ghospell of S. John.

To the moste uertuous Ladie

Quene Kateryne late wyfe to Kyng Henry the eyght of moste famous memorye deceassed, Nycolas Udall your graces most humble oratour, and seruaunt, wysheth perpetuall felicitee and ioye in Jesus Christ our lorde.

FOr as much as nothyng doeth with lyke spede or with better effecte eyther open to the worlde or engraue in mennes heartes the knowelage of Goddes commaundementes, and the rules of true christian doctrine, then deuout and godly tractises for the expoundyng and declaryng of holy scrypture: howe happie and blysfed are we, and howe greatly bounde to thanke God, that in these our tymes there dayly cum foorth so many and the same so fruictfull and Godly woorkes in our owne toung, to the ghostely coumfort and edifiyng of all deuout chrystian readers in the true fayeth and relygyon. For where in tymes past the studyous wryters of bookes wer enforced with much highe suite and seruice to procure the fauoure and good wyll of prynces or other estates, to whome to dedicate such woorkes as thei wrote, to thentent that vnder the name and protection of such noble personages the sayd woorkes might be the better habled to the readers, and the better accepted of the people: nowe dooe Kynges, Quenes, prynces, and other piers (especyally here in Englande) of their owne mere motions, and good zele, not only with their propense fauour, and with their benefycyall ayde, coumforte, and lyberalitee, helpe forewarde the good endeuour and sedulytee of studious wryters, myndyng by their godly monumentes to edifie the feithfull congregacion: but also are dylygent and peynefull, bothe to put to theyr owne handes to the endictyng and pennyng of many holsome traictises for that purpose, yea and ferther by their exaumple and prouocacion to set other in hande with wrytyng or translatyng, to the fructefull exercise of the learned, to the holsome enstruccion of Englyshe readers, and to the effectuall edifiyng of the simple ignoraunt multitude, if the same can bee content for their selfe helthe to gyue eare and myndе thereto. And emong this sorte of publique benefactours, your excellent highnesse, Quene Kateryne, deserueth no lesse then next after our souerayngne lorde the kynges maiestee, whoe euen nowe already at the fyrst entreaunce of this his moste noble reigne, and within the yeres of tendre minoritee, doth with the aduice and consent of the moste prudent and the same his moste dere vncle Edwarde duke of Somersette, aswell of his moste royall persone in the tyme of his mynoryte gouernoure, as also of all hys Maiestees realmes, dominyons, and subiectes Protectoor, together with the assent and consent of the other his moste honourable, moste trusty, and moste feythfull Counsaillours, moste forewardly, moste earnestly, and with all possible diligence labour daye and nyght as well by moste holsō, lawes, as also by Omelyes of moste pure doctryne, and by true preachers, to reformе abuses, to sowe abrode the woorde of God, and to plante true relygyon in all partes of his realmes and domynons, youre hyghnesse (I saye)

next vnto these twoe, deserueth no lesse then to be estemed and called the chiefe patronesse: not onely for dyuers moste godly Psalmes and meditacions of your owne penning and settyng forthe: but also for procuryng thys present woorke of Erasmus Paraphrases to be translated to the vse of the vnlearned multytude, whiche can go no further then the vnderstandyng or readyng of Englyshe. For in this Paraphrase of Erasmus is conteined in maner a whole librarie of deuout & catholyke expositours vpon the whole new testamente, in which new testament is conteyned the plenteous richesse & most precious treasoures of Chrystes gholspell, that is, of the glad newes of Goddes fauour and mercy towardes mankynd. Which fauour and mercy of God whosoeuer doth feithfully & syncerely embrace, cannot but fauour and further the setting forth of scripture in the vulgare language, that al folkes maye knowe it, and also of any other godly traictises whereby that same generall benefyte of God towardes mankynde, maye the more clerelye and certainly be perceiued. And to this effecte forasmuche as Desiderius Erasmus of Roterodam doeth especially directe aswell these his Paraphrases vpon the newe testament, as also all other his right christian wrytinges, and that with as much indifferencie as is possible to be: I cannot but iudge, that whoso are prompte and hasty condemners of Erasmus, or eagre aduersaries vnto his doctrine: do vnder the name and colour of Erasmus rather vtter their stomake & hatred againste Goddes woord and the grace of the gholspell, which Erasmus for his parte moste diligently and moste simply laboureth to bryng to lyght. His doctryne (wyll some vneguall iudges saye) is scarcely sincere. If there shall no more insyncerite of doctrine appere in the wrytynges of them that so wyll say, then the comon cõsent of the chrystian woorld doeth fynde and iudge in Erasmus: I doubte not but theyr woorkes shalbe of all good people approued, desyred, embraced and followed. Erasmus (wyl some such headie persones say) doth somewhere erre. It maye so be forasmuch as a man he is, and so estemeth hymselfe, and would his woorkes none other wyse to be reade or accepted then the wrytynges of other mortall men. But in case he should in some place saie now & then a woorde to much or to litel, or putte a wurse woord for a more apte terme, or if he should in some place stoumble or swarue (whiche poincte of humayne frayltee the best doctours that wrote sence the apostles tyme hathe not escaped, nor Erasmus so standeth in his owne wylfull opynion, but that beeyng found and tryed a faulte, he woulde haue been as readye to retracte it, as euer any other godly & catholike wryter hath ben:) yet were one lytle tryppe (after my poore iudgement) emong so many notable good woorkes for the enterpretacion of scripture, and for the helpe of the symple, rather to bee borne withall, then so many good thinges to be either reiected or kept away from the hungry christian readers. It is a colde charitee that can beare with nothing: and an eagre malice it is, that for a trifle or a matier of nothyng woulde haue the ignoraunt multitude to lacke so much good edifying as may be taken of Erasmus, aswel in all hys other ryght deuoute and catholyke woorkes, as also moste specyally in these his paraphrases, in which he laboureth so to enlarge the processe and tenour of the texte, as the sense therof may bothe euedentlye be gathered, & may well hange together. Erasmus therfore lyke as he hathe by a paraphrastical discourse playnly sette forth the gholspelles of the fower Euangelistes afore: so dooeth he now here expoune the seconde parte of Lukes gholspel, entitled Actes of the Apostles, whiche woorke Athanasius (at lesse wyse if it were

Athanasius

Athanasius in dede, that wrote the litle traictise entitled of the bokes of bothe the olde and the newe testament.&c.)testifieth,that Luke wrote out of Peturs mouthe,& that Petur endicted vnto Luke what and how he should wryte thē, as Paule endicted to ỹ same Luke whan he wrote his ghospell. Whereof(as Erasmus in the preface to his paraphrase vpō Lukes ghospel recordeth)it is gathered and thought, that the sayde Actes wer wryten in Rome. But whersoeuer they were wryten, certes the worke was no lesse expediente & necessarie to be wrytten,ne the paraphrase vpon the same any thyng lesse requisite to bee translated into Englysh, then the reste of the newe testament: firste for that it is a plain historical narracion & a piece of the veray ghospel,in that it declareth aswell the ascencion of Christe from yearthe vp into heauen, as also hys sendyng doune of the holy ghoste from his heauenly father together with the spryngyng vp of the primatiue churche,& the fourme and ordre of preachyng that the Apostles than first begonne with:secondely because it was(as Erasmus hymselfe testifieth)the last parte that he did of all the whole paraphrases vpon the testament, and by reason thereof (as I iudge) the moste absolute piece of worke and best dooen of the reste, by reason of his long exercise afore in this kynde of writing:and thyrdely because this piece of the new testament is no lesse profytable for the publishyng and furtheraunce of the ghospel,then Luke dyd deuise and entende it,ne to the poore younglynges in Christes discipline any thyng lesse auaillable. For here may we learne the beginninges of Christes churche, by whome and by what manier persones the feythe of Christe fyrste sprong vp, howe it proceded and grewe, howe it was persecuted,and how bȳ persecucyon it wexed stronger & stronger. For as the Paulme tree the more weight and burdē is layed vpon it,the more it ariseth and shooteth vpryght:so the ghospel the more persecucion that was inflycted vnto it, and the more rigour, wrong, reproche,cheynes, and aduersytee that was mynistred vnto it, the more it grewe,ȳ more it prospered,the better it wente forewarde,and the more it flourysshed. In the Actes is to be reade by what meanes and dyrkes of humayne polycy the enemyes of Christes bloude and ghospell wrasticd to suppresse the glorye of his crosse, & howe the more that the wysedō of the worlde thought to euacuate the fruicte of Christes deathe and passion, the more dyd the humplytee of preachyng the Crosse, worke in the hartes of ỹ simple to contemne not onely the pleasures and flattery of the worlde,but also the persecucion & tyranny therof, so that dayly encreased in euery place where the ghospell was preached,thousandes vpō thousandes to augmente ỹ feythfull congregation. The Actes therefore were no lesse necessary to be translated then the rest of the paraphrases,which Actes I haue by occasiō of adding, digesting,and sorting the texte with the paraphrase throughly peruled, and conferryng the same with the Latine I haue here and there dooen my good wyll and diligence to make the Englysh aunswerable to the Latyne booke,at leastwyse in sense:as by the same occasion I did also with Mathewe. In John I haue in manier dooen nothing at all sauing only placed the texte,and diuided the paraphrase, because I knew the translatours thereof, with whose exquysite dooynges I myght not without the cryme of great arrogancie and presumpcion be busy to entremedle. Moste humbly therfore beseching your highnesse,moste gracious Ladie,in good parte to take my good zele and diligence,and in case any thyng sh all not sufficiently answere your mynde or de-

lyze, the same to impute rather to the lacke of facultee and knowlage, then to any default of good wil in me: I shal here without any ferther circūstaunce of woordes, commend and leue this whole worke to the diligent readyng and folowyng of all the deuout Englysshe congregacyon: and wyth moste hertye prayer beseche almyghty God long yeres to preserue and cōtynewe the prosperous estate of your highnesse, to thende that by your good help and meanes the deuout people that are willing and forewarde to learne and to liue Christianlye, maye receiue many lyke godly woorkes and fruictful traictises, to theyr continuall ghostly profite, coumfort, and edifying in the same our Lorde

Jesus

Christe, to whome with the father, and with the holy ghoste be al laude, honour, and glory, both in heauen and yearth for euer and euer. Amen.

The Actes of the Apostles.

The.i.Chapter.

In the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do, and teache, vntyll the daye in which he was taken vp, after that he, through the holy ghost, had geuen commaundementes vnto the Apostles, whom he had chosen: to whome also he shewed himselfe alyue after his passion, and that by many tokens (appering vnto them fourty dayes, & speakyng vnto them of the kyngdome of God) and gathered them together and commaunded them, that they should not departe from Hierusalem: but to wayte for ỹ promise of the father whereof (saieth he) ye haue heard of me. For John truly baptised w water, but ye shalbe baptised with the holy ghost after these fewe daies. The texte.

NOwe haue I accomplished thone halfe of my promyse, deare frede Theophilus, forasmuche as I cõprised in my former treatise, ỹ life of Jesus Christ, more groundly rehersyng the history, then other ỹ write therof, ỹ is to wete euen frõ the time that John Baptist, which was the foremessagier of the Lorde, was conceaued, because ỹ in this same rehearsal, certaine prophecies were also disclosed, affirmig by expressed wordes of promise, ỹ Messias should sone after come. This done, sum thinges haue I rehearsed more at large which of the other wryters were lefte vntouched, as of Christes conception, of hys byrthe, of his circumcision, and of the purificacyon of Marye, somwhat also I touched of his godly towardnes wherof he shewed a prouffe & tokẽ being but xii. yeres olde. These thinges thought I for that cause worthy to be recited, ỹ by many tokens it myght bee euident, that this was he, whome the prophecies had notablye spoken of, and that euen the tendet youthe of Jesus lacked not wytnesse of good menne, and of those whiche were inspired with the holy gost. And thoughe it be not to be doubted but ỹ Jesus whole trade of lyfe, was an excellent example of perfecte holynesse, yet those thynges omitted whiche were doone in the meane space, we passed ouer vntyll that tyme, that John by his preachyng and baptisyng, began to shew hymselfe the forẽessagier of Christ, forasmuche as oure lorde Jesus began from that tyme forwarde, chiefly to be occupied aboute the healthe of mannes soule, accordyngly as it was conteyned in the figures and darke sayinges of Moyses lawe, and in the foreshewinges of the prophetes. All whiche his busye endeuour, resteth in these two poyntes: in dedes, that is as muche to saye, as in worckynge of myracles, sufferyng paines of the crosse, and in resurrection, wherein he lefte none of al those thynges vndoen, that either by shadowes of the lawe wer signifyed, or spoken of before by the prophetes: and in wordes, by meane whereof he taught a newe kynde of philosophie, and a toykull, so that we might bothe learne of him, and take example to liue a godly lyfe. All these thynges haue I treated of in order, euen vnto that daye, that he was receiued into heauen from whence he came, after he had arisen from death to lyfe, and commaunded his .xii. Apostles, and other his disciples to the numbre of threscore .r. whõe he had specially chosen, to thende that they, whan thei had receiued the holy ghost (whom he euen than breathyng in the very face of them endued them with, and afterward sente the same from heauen more aboundauntlye,) shoulde go throughe all the worlde, and preache this ghospell, not to the Jewes onely, but vnto all maner nacions

of the worlde. And fyrst of all it was expedient, that they, by whom he had purposed to bryng all menne in beleefe of his wonderful actes: shoulde be throughly confyrmed in fayth themselues. The chyefe poynt among the rest, was this, that all menne shoulde be fully perswaded, that Iesus was in verayе dede deade, and that he verayly arose from death to lyfe the thyrd daye, not with a phantasticall body, but with the veray same, beeing now immortall, whiche he before tyme had carryed on yearthe, subiecte to deathe, and whiche had been layed boyde of lyfe, in the graue.

To whome also ye shewed hym selfe alyue after hys passion.

For this cause thought he it not sufficient, once onely to shewe hym selfe to his disciples, after he had arisen from deathe to lyfe, but often tymes appered he to them, not lyke as ghostes are wonte to appere, but in sundry wyse declaryng by euident tokens to them, that he had taken vnto him his liuely bodye agayne: fowerty dayes taryed he with them on yearth, for the same cause purposely, yet of all this tyme would not he be seene of any, but of his owne disciples. And not onely his pleasure was to be sene of them, heard, and felte, but also familiarely he eate and dranke with them, which is the moste euident token that maye be of a lyuely body. And in the meane space, he often commoned with them of the kyngdome of god, puttyng them in mynd of those thynges, whiche he had done and taught before his deathe, that they myght finally perceyue, that euery thyng was cumme to passe, whiche he sayed shoulde cumme, warning them farder, what they from thence forthe shoulde eyther doe, or awayte for. For thoughe he had already geuen them authorytee to preache the gholpell, yet forbade he them, they shoulde not hastely set vpon the exercyse of so weightie a matter, and that they shoulde not departe from Hierusalem, but that they assembled there, and together applying themselues eache with other to fasting, geuing laudes to God, and prayng, should awayt for the cummig of the holy ghoste, whome he before his death, had promysed that hys father should sende, to bee an other comfortour to them. I (sayed he) promysed with myne owne mouthe, and doubte not ye but my father will see the same vnfeignedly performed, that I haue promysed you in his name. For his will and myne bee bothe one. Thentrepryse that ye shall take in hande, is of heuen, and of no yearthely mannes inuencyon: ye shall not teache carnall thynges, as the Pharisees haue doen hitherto, but ghostely thynges: and greate trouble shal ye haue for preachyng of my gholpell. Wherefore it is necessarye that ye bee strēgthed with power from heauē, that ye may be hable to sustayne so chargefull an entrepryse, that shall not be brought to passe by mannes policie, but by helpe of the holy ghoste.

And commaunded them, that they shoulde not departe from Ierusalem. &c.

For Iohn truly baptised with water.

For those thynges that haue been hitherto done, are but as rules, instruccions & principles for young begynners, in respecte of setting forward ỹ gospell. As that Iohn Baptysed with water, but the holy ghoste gaue he not, for it passeth mannes power to geue hym, and nothing els preached he, but ỹ man should repent, and that the kyngdome of heauen was at hand.

Nowe muste ye haue stronger mayntenaunce to sette forthe the lyuelye doctryne of the gholpell, and to beare of the assaultes of the worlde, whiche shall stryue agaynste it. To bryng that about it is not sufficient that ye be boyde of synne, but ye haue nede of a newe spirite to the settyng forth of this newe kinde of lerning, a plenteous spirite, ỹ shal aboūdantly assist you, an heauenly spirite, & a spirit lyke fier: in whō ye shal be christened within fewe daies.

This is the baptisme, ỹ John could not geue, but prophecied that I should geue it: For thus sayde he, in bearyng wytnesse of me: he shall christen you (sayed he) with the holy ghoste and fyer. In tymes past also god endewed hys Prophetes, and other holy men, with his spirite. And I haue brethed my holy spirite on you. It is euen the veray same spirite, but nowe shall he moste plenteously be powred ouer all the whole worlde, and shall renewe all thynges. Agaynst his cummyng, make your selues ready with fastyng and prayer, but specially with full truste and confydence, that ye maye be fytte instrumentes for hym to spreade abrode his heauenly power.

The texte.

Whan they therefore were cum together, they asked of him, sayng: Lorde, wilte thou at this time, restore agayne the kyngdome of Israell? And he sayed vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in his own power: but ye shall receyue power after that the holy ghost is cum ꝓpon you. And ye shalbe witnesses vnto me, not onely in Hierusalē, but also in all Iewry, & in Samaria & euen vnto the worldes ende.

Whan they therefore were cū together, they asked of hi, sayinge: Lorde. &c.

After Iesus had spoken these wordes vnto his disciples, beyng assembled into one place, because he woulde haue no variaunce lefte emong theim, at hys departyng (for euen to that houre they had not yet put oute of theyr heades theyr phantasticall dreame, of the kyngdome of Israell, to be aduaunced and enlarged by hym) they enquyred of the Lorde, as he was euen readye streight wayes to departe, whether that as soone as he had sente downe the holy ghost, he woulde restore his people of Israell to theyr worldelye kyngdome agayne, and whether he woulde immediatlye appere before the face of the worlde in his maiestie. For they had not yet conceyued what manner a thyng thys ghostely kyngdome shoulde bee. Peter woulde haue had hym establysshe a kyngdome whan he was on the hille. The reste also of thapostles, what tyme mencion was made of rysyng from deathe to lyfe, enquired of hys kyngdome, and nowe eftsones vpon that communicacion whiche they had hearde, of sending downe the holy ghoste, they came to remembraunce of a temporall kyngdome. For they trusted that it shoulde cum to passe, that the Iewes shoulde bee rewlers ouer all the world. And in veray dede sure it was to cum, that Israell shoulde reigne, not that fleashly Israell, but he that truelye had deserued this name, that is to saye, he that in dede were strong in God. For Iacob deserued well to haue that name whan he wrastled with thaungell. As longe as the worldly manne trusted to his owne desertes, he was not hable to satisfye the Justice of god. For all the world for sinne was reproued, and subdued vnto punishment. But after that manne began to mystruste his owne workes, and to sticke vnto the promyses of the gospell, he dyd as a man woulde saye, ouercum the iustice of god, and by force obtayned mercye. This kingdome beeyng decayed in euerye place, but specially emong the Iewes, Christe restored through hys gospell. The disciples not vnderstandyng thys, phansied with them selfes that sum good chaunce woulde cum, whiche shoulde delyuer them from all persecucion of the wycked. But as for that was not to be loked for before the ende of the worlde. Whiche tyme the lorde woulde not haue theim to knowe, because it was not expediente for them to knowe it. And therfore whan they curyously demaunded it, he put them to silence with this answer: Enquire not of thole thynges, whyche are not expediente for you to knowe.

Onely beleue stedfastly, & dooe that ye are commaunded. Ye shalbe but mini-
sters in this matier. Leaue the procedynges herin, & the ende of the same, to my
And he sayed vnto thē: It is not for you. &c. heauenly father. It is not therfore your parte to knowe, what yeare, what mo-
neth, or what houre, that kingdome of Israel shal cum, which thinges ỹ folysh
Caldees curiously seke for. As much as my fathers pleasure was, ỹ you should
knowe I haue tolde you, but that time haue I not vttered vnto you, because
my father reteineth to hymselfe the knowleage therof, to this ende, that ye be
diligent in doing your duties. The kingdome of god shal cum finally, wheras
both the good & the bad shalbee rewarded accordyng to their desertes, againste
whose cummyng must ye bee alwayes ready. Albeit this spirituall kyngdome
shall in the meane season also appeare, in setting forthe whereof, god shall vse
your helpe, but as for rewardyng you therfore let him alone with that. Wher-
fore, settyng aparte your desyre to knowe those matters whiche ye oughte not
to know, make redy youre selues to that that is at hand. To the whiche thyng,
because ye of your own habilitie are not sufficient, the holy ghoste, accordyng
to my promyse, shalbe powred on you from heauen, to augment your strength
of mynde, and to bryng into youre remembraunce agayne whatsoeuer I haue
heretofore taughte you, and farther to put in your myndes, whatsoeuer thing
els it shal behoue you to know. And so shal ye, being taught by his instructiō,
and strengthed wyth hys ayde, beare wytnesse of me, fyrste at Hierusalem ac-
cordyng to the saying of the prophete, out of Syon shall the lawe procede, and
the word of the lord out of Hierusalem: and sone after, throughout all Jewry,
nexte throughout Samaria, which is nygh adioyning to Jewry, and fynally
through al cuntreys in the world, where euer any dwelling of man is. For I
came indifferently for all mens sakes. I died for euery man, and eche man hath
the gracious fauour of my gospel profered him. Hitherto the law hath reigned
onely among the Jewes, but my father wyl haue his gospel to reigne, as farre
abrode as the worlde is open or wyde.

The texte. And when he had spoken these wordes, while they beheelde, he was taken vp on hyghe, & a cloude receyued him vp, out of their sight. And while thei loked stedfastly vp toward heauen, behold, two men, as he went, stode by thē in white apparell, whiche also sayed: ye men of Galile, why stande ye gasyng vp into heauen? The same Jesus which is take vp from you into heauen, shall so cum, euen as ye haue sene him go into heauen.

These were the last wordes, that our lorde Jesus spake to all his disciples
beyng gathered together into one place at Bethany: After which wordes whē
he had blessed them, in syght of them al, caryed he was vp on hygh so long, vn-
til that a bryght cloude toke the bodie of him cleane out of syght. For thā was
it full tyme for theym to truste no longer vnto his bodely presence, that they
might were the more spirituall, and myght behold Jesus none otherwise than
with the yes of theyr fayth. And for this cause, when Jesus was taken vp on
And while they looked stedfastlye vp towarde heauen, beholde. &c. hygh, the disciples stode with their yes stedfastly fyxed towarde heauen. So
hard a thing was it to pul them from him, whō they loued exceedyngly, though
beyng yet but weake. They loked also, whether that any miracle should be she-
wed them from aboue. Therfore sodenly two messagers frome heauen appered
in mannes likenesse in white garmentes, the verye fourme caused them not to
feare: the bryghtnesse of theyr garmentes, was conuenient for the messengers
of hym, that than hastened to his glory. These two did with frendly wordes

asswage

asswage the disciples sorow, that they had conceyued by the departure of their lord, and called them backe againe from theyr gasing vp, which profited them nothyng vnto theyr vocacion, saying: ye men of Galile, why stande ye here lokyng vp towardes heauen? This same Jesus, whiche is nowe taken from you to heauen, is returned whence he came, as ye haue often heard of hym, that he came from his father, and that he woulde, leauyng you in the worlde, returne to his father againe. He is not taken vp into the ayre as Helyas was, but he is receyued into his fathers Palayce, and there shall sitte at hys right hande as partener of the kingdom of heauē. You sawe him going to heauen, with a visible body, and yet immortall. And likewise in tyme to cum shal he returne, that they which would not whiles he was here, knowledge him to bee theyr sauiour, shal than feele hym to bee a iudge. He shal not cum againe to you poorely, but from oy high shal he shewe himselfe to the iyes of al men with greate glory. But a fewe of you sawe him goyng vp, but euery manne shall see him at his seconde comming. Albeit ye must not loke for him immediatly to returne. He himselfe shewed you that the gospel of god should fyrste be preached throughout the world. Nowe therfore endeuour youreselues rather to do that. For ye were not bidden tarye here, but to continue at Hierusalem, to the ende that after ye haue there receyued the holye ghoste, ye maye luckely take in hande this heauenly businesse.

Than returned they vnto Hierusalem from the mount, that is called Oliuete. Whiche is from Hierusalem a sabboth dayes iourney. And when they wer cum in, they went vp into a parlour, where abode both Peter and James, & Johu, & Andrewe, Philip & Thomas, Bertholmew & Mathew, James the sonne of Alpheus, & Symon zelotes, & Judas, the brother of James. These euery one continued with one accorde in prayer & supplicacion with the women and Mary the mother of Jesu and with his brethren: The numbre of the names that were together, were about an hundred and twentye. The texte.

The disciples than obeyed these wordes, & departyng from the mount, called Olyuete, whiche our lorde before his death was so delyted with, that herayne often he resorted vnto it, and vpon the whiche he last (also) stoode when he was ready to returne vnto heauen, repayred to Hierusalem. That hyl is from Hierusalem as farre as it were a lawful iourney on the Sabboth daye, that is to saye, almoste two myles. From this hill went he to suffer that shamefull death of the crosse, and frō thence lykewyse he went to glorye: within the sight of this hill is Hierusalem situate, and sittyng thereupon had he Prophecied with weping teres the distruccion of thesame Citie. In this cytie whiche was a murtherer of the prophetes, the lorde willed first the lyght of the gospell to spreade, partely for because it was so foresaid by prophetes, & partely that they should haue no pretexte ne cloke lefte them for their excuse whiche otherwise through theyr owne infidelitie woulde vtterly haue perished. Thapostles were more desirous to looke vpward to heauen, whither their lorde went before theim, but we for profite of our neyghbour must often come doune to thinges, which bee rather necessary then pleasaunt. When they came to Hierusalem, they went vp into a certaine parlour, where those disciples abode, that were emong the reste, moste familyar with Christe: that is to saye, Simon Peter and John, James and Andrewe, Philippe and Thomas, Bartholomewe and Mathewe, James the soonne of Alpheus, and Simon zelotes, whiche in Hebrewe was called Cananeus, and Judas, by surname called Thadeus, or Lebbeus They went vp into a parlour.

or Lebbeus, brother to James the yonger. Certayne women beſydes tarryed in the ſame parloure, whiche of a deuoute loue folowed the Lorde in hys waie rydyng to Hieruſalem, and had ſerued him with their goodes. Among thoſe was alſo Marye the mother of Jeſus with certayne other hys kynſfolkes, whome the Hebrues called his brethren. Marke me here a litle the beginning of the churche, which was than as young yorne. They were delyted with the cytte Hieruſalem, whiche ſignifieth with the Hebrues, the ſight of peace. But ſuche that take this worlde for theyr cuntrey, dwell not in Hieruſalem neither attayne they to the quietneſſe of an heuenly lyfe. Neyther they that haue their myndes troubled with worldlye deſyres, dwell in Hieruſalem. The holy ghoſte entreth not into ſuch hertes. They were alſo delited to be in a parloure, whiche is an high place of the houſe. For ſhoppes, or worke houſes are wonte to occuppe the lower partes of houſes. But he that maketh himſelfe readye to bee a dwellyng place for the holy goſte muſt be vtterly voide of all vile cares. This is that holye congregacion, whiche oure Lorde Jeſus choſe among all others. This parlour was the firſt houſe wherin that godly churche dwelled. Nowe marke what was here done. They ſpent not the tyme in brablyng or in idle tales, but continued all together of one mynde in holye prayer. Chriſtes church is not there, where is not agrement and concorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neyther is he worthye to be heard, ỹ prayeth not inſtantly. The holy congregation prayeth al one thyng. Where one prayeth for riches, an other wiſheth the deathe of his enemye, an other for long lyfe, another for promocion, an other an other thinge, there is no prayer mete for Chriſtes congregacion. The reſte alſo of the diſciples, reſorted to the parlour where thapoſtles wer. And whoſoeuer wil be accoumpted Jeſus diſciple, muſt flocke to the companye of the churche. Nowe was there of people gathered together aboute the numbre of an hundred and twenty. So fewe of them there were that loued Chriſte with all their hartes.

The texte. And in thoſe dayes Peter ſtode vp in the myddes of the diſciples, and ſayed: Ye men and brethren, thys ſcripture muſte nedes haue been fulfylled, which ỹ holy ghoſte thorough the mouth of Dauid ſpake before of Judas, which was guide to them that toke Jeſus. For he was noumbred with vs, & had obtayned felowſhip in this miniſtracion. And the ſame hath nowe poſſeſſed a plat of grounde with the rewarde of iniquitie: and whenne was hanged, he burſte a ſonder, and all his bowelles guthed out. And it is knowen vnto all the inhabytours of Jeruſalem: inſomuche that the ſame ticlde is called in their mother tounge, Acheldama: that is to ſaye, the bloud fielde.

Here began Peter, as it ful well beſemed a faythfull ſhepeherd that earneſtly wiſhed for thincreaſe of Chriſtes flocke, to be ſumwhat careful that thapoſtles whome his maſter Jeſus had choſen twelue in noumber, wer diminiſhed. For by reaſon of ỹ death of Judas Iſcarioth, of twelue there remayned but eleue. Marke me here, o Theophilus, the maner, that the churche than vſed in their conſultacyon. A great multitude of diſciples beeyng preſente, Peter repreſenting the perſon of a biſhop, ſtode vp in the middes where the diſciples wer ſittyng: to thintent that ſum decree with eache mannes conſent, myght be ſtabliſhed, that ſhould ſeme conuenient to make vp thapoſtolike order againe. His beginning was of holy ſcriptures. For thence muſt a ſermō bee taken, ỹ is worthy to be ſpoken of a man of the church, neither was any thing here with them determined, before they all had made with one aſſent theyr prayers. His wordes were theſe: Brethren, ye ought not to attempt any new matter by mannes

polycie

polycie or perſuaſion, but what was ſpoken of long ſythens of the holy goſte by the mouth of Dauid, as touching putting in of ſome man to ſupplye the roume of Judas, muſte nedes bee fulfylled. For this was Dauids prophecye in his Pſalmes, howe it ſhoulde come to paſſe, that Judas in ſwarupnge from his lorde, ſhould make roume for a nother to ſuccede him. For our lorde Jeſus among all other had choſen ſpecially twelue, whome he woulde haue to beare witnes of all that he did and taughte. Ye ſee them all here preſente except Judas Iſcarioth. And him alſo had the lorde choſen into the numbre of the twelue, and woulde that he ſhoulde be partaker of the Apoſtles office. But he had rather chose to caſte of his Lordes company and oures, and to bee a guide vnto ſinfull ſouldiers, whiche tooke Jeſus, than to folowe hys capitayne Jeſus, or to bee felowe with thapoſtles. But of his wicked purpoſe came an euill ende. For couetouſenes ſo blynded hym, that he ſolde and betrayed his lorde, whiche was giltleſſe, for thirtie plates of ſiluer. Afterwardes repenting his faulte, broughte he in againe thungodly money, and caſt it before the prieſtes feete, of whome he had been hyred. And hauing more in minde his miſcheuous dede, than the mercye of Jeſus, he wroughte hys owne deathe. For he hanged himſelfe: and as he hong, hys bealye brake, and all his bowelles fell out. But as for that vnlucky money, whiche he had caſt at the prieſtes feete, was by counſell of them contributed to byinge of a fielde, wherein ſtraungers mighte be buryed, becauſe they thought it vnmete, to laye vp the price of an innocentes bloude in their treaſurye houſe. This deteſtable ſcrupuloſitie of the prieſtes and Phariſeis, cauſed that bothe Judas wicked acte, and their owne vngodlyneſſe, was the better knowen with all that were dwellynge at Jeruſalem. Inſomuche as that fielde was called among the Jewes Acheldama, whiche is almuche to ſaye, as a field of bloude. So that nowe we ſee it fulfylled in Judas, whiche the holy ghoſt in the.lxviii. pſalme had prophecyed before ſhould cum vnto the Jewes, that with mortall enuye purſued Chriſte, and woulde not repent being entyced by ſo manye benefites, whiche ſhalbe accompliſhed in the other alſo, whan the time cummeth. For this is the prophecie: let theyr dwelling place be ſolytarye, and no manne remayne to dwell in it. Unhappy Judas hath loſt his roume. In tyme to cum alſo the temple ſhall bee deſtroyed the prieſtehod, the Scribes and Phariſeis authoritie, with the citye Hieruſalem ſhall periſhe. The cruell Jewes ſhall be thruſte out, and in their places ſhall true Jewes enter, whiche beeyng circumcyſed in mynde, not in bodye, ſhall knowledge Meſſias whom they crucified. This alſo was ſhewed before by many foreprophecies, and we our ſelues haue heard of our Lorde Jeſus when he prophecied with weppyng teares, that theſe thynges ſhoulde betide the citie Jeruſalem.

And whan he was hanged, he burſt a ſunder. &c.

For it is written in the boke of Pſalmes: his habitacion be voyde, and no man dwelling therin: and his byſhoprycke let another take. Wherfore of theſe me, which haue companyed with vs all the tyme that the Lord Jeſus had al his conuerſacion among vs, beginnyng at the baptiſme of John, vnto the ſame daye that he was taken vp frō os, muſt one be ordayned, to be a witnes with vs of his reſurrection.

The texte.

Wherfore nowe it remayneth for our partes to ſee, that ſome manne bee choſen into Judas rowme. For this is meaned by the prophecie of the hundred and eight pſalme: let an other take his biſſhoprycke. For oure office is nothing els, but that in takyng cure of the lordes flocke, we prouide thē foode out of

And no man dwellyng therin. &c.

out of the doctrine of the ghoſpell. He lefte his place, and yet ought not the flocke to bee defeated of theyr ſhepeherdes, nor that noumbre of them to bee diminiſhed, whiche our lorde did firſt ordeyne, geuing them a ſpeciall name, that they ſhoulde bee called Apoſtles. For his pleaſure was to haue them alwayes for witneſſes of his woordes and dedes, whome he had for the ſame purpoſe continually with him in houſeholde and companye: wherefore one muſt we chooſe into Judas rowme, of thoſe that hath been conuerſaunte with vs all that while, that our lorde Jeſus beyng buſied about the health of mans ſoule, willed vs to be in companye with hym, & ſtyll to goe with hym, whither euer he went (that is to ſaie, frō the baptiſme of John, after which he ſtraightwayes came, vnto that daye that he went vp to heauen,) to thintent he maye be a ſufficiēt witneſſe with vs of all thinges that our lord taught & wrought, but eſpecially of his reſurrection: for he appeared not often vnto all his diſciples, but to thoſe onely, whome he had ſpecially choſen.

The texte. And thei appointed two, Joſeph which is called Barſabas (whoſe ſirname was Juſtus) & Matthias: And whā they prayed, they ſaid: thou Lord which knoweſt the herres of al mē, ſhew whether of theſe two thou haſt choſē: ỹ he may take the roume of this miniſtracion and apoſtleſhip, frō whence Judas by tranſgreſſion fell, that he might go to his owne place. And they gaue forth their lottes, & the lot fell on Matthias and he was rounted with the eleuen Apoſtles.

The multitude approuing theſe ſaiynges, appoynted two choſen out of the numbre of .lxx. diſciples. Joſeph, otherwiſe named Barſabas, (whiche alſo for his vpright liuyng was called Juſt) and Matthias, ỹ of theſe two whiche wer of lyke godlines, he whom the cumpanie liked better of the twain, ſhould take vpon him thoffice of an apoſtle. But they myſtruſting their owne iudgementes, prayed to god with one voyce, ſaying: Wen that iudge of thynges that they ſee and heare, may be deceiued, and fayle in their iudgemente, but thou lord, which onely lokeſt on the heart, wherby man is in dede either good or bad, vouchſafe thou to ſhewe vs thy ſeruauntes by ſum token, whether of theſe two perſons thou haſt choſen to make vp ỹ numbre of .xii. apoſtles, and to cum to ỹ exerciſyng of ſuch an office, whence Judas fell, to go to that place wherunto it was not vnknowē to the, who ſeeſt al thinges, that he ſhoulde go. For neyther was it long of the that he forſoke thy companye, whiche dyddeſt what might be done, to call hym to repentaunce, neyther were thou deceyued in iudgement when thou diddeſt admitte hym, that ſhoulde ſone after ſhrinke from the, but thy heauenly wyſdome ſawe that it was expedient ſo for vs, that through his treaſon, thy ſonne ſhould be ſacrificed for vs, and that we ſhould take example by ſuch a traitoure, what daūger it wer for vs negligently and recheles to execute thoffice, whiche we take in hande. After this prayer they caſte their lottes accordyng to the cuſtome of the Hebrues. For ſo was Jonas by lot caſte into the ſea, ſo Jonathas was perceyued to haue taſted of the hony, ſo lykewiſe the prieſtes did execute their holy miſteryes by lottes.

And whan they prayed they ſayed. &c.

And they gaue foorth theyr lottes

For the holy ghoſt was not yet cum downe, and thapoſtles ſmelled ſtyll of certain Jewiſh maners. Albeit there was no daunger in drawing lottes, for whiche ſoeuer of them were choſen, was a good man, and mete for the office. And yet was not the whole mater commited to lottes. For two of the moſte approued perſones were firſte choſen by voyces. And becauſe they were in doubte

doubte whether of those two they myght take, lots decided the doubtefulnesse whiche coulde not bee rashely done, forasmuche as it was ruled by prayer.

Than this lot, whiche was nothing els but an opening of the wyll of god, chose Matthias, whereas Joseph, besides the commendacion he had as appered by his name, was also kin vnto Jesus. And yet Matthias was preferred, because it shoulde be a lesson to vs, that in chosing of bishops, to whose credite the dispensacion of the gospel must be committed, we must so vtterly forbeare to leane vnto mannes affection, that if there bee equalles, him we must prefer vnto whome no carnall propertie doeth set foorthe, leste that, whiche is doone for fauour, bee an ill presidente to sum other. There lyeth also in their names a certayne pryuy misterye hydden. Matthias, whiche in Hebrue betokeneth the gift of god, was preferred before Just, whiche name the Phariseis did chalenge for their good woorkes. And yet none more vnmete than they to preache the ghospell. But he that recogniseth the free gift of god, through fayth of the gospell, and preacheth the same, he is worthy to succede in place of thapostles. Neyther dyd Juste disdayne that his felow was preferred, neyther dyd Matthias, stande anye thing the more in his owne conceyte, for that he was ioyned to the eleuen apostles, for to make vp that same holy noumbre, nor for that he being a verye speciall good man, should succede in ỹ roume of the naughtiest felowe, that euer was.

The.ii. Chapter.

The texte.

Whan the fyftie dayes were come to an ende, they were all with one accorde together in one place. and sodaynly there came a sounde from heauē, as it had been ỹ cumming of a great wynde, and it fylled all the house where they sate. And there appered vnto them clouē tounges, lyke as they had been of fyer, & it sate vpon eche of them: & they were fylled all with the holy ghost, and began to speake with other tounges, euēn as the same spirite gaue them vtteraunce.

Whan the fiftie dates wer cum to an ende.

WHan nyne and fowertie dayes after Christes resurrection, were in this wyse ouerpassed, that date longe loked for of Penthecoste, that is to saye. Fyftyeth, was come: whiche the Jewes also kepte holye with myrthe and great solempnitie, aswel for a remembraunce of the yere of Jubile, whiche came aboute euerye fiftieth yere, in course agayne, as also because the lawe was deliuered in writing vpon the Mounte Sinay, the fiftieth daye after the kyllyng of the Paschall lambe: throughe whose bloude they departed safely out of Egipte. Upon an high mountayne was the olde lawe geuen, beeyng engrauen in tables of stone. But the newe lawe the holye ghoste intituled in faythfull beleuyng hertes, and in a high parlour it was disclosed. In thone and eke in the other, was highnesse of place: on the one syde, and like on the other, was fyer. But there is nought els for vs to considre, but an hyghe mountayne, whiche the people beyng verye carnall and worldlye, and therefore vnapte to conceyue spirituall thinges, were forbidden, yea, so muche as to touche. Here vpon this mounte an house there is, whereby maye we marke concorde and vnitee to bee in the churche. There the mount was called Sinay, a place conuenient for the setting forth of suche a lawe, as shoulde for the greate

great nombre of sondry preceptes that it conteyned, kepe vnder a stubburne and rebellyous people. For of precepte or commaundemente, was that hyll called Sinai. This mounte here is nained Syon, whiche worde with the Hebrewes, betokeneth an high hill, from the toppe wherof, al thinges on yearth beneath are despised, from whence heauenly thynges are seene far of, through faith, as though thei were nigh at hand. On that moũte what is els seene but terrible fier, smoke, flames, lightening and thundring: on this mounte a spirite there is of greate behemencie, cherefull to man, & nothing dredful, and fier not to burne the bodye but to lightẽ the soule and richely to endowe the plaine tounged man with heauenly eloquence. There the people beyng at square among themselues, murmured against theyr captayne, here be they quiete in one secrete chaũbre, making their prayer with one assente, for an heauẽly gifte, whiche they wayted for. This daye was chosen, lyke as the place was also, for a matter of heauenly comfort, wherunto they had been woont often to repayre, for nine dayes space before. But whã the fyftyeth daye was once come, than came they altogether with ful consent, into the selfe same parlour, ready to receyue the heauenly spirite. Where the minde is occupyed with vile and filthy cogitations, there is no conuenient place for the holye ghoste, but in ỹ parloure, where the company was so godly occupyed, it behoued hym to bee. And where the mynde is troublous with discord, hatred, & contencion, there is no mansion place for the holy ghost. Whan they were come altogether into one place, and that on high, they continued in one fayth, prayer, and expectacion. And beholde, sodaynely came the gift of god on high from aboue. For sodaynly from heauen came a sounde, as it were of a great puffe of winde that carryed it, & replenished ỹ whole parlour, where they satte quiet and without trouble. It was not the northerne winde, whiche blustereth coolde out of the cloudes: nor ỹ Sowtherne winde, that bringeth warmthe with hym oute of the marryshe and fenny places, pestylent to all lyuyng bodyes. But it was a blast of heauen, procedyng thence, whither Christ hymselfe wente, breathyng lyke euerlastyng into the soule of man, geuing strẽgthe withall to the weake, and cherefull courage vnto the litleones. This sounde afrayde no manne, but stiered vp all their mindes to looke for that holy spirite, which was promysed thẽ. One token of his cummyng to them, serued the eare, another was for the eye. For these are the twoo principall senses in man. Tongues they sawe lyke as they had been all of fyer, dealyng themselues to euerychone of the disciples, parte to one, and parte to another, and restyng a whyle vpon euerye mannes heade, to the intent that we shoulde playnly vnderstande, howe that gift shall endure for euer. One spirite enspired all their myndes, one fyre kyndled eche mannes herte and toung. And incontinent vpon this visible token, there followed in them the efficacie of that heauenly gifte. For as many as there were presẽt, like as if they had bene transformed sodaynly into heauenly persons, and being replenished with the holy ghoste, began to speake diuerse lãguages which thei had neuer learned of mannes communication, but such as the spirite from heauen had enprinted in their hertes. There is no membre in manne more pestilent than is an euel toũge: none more profitable thã is ỹ good. But it was nedefull for suche that shoulde sowe in sundry wise, the doctrine of heauen among people of all languages, to haue their toungues endowed with heauenly knowelage, and more ouer flamyng with that burning charitie,

And there appared vnto thẽ clouẽ toũges. &c.

And they wer filled all with the holy goſt. &c

whiche

which is mete for the gospel. This was thā the chiefest toke of Christes faith euangelicall, whiche token the lorde promised them, saying: they shall speake with new tounges. Thei that accuse men vniustly, that slaunder their neyghboure, such as forsweare themselues, & those that speake rybauldrye, a toung thei haue inflamed, not with fyer celestial, but with the fyre of helle infernall. Al such as contende in disputacion for vile thinges of this worlde, haue not yet receiued this toung celestial. The apostles before this time reasoned of loaues of bread, which thei had left behynd, they reasoned how the temporal kingdom of Israel should be aduaunced, who should sit on ꝑ vpper hand, & who should haue of al other, the soueraygntie. Such was the toung as man had, vnmete than to publyshe the gospel. But all that now they thynke on, and whatsoeuer they speake of, al is spiritual, all is celestiall, and burning, al like fier. Put away the toung, laye aslyde the spirite, and no woorde is spoken. But a spirit celestial, vtereth a voyce celestial, a burning toungue in loue like fier, rauisheth the hertes of the hearers, and inflameth their mindes. The proude pharisees toungue is stykke, the Philosopher be he neuer so well learned, the Rethorician in his toungue neuer so well spoken, no manne he moueth therby vnto trewe gladnesse. For this gifte cummeth onely from heauen. As for the disciples wer nought els but instrumentes, whereby the holy ghoste vttered hys mynde. This gifte cannot one gyue an other, neyther any deale it to hymselfe, but god dealeth to eche man as he shal thinke good. He that hath more geuen him, hath no cause why he should dispise an other that is not so rewarded, but hath cause why he should endeuoure himselfe the more readily to profit many therwith. The spirite is a thing of great vehemencie, the fyer a veray liuely thing in operacion, and neuer at rest. The Apostles nowe do slepe no more so soundely as they did before the death of their lorde, they hide themselues no more as they did soone after his resurrection, but nowe cum they abrode, they preache here, and there, and openly to all men healthe euerlasting, freely geuen them through faith in Jesus, who was a litle before crucyfyed.

The texte.

¶ There wer dwelling at Jerusalem, Jewes, deuout men, out of euery nacion of thē that are vnder heauen. Whan this was noysed about, the multitude came together, & were astonied, because ꝑ euery man hearde them speake with his owne language. They wondred all, and marualled, saying among thē selues: beholde, are not al these which speake of Galile? And how heare we euer ī mā his own toung, wherin we wer borne? Parthiās, and Medes, and Elamites, and the inhabitours of Mesopotamia, & of Jewry, & of Capadocia, of Pontus and Asia, Phrigia & Pamphilia, of Egipte & of the parties of Libia, whiche is beside Syren, and strāgers of Rome, Jewes and proselytes, Grekes & Arabians: we haue heard thē speake in our owne tounges the great workes of god: Thei wer al amased & wondred, saying one to an other: what meneth this? Others mocked, saying: these men are full of newe wyne.

And the trueth to say, that same Citie Jerusalem was at that tyme, as it were a stage, where people do assemble to behold playes, fitte for the firste begynnyng of this enterlude, partely for the famous renoume of the citye, and partely for honour of the Paschall feast whiche was paste, and finally, for the deuocion that the people had to the solemne feast of Penthecoste, manye one wer than abiding at Jerusalem, not all onelye such as came out of all the parties of Siria, but out of all other cuntreyes also, whither soeuer the violent tage of warres had dryeuē them, or any chaunce els had brought them. Amōg whome many wer deuoute and well disposed people. Whan this so strange a matter was than comenly knowen ouer all the citie, a confuse multitude of people

Whan thys was noysed about, the multitude came together.

great nombre of sondry preceptes that it conteyned, kepe vnder a stubburne and rebellyous people. For of precepte or commaundemente, was that hyll called Sinai. This mounte here is named Syon, whiche worde with the Hebrewes, betokeneth an high hill, from the toppe wherof, al thinges on yearth beneath are despised, from whence heauenly thynges are seene far of, through faith, as though thei were nigh at hand. On that moũte what is els seene but terrible fier, smoke, flames, lightening and thundring: on this mounte a spirite there is of greate vehemencie, cherefull to man, & nothing dredful, and fier not to burne the bodye but to lightẽ the soule and richely to endowe the plaine tounged man with heauenly eloquence. There the people beyng at square among themselues, murmured against theyr captayne, here be they quiete in one secrete chaũbre, making their praier with one assente, for an heauẽly gifte, whiche they wayted for. This daye was chosen, lyke as the place was also, for a matter of heauenly comfort, wherunto they had been woont often to repayre, for nine dayes space before. But whã the fyftyeth daye was once come, than came they altogether with ful consent, into the selfe same parlour, ready to receyue the heauenly spirite. Where the minde is occupyed with vile and filthy cogitacions, there is no conuenient place for the holye ghoste, but in ỹ parloure, where the company was so godly occupyed, it behoued hym to bee. And where the mynde is troublous with discord, hatred, & contencion, there is no mansion place for the holy ghost. Whan they were come altogether into one place, and that on high, they continued in one fayth, prayer, and expectacion. And beholde, sodaynely came the gift of god on high from aboue. For sodaynly from heauen came a sounde, as it were of a great puffe of winde that carryed it, & replenished ỹ whole parlour, where they satte quiet and without trouble. It was not the northerne winde, whiche blustereth coolde out of the cloudes: nor ỹ Sowtherne winde, that bringeth warmthe with hym oute of the marryshe and fenny places, pestylent to all lyuyng bodyes. But it was a blast of heauen, procedyng thence, whither Christ hymselfe wente, breathyng lyke euerlastyng into the soule of man, geuing strẽgthe withall to the weake, and cherefull courage vnto the litleones. This sounde afrayde no manne, but stiered vp all their mindes to looke for that holy spirite, which was promysed thẽ. One token of his cummyng to them, serued the eare, another was for the eye. For these are the twoo principall senses in man. Tongues they sawe lyke as they had been all of fyer, dealyng themselues to euerychone of the disciples, parte to one, and parte to another, and restyng a whyle vpon euerye mannes heade, to the intent that we shoulde playnly vnderstande, howe that gift shall endure for euer. One spirite enspired all their myndes, one fyre kyndled eche mannes herte and toung. And incontinent vpon this visible token, there folowed in them the efficacie of that heauenly gifte. For as many as there were preset, like as if they had bene transkourmed sodaynly into heauenly persons, and being replenished with the holy ghoste, began to speake diuerse lãguages which thei had neuer learned of mannes communication, but such as the spirite from heauen had enprinted in their hertes. There is no membre in manne more pestilent than is an euel toũge: none more profitable thã is ỹ good. But it was nedefull for suche that shoulde sowe in sundry wise, the doctrine of heauen among people of all languages, to haue their toungues endowed with heauenly knowelage, and more ouer flamyng with that burning charitie, whiche

And there appared vnto thẽ clouẽ toũges. &c.

And they wer filled all with the holy gost. &c

which is mete for the gospel. This was thā the chiefest toke of Christes faith euangelicall, whiche token the lorde promised them, saying: they shall speake with new tounges. Thei that accuse men vniustly, that slaunder their neyghboure, such as forsweare themselues, & those that speake rybauldrye, a toung thei haue inflamed, not with fyer celestial, but with the fyre of helle infernall. Al such as contende in disputacion for vile thinges of this worlde, haue not yet receiued this toung celestial. The apostles before this time reasoned of loaues of bread, which thei had left behynd, they reasoned how the temporal kingdom of Israel should be aduaunced, who should sit on ȳ vpper hand, & who should haue of al other, the soueraygntie. Such was the toung as man had, vnmete than to publyshe the gospel. But all that now they thynke on, and whatsoeuer they speake of, al is spiritual, all is celestiall, and burning, al like fier. Put away the toung, laye aspde the spirite, and no woord is spoken. But a spirit celestial, vttereth a voyce celestial, a burning toungue in loue like fier, rauisheth the hertes of the heaters, and inflameth their mindes. The proude pharisees toungue is stykke, the Philosopher be he neuer so well learned, the Rethorician in his toungue neuer so well spoken, no manne he moueth therby vnto trewe gladnesse. For this gifte cummeth onely from heauen. As for the disciples wer nought els but instrumentes, whereby the holy ghoste vttered hys mynde. This gifte cannot one gyue an other, neyther any deale it to hymselfe, but god dealeth to eche man as he shal thinke good. He that hath more geuen him, hath no cause why he should dispise an other that is not so rewarded, but hath cause why he should endeuoure himselfe the more readily to profit many therwith. The spirite is a thing of great vehemencie, the fyer a verey liuely thing in operacion, and neuer at rest. The Apostles nowe do slepe no more so soundely as they did before the death of their lorde, they hide themselues no more as they did soone after his resurrection, but nowe cum they abrode, they preache here, and there, and openly to all men healthe euerlasting, freely geuen them through faith in Jesus, who was a litle before crucyfyed.

The texte.

*There wer dwelling at Jerusalem, Jewes, deuout men, out of euery nacion of thē that are vnder heauen. Whan this was noysed about, the multitude came together, & were astonned, because ȳ euery man heard them speake with his owne language. They wondred all, and marualled, saying among thē selues: beholde, are not al these which speake of Galile? And how heare we euery mā his own toung, wherin we wer borne? Parthias, and Medes, and Elamites, and the inhabitours of Mesopotamia, & of Jewry, & of Cappadocia, of Pontus and Asia, Phrigia & Pamphilia, of Egipte & of the parties of Libia, whiche is besides Syren, and strāngers of Rome, Jewes and proselytes, Grekes & Arabians: we haue heard thē speake in our owne tounges the great workes of god: Thei wer al amased & wondred, saying one to an other: what meneth this? Others mocked, saying: these men are full of newe wyne.

And the trueth to say, that same Citie Jerusalem was at that tyme, as it were a stage, where people do assemble to behold playes, fitte for the firste begynnyng of this enterlude, partely for the famous renoume of the citye, and partely for honour of the Paschall feast whiche was paste, and finally, for the deuocion that the people had to the solemne feast of Penthecoste, manye one wer than abiding at Jerusalem, not all onelye such as came out of all the parties of Siria, but out of all other cuntreyes also, whither soeuer the violent tage of warres had dryeuē them, or any chaunce els had brought them. Amōg whome many wer deuoute and well disposed people. Whan this so strange a matter was than comenly knowen ouer all the citie, a confuse multitude of

Whan thys was noysed about, the multitude came together.

people

people came together, and beyng in a great perplexitie, demaũded what theſe newes ſhould meane: that where as thei wer gathered out of many cuntreys, and wer of ſoundry languages, yet for all that euery man ſo vnderſtood them ſpeaking, euen as though thei had ſpoken to them al, not in one tounge alone but to euerichon ſeuerally in his own cuntrey language. Yea ỹ Hebrew tonge is not without his diuerſite, accordingly as cuntreyes are diuided, whether it came of diuerſe nacions whiche borde one vpon an other, or els of ſum other chaunce. For the woman of Samaria, knewe that Jeſus was a Jewe by the propertie of his toung, and Peters pronounciacion declared hym to be one of Galilee. And ỹ Greke toung likewiſe is parted into fyue ſondry kindes. And other nacions alſo differeth no leſſe in their languages. More than that, many Jewes vnderſtoode none other, than that cuntrey language, wher they themſelues were borne. All ſortes therfore of people, did greatly wonder therat, & reaſoned, how ſuche a thing might cum to paſſe, that neuer the lyke had been heard nor reade of. Thus thei ſaid: beholde, a ſtraunge thing. Are not al theſe that ſpeake, men of Galile? howe than cummeth this aboute, that we, beeyng ſo many men of diuerſe languages, as ofte as we heare any of them ſpeake, do vnderſtand hym as perfectly, as if eche of vs hearde his owne cuntrey language, where he was borne, ſens that this multitude of vs is gathered of ſo diuerſe and ſondrye regions, there be of vs here Parthians, Medes, Elamites, and ſuche alſo as doeth inhabite all abrode the coaſtes of Jewry, and beſydes that Capadocia, Pontus and that cuntrey whiche peculiarly is called Aſia, Phrigia, Pamphilia, Egipte, and thoſe parties of Libia, whiche reache to Ciren. Yea and ſum be here whoſe dwellyng is at Rome, ſome of them Jewes borne, and ſome Proſelites, that is to ſay, ſuche as hath of their owne deſyre profeſſed the Jewiſhe religion. Moreouer Creres and Arabians. All we that here be gathered, of ſo many nacions, of ſo ſondry languages, dooe heare and playnely vnderſtãde them ſpeakyng, nothing of comen vſage, or els thinges to the worldly man perteynyng, but of high matters of weyghty importaunce, yea thinges conuenient & mete for god. After this maner reaſoned as many as feared god, & wer abated in their courage at the ſtrangeneſſe of the thing, & ſaid: what meaneth this wonder? They found no fault with that thing whiche their reaſon could not attayne vnto, as ỹ Phariſeis were wont to do, but they ſearched for diligently & deſired to learne ỹ whiche they perceyued not. On the other parte ſuche as wer hedling, & nothing vpright in iudgement, did ſay in ſcorne: the mẽ be dronke with new wine: theſe perſons a man may call, thoſe phariſeis diſciples, which reported of Jeſus: ỹ deuil is within him. And to ſaye alwayes ỹ very trueth, great dronkenes is not muche vnlike to fury, for it chaunceth peraduenture, that ſome in a fury ſhall ſpeake diuerſe wordes of ſondryy languages which they neuer learned. But no fury wil this vndertake, that al mẽ ſhal vnderſtãd that that ỹ doeſt ſpeake. But truly theſe wordes ſpake they for a mocke. Albeit a man maye ſometime tell the truth although he ſpake in a ſkoffyng wiſe. For a ſuerty full wer they of ỹ new wine, which ỹ lorde would not haue in any wyſe put into olde bottels. For the olde wine of Moyſes lawe had loſt his ſtrength & vertue, when Chriſte was firſte inſured by mariage to his churche, and the colde & vnſauery ſence of the lawe was turned by Chriſte into newe wyne. Whatſoeuer is carnall is vnſauerye & fayute in vertue: all that ſpiritual is, whatſoeuer it be, is lyuely, ſtrengthfull and ſauery.

They wordred al, and marualled.

They were all amaſed, & wondred. &c.

and sauery. Very largely dyd they drynke of that celesticall cup, whereof Dauid the wryter of psalmes speaketh: howe excellent is my cup whiche maketh the drounke. And yf it were lawfull to compare thynges together, whiche are throughout all their kynde moste vnlyke: thys vulgare and common drounkennesse doth engendre in mẽ lower thynges chiefely: it vttereth the secretes of the herte: it causeth man to forget all his aduersitie that is past, and maketh the minde to reioyce in continuall hope of prosperitie to come: it enboldeth man to set nought, yea, by his owne life. Last of all it maketh men, whiche are of a rude & barbarous tongue, to bee well spoken men. Nowe marke my sayinges, whither that newe swete wyne, whiche proceded of Goddes owne spiritte, engendre not suche a lyke thyng in thapostles, for what they had hyd for feare & durst not speake, what they before had learned secretely, and woulde not be acknowen, that doe they nowe publishe, & according to the lordes prophecie, the same they preache vpon house toppes. Their olde Jewish fashions they haue clene forgotten, and lyke as infantes newly borne, no more do they nowe remembre their life before past, neither haue thei in mynde the troublous afflictions, for feare whereof they had forsaken theyr maister. And although they were bare without all worldlye helpe and succoure, yet they feared neyther gouernoures, ne prynces, presidentes ne kynges, neyther counselles, nor imprisonmentes, no soondry tormentes, no manier kynde of deathe, enduryng lustie alwaye, beyng of courage, and cheryfull throughe the promyses of Christes ghospell. Fynally, they whiche were before but poore fyshers and men vnlerned, forthwith practised theyr celestiall eloquence, in rebukyng the proude Phariseis, confutyng the subtill and craftie Philosophers, and in puttyng theloquent oratours to vttre scilence. Nothyng there is of more perill or difficultie, than to speake before a greate companye, whyche as it is lyke a monstreous beaste of soundrye headdes, so it is moste of all tymes monstreous, whan the multitude is collected of soondry languages, and soondry nacions.

The texte.

But Peter stepped forth with the eleuen, and lyft vp his voice and sayd vnto theim: Ye men of Jewry, and all that dwel at Jerusalem: be this knowen vnto you, and with your eares heare ye my wordes. For these men are not as ye suppose, droncken, seeyng it is but the thirde houre of the day. But this is that, whiche was spoken by the prophet Joel: And it shalbe in the laste dayes, sayeth god: of my spirite I wyll power out vpon all flesche: And your sonnes, and your doughters shall prophecie, and your young menne shall see visions, and your olde menne shal dreame dreames. And on my seruauntes, and on my handmaydens I wyll power out of my spirite in those dayes, and they shall prophecie. And I wyl shew wonders in heauen aboue, and tokens on the yearth beneath: bloud and fyer, and the vapour of smoke. The sonne shalbe turned into darkenes, and the moone into bloud, before that great and notable day of the Lorde come. And it shal come to passe that whosoeuer shall call on the name of the lord, shalbe saued.

Now marke me here Symon Peter, who sodaynly of a fyscher was made an Orator. The multitude stirred vp a clamorous rumour: And as they dyd than, the same lyke shall other dooe hereafter vnto the worldes ende. Than was it the parte of a good shepeherd, to step abrode valiauntlye amongest them, not for that intent he shoulde by force appeare or make theym styll, which murmured agaynst gods glory, or els to rendre one check for an other, but that he myght constauntly rather than fyercely, put away by testimonies of holy scripture, all false and craftye accusacion, and stoutely defende the glorye of Christe. Than Peter, who had before rysenne vp in the parlour, to see the noumbre of thapostles fulfylled, nowe eftesoones stoode vp to the

But Peter stepped forth.

multitude of people, of soondry nacions, mengled together, partely to enstruct them that had sayde: What meaneth this? and partely to stoppe theyr mouthes, that had sayed: these men be dronke wyth newe wyne. Albeit it is not of necessitie requisite, that a bishop should preache to the people alwayes standyng, forasmuche as Christe hymselfe sittyng, taughte the people: Yet he that taketh in hand an apostles office, ought to stande vpright in mynde. And here consydre in ỹ meane while Peters dignitie. He was the fyrste man readye where occasion required, to set foorth the ghospell. Than had he put vp hys materiall sweorde, wherewithall Christe hymselfe was not pleased, and pulled out a spirituall sweord. Suche one ought he to bee, that is the chiefe bishop among the people. Peter stode vp, but not all alone, he had eleuen apostles standyng besydes with hym, leste he shoulde seme to vsurpe to hymselfe some violente gouernaunce. One vttered the tale, but one for all thother, lyke as he alone before openly confessed in the name of all the reste, Jesus Christ to be the sonne of the liuyng God. But wherupon dyd this shepeherd, a poore creature, vnlearned, so boldely vaunt hymselfe, as once to loke vpon so great an assembly of people? Excellent oratoures, when they shall come afore an assembly of people, or in presence of princes, to pronounce an eract oracion, whiche they haue canned on their fyngers endes, doe chaunge oftentymes their colour, cannot vtter their wordes, & in mynde they are not a lytle abashed. But this vndoubtedly was that heauenly dronkennesse, thys was that sobrefulnesse of swete wyne. He stode in presence before a greate multitude, he tooke vnto hym eleuen apostles, not as a garison of men for hys defence, but as felowes wyth hym of one company: he set hys yes stedfastly vpon the people, as one vnknowen to them, whome he knewe not, he lyft vp hys voice on hyghe, and takyng none aduysemente wtth hymselfe what he woulde saye, he spake to them, practisyng euen than the selfe same thyng, whiche the lorde before had taught him. He spake not for his owne lucre and aduauntage, but as a good shepeherde, defended hys flocke, neyther handled he hys matters with sharpe wordes of mans inuencion, but vsed for his defence, onelye holy scripture. Nowe was this multitude desyrous to knowe what Peter woulde say. And let vs lykewyse for oure partes geue hede, forasmuche as these hys wordes wer spoken to all men. At the beginning, whan he had once wyth the mouyng of hys hande, asswaged the murmur & the noyse of the company, he began with such a preface, as shoulde, without any retorical colour of flattery, make them attent. Ye that are my brethren (sayeth he) of Jewry, who ought to knowe both the lawe, and eke the prophetes, and of all other moste spectally, whiche dwell in this noble citie of Jerusalem, where the fountayne is of religion, and knowleage of the lawe, somewhat peraduenture here is for you to wondre at, but nothyng that any man can iustely fynd faute withall. Wherefore, all ye that here bee presente geue good eare a whyle to my wordes, and learne of me how the thyng standeth. For it is touchyng all your profittes so to doo. These men of Galile, whom here ye see stand by me, are not, (as some of you suppose,) dronken wyth newe wyne, seeyng it is yet but three of the clocke, and no man is woonte to be dronke in the mornyng before the sonne rysyng. But nowe ye see that in these men is fulfylled, whyche thyng to come, god did long afore thys tyme promyse by hys prophet Joel. Herken vnto the prophecy, and truste ye to that that is promised you therein.

With the eleuen.

With youre eares heare ye my wordes.

For these men are not as ye suppose. &c.

Doo

Doe not ye fynde faute with the thyng, because ye haue seldome sene the lyke, but rather enbrace that mercifulnes, whiche god dooeth profte vnto you. For Johel, being inspired with the holy goste, foresieing that god, who had giuen to Moyses, and some others his prophetes at soondry times his owne blessed spirite for your saluacion, would at the last, after he had sent his owne onely-begotten sonne, powre out most plenteously the same spirite, not vpon one or.ii. lyke as ye haue seene for these many ages past but a fewe prophetes: but vpon all nacions through the worlde, whosoeuer woulde with sincere fayth receyue this thereful and gladsome message, whiche we at his commaundement doe nowe bring vnto all you, hath left that heauenly prophecy in wryting after this manier. It shall come to passe, saieth the lorde, in the latter dayes of the world, I will powre out of my spirite boũtifully vpon all men, and sodaynely shall your sonnes prophecy, and your daughters, and your yong men shall see visions, and your olde men shall dreame dreames, and vpon my seruauntes, and vpon my hande maydes will I powre out of my spirite in those dayes, and they shall prophecye. And I will shewe woonders in heauen aboue, and tokens on the yearth beneth, bloud and fyer, and the vapour of smoke. The Sunne shalbe turned into darkenes, and the mone into bloud, before that the great and notable day of the lorde come. And whosoeuer shall cal vpon the name of the lorde shall bee saued. These thinges hath the prophet Johell tolde you in his prophecye, many liues a goe. And nowe ye see that that he prophecied of, as touchyng the plentifull shedyng of the spirite, in effect declared before your iyes. And it is not to be doubted, but that god will as faithfully perfourme the same, that thafore sayde Johell hath prophecied of the plages that shall chaunce. But there is no cause why ye shoulde dispayre, the prophet teacheth you a sure way to your saluacion, seeyng that he sheweth to you the perill and daungier thereof. Call ye vpon the name of the lorde, and ye shall be saued.

The texte.

¶ Ye men of Israel, heare these woordes: Jesus of Nazareth, a manne approued of God emong you, with miracles, woonders and signes, which God did by him, in ỹ middes of you (as ye your selues knowe) hym haue ye taken by the handes of the vnrighteous persones after he was deliuered by the determinate counsell, and foreknoweledge of God, and haue crucyfyed and slaine him: Whom God hath raised vp and loced the sorowes of death, because it was vnpossible ỹ he should be holden of it: For Dauid speaketh of him: Afore yande I saw God alwayes before me: For he is on my righte hande, that I should not bee moued. Therfore did my herte reioyce, and my tongue was glad. Moreouer also my flesche shall reste in hope, because thou wilt not leaue my soule in hell, neyther wilte ỹ suffre thine holy, to see corruption. Thou haste shewed me the wayes of lyfe, thou shalte make me ful of ioy with thy countenaunce.

But as touching the maner howe ye muste call vpon the name of the lord, lysten ye that are the chyldren of Israell nowe vnto me, and to the reste of my tale geue good hede. Many of you knewe Jesus of Nazareth, whyche persone beeyng long a goe promised, by the sayinges of all the prophetes, god hath nowe sette abrode before all you to beholde, and hath commended hym to you in sondry and great myracles, and wonders whiche he hath doen and wroughte by hym beefore all your iyes. For veraply god was in him. I speake of a thing not vnknowen to you, for the fame of his miracles is not alonely blased wide abrode thorough out all Jewry, but is come vnto other

cities also, bordering nyghe vpon the same. For why? He himselfe went on waykaryng from place to place, ouer all this region, healyng euery where the sicke with hys woorde, restoryng the lame and impotent to their strength agayne, geuing syghte to the blynde, clensyng the leprye, casting out deuils: a great sorte of you hathe seen the thynges that I reherse. None of all these miracles was doen, but God before purposed the same. And it was the wyll of god thus to saue the worlde. After that ye had taken this man, not by chaunce or at aduenture, but as one delyuered by the determinate wyll or counsell of God and hys foreknowledge, for the saluacyon of hys people of Israell, ye crucyfyed hym by the handes of the vnrighteous souldiers, and slewe hym. For the souldiers were nought els in doyng that haynous fact, sauynge onely your ministers. But he slayeth the manne that procureth hys death. The matter is to playne for to be denyed. This manne whome ye haue slayne, as God woulde haue it, who had deliuered hym for to bee slayne, the veray selfe same god, accordyng to the soothe saying of hys Prophetes, hathe called vp the thyrd day to lyke agayne, that all, whiche truely shall beleue the ghospell, shoulde hope for the same thyng to bee doen hereafter in themselues, whyche was by the power of God, once dooen in hym. For he in obeyinge hys fathers will, suffered the spitefull reproche of the crosse pacientlye, puttyng hys whole affiaunce & trust of saluation not in mans ayde and defence, but in the mercyfulnes of God: and therfore was he delyuered by him of all deadly sorowes and paynes infernall, whiche truely he myghte, by reason that he was man, haue talked or felt. But as he was cleane without synne: so he coulde be kepte in no wyse in their bondage. For death and hell hath no perpetuall authoritie and power, but vpon theym that are subiecte vnto synne. Wherefore, lyke as death was of might to swallow hym, so was it not able to holde hym, beyng once deuowred, but caste hym vp, as it was thereto constreyned, the thyrd day, euen as dyd the whale reuomet the prophete Jonas. Than was it the wyll of God that this innocent should suffre all these iniuries, to thintent that he woulde delyuer vs all by hym, both of synne, & deathes tyranny, yf that we, accordyng to Jesus example of Nazareth, put our whole trust & affyaūce in God. What I haue tolde you nowe, my brethren of Israell, ye oughte not to thynke it incredible, sens that Dauid beeyng enspyred wyth the celestyall spirite of prophecie, tolde you longe heretofore, that it shoulde euen thus come to passe. For in his fiftenth psalme he speaketh of Jesus of Nazareth, whome we preache to you in this manier. Aforehande haue I set the Lorde alwayes before me; for he is on my ryght hande, that I shoulde not bee moued. Therfore dyd my herte reioyce, and my tongue was glad, moreouer also my flesshe shall reste in hope beecause thou shalte not leaue my soule in hell, neyther shalte thou suffer thy holye to see corruption. Thou haste shewed me the wayes of lyfe, thou shalte make me full of ioye wyth thy countenaunce. Ye see howe euidently hath that kynge and prophete Dauid described, and as it were in a lyuely picture, sette beefore youre eyes, that, whiche ye knowe well ynough, is dooen and paste in Jesus of Nazareth. He had made God alone hys fortresse of defence, and trustyng to hys onely helpe, suffered he wyllingly and gladlye all those peynes, whyche he, as you dooe knowe, hath suffered. And in sufferyng bodyly peynes, he reioyced inwardely. Hys toung for ioy neuer ceased to speake, neuer kept in silence the wyll of God. He was con-

Whome God hath reysed vp, and loosed the sorowes of death.

For Dauyd speaketh of him. Afore hande I saw god all wayes beefore me.

ten-

tented for to bee buried, although he nothing mistrusted but that his father woulde call him vp to lyfe agayne the third day, and woulde not suffer hym, who had put his whole trust in god, beeyng in no poynt giltie, to putrefye in his graue. For whosoeuer trusteth to be saued by his owne woorkes, or putteth his trust in worldely succoure, he shalbe founde far vnmete to suffre the paynful dolours of death paciently, neither shal he be hable whan he is once entangled, to looce hymselfe out of deathes snare. But he that continually fixeth the inwarde eye of his soule to godward, whiche to al people is mercyful, he knoweth alredy the wayes of lyfe: and although god seemeth to turne away his countenaunce from him for a time, yet shall he againe, or it be long, disclose to hym the beames of his mercy, and requite him for his tormentes, whiche endureth but for a time, with ioyes eternall, and for death, yelde euerlastyng lyfe, for yearthely reproche the glory of heauen. Wherefore than, we also are taught by him, and his example, the way to lyfe euerlastyng.

The text.

Ye men and brethren, let me freely speake vnto you of the Patriarke Dauid. For he is bothe dead and buried, and his sepulchre remayneth with vs vnto this day. Therefore seyng he was a prophete & knew that God had sworne with an othe to him, þ Christ (as cõcerning the flesche) should come of þ fruite of his loynes, and should sit on his seat, he knowing this before, spake of the resurreccion of Christ, that his soule should not be left in hell: neyther his flesche shoulde see corrupcion. This Iesus hath God araysed vp, whereof al we are witnesses.

Some peraduenture shall suppose that this prophecy doth perteine to Dauid himselfe, and not to Iesus: I am not ignorant howe highlye ye esteme Dauid the Patriarke, and that not without a cause are ye in suche an opinion of him. For he was blessed and derely beloued with god, but frankelye to speake the trueth to you, welbeloued brethren, we muste not set so muche by Dauid the Patriarke, as to ascribe to him that as his owne, which is due vnto Messias. The thing trewly it selfe declareth, that this prophecy agreeth neyther with Dauid ne with any other Patriarke or prophete. For Dauid, as eche one of you knowe full well, is dead and buryed, and neuer came afterwarde to lyfe agayne, seeyng that his sepulchre is with vs vnto thys present day, conteynyng noughte in yt els but dead drye bones, wythout any lyfe at all in theym. Wherefore Dauid, who knewe that he hymselfe shoulde bee as other were, buryed, and as touching his bodye shoulde rotte in his graue, disclosed not this prophecye of hymselfe. But where as he was enspyred with the spyryte of prophecye, and knewe tyghte well that that shoulde come to passe, whiche god had assured to hym vpon an othe, that is to say, that Christ, as touching his humanitie, shoulde be borne of his progeny, and after the spirituall vnderstanding, shoulde sit vpon his throne to reigne for euer, prophecied as one that knew perfectly what should happen, of these thinges which ye se now perfourmed in Iesus of Nazareth, who doubtlesse was borne as touching his humanitie, of Dauids kinred & family. Furthermore, sins that it is euidently knowen that Iesus in his lyfe tyme dyd affect no worldly kingdome, and neuer sate vpon Dauids regal seate, but was most spitefully dealed with al, it appereth plainly that there was some other kingdome promised which as the prophetes say, hath none end. He could not sit vpon Dauids seate if that he being once slayne, had neuer arisen to lyfe againe. He therfore is arisen from deathe to lyfe agayne, and sytteth nowe vpon Dauids seate, that is to saye, vpon the seate of hys eternall father, the Lorde of all thinges that are in heauen and eke in yearth.

For he is both dead & buried. &c.

Therfore seyng he was a prophete.

He knowig this before, spake of the resurrecti of Christ.

This was it vndoubtedly, that Dauid beyng inspyred with the spiryte of prophecie, spoke of before, and what he before hath spoken, that is come to passe. And although Jesus soule went downe to hell, yet there it was not withholden, but rather deliuered the soules whiche were from libertye restreigned. Yea although his body was layde in graue voyde of all lyfe, yet there it did not rotte or putrifye: but god who in all hys promises can not lye, hath called his soule from hell againe, and hath restored the same to his owne former body. Of this thing we all beare witnes, whom here ye see standing, whiche haue traded our liues familiarly with him, whiche haue heard him oftimes say, that he shoulde bee both crucifyed accordyng to ỹ prophetes sayinges, and afterwarde aryse the thirde day to lyfe agayne. We were those persons that both sawe him a dooyng, and heard him, and nowe bee witnesses of his resurrection, to whome he hath oftetymes appered not alonely as one seen of vs and heard, but felt also with our handes, we knewe his voyce, we knew his face, we knew & felt the printed dentes of his woundes, finally he eate together in cõpany with vs, to thintent that we might be wel assured, to se the very same body there with vs, that lay in his sepulchre.

Wherof all we are witnesses.

The texte. ¶ Sens nowe that he by the right hande of God is exalted, and hath receyued of the father the promise of the holy goste, he hath shed forth this gifte which ye now see & heare. For Dauid is not ascended into heauen: but he sayeth: The Lord sayed vnto my Lord: syt thou on my ryght hande, vntill I make thy foes thy foote stole. So therfore let all the house of Israel know for a suerty, that God hath made that same Jesus (whom ye haue crucified) lorde and Christe.

Wherfore than, the selfe same person, whome man ouerthrew and brought to extreme vilany and reproche, god hath now aduaunced to the heigth of eternall glory: whiche glory he shall once set open manifestly to all men, at the ende of the world: and now doeth he in the meane season, put forth with you the power of his godhead, by secrete operacion of the holy goste, whiche he, whiles he liued vpon earth, promised to send vs from his father. Now hath he beyng returned agayne to heauen, powred from thence the same spirite vpon vs bounteously, according to Johels prophecie aboue mencioned. And of him cummeth this straunge miracle that ye see and heare vs speake in languages, whiche you beyng gathered here together out of sondrye nacions do semblably vnderstand. And like as the prophecy of the resurrection can not be vnderstand of Dauid, as we haue to you declared: euen so, that thing which was prophecied of his ascending vp to heauen, and of the sitting on the right hande of god his father, and of his euerlasting kingdome, can not perteyne to Dauid, like as the Pharisees theymselues, reasoning with our maister confessed. For Dauid neuer ascended vp to heauen, as he that had before returned to his lyfe agayne, and yet for all that in the misticall psalme, thus sayeth he beyng enspired with the spirite of prophecye: the lorde sayd to my lorde sit on my right hande, vntill I make thyne enemies thy footestole. Wherefore than, the matter is playne, that this prophecye was spoken of god the father, who hath exalted to heauen Jesus ỹ sonne of Dauid, as touching his humanitie, but as concerninge the spirite the lorde of Dauid, and would that he should sit by him, as copartener of his kingdome. Therfore let al the whole people of Israell be wel assured that the selfe same Jesus of Nazareth, whome ye once crucifyed, god hath now aduaunced to the kingdome of heauen, and hath made him lorde ouer all, and Messyas, that

For Dauid is not ascended into heauen.

God hathe made the same Jesus (whome ye haue crucifyed) Lord and Christ.

that is to say, the annoynted, whome ye loke for as your Messias, whiche was promised of all the prophetes nowe many hundred yeres agoe.

¶ When they heard this they were pricked in their hertes and saied vnto Peter, and vnto the other apostles. Ye men and brethren what shall we doe? Peter sayed vnto them: repent of your synnes, and be baptised euery one of you in the name of Iesus Christe, for the remission of synnes, and ye shall receyue the gifte of the holy ghost. For the promyse was made to you and to your children, and to all that are a farre of, euen as many as the Lorde our God shall call. And with many other woordes bare he witnesse, and exhorted them, saying: Saue your selues from this vntoward generacion. Then they that gladly receyued his preaching, were baptized: and the same daye, there were added vnto thē, about three thousande soules. The texte.

This tale of Peters made the hearers thereof sore afrayed. For they wer prime to their owne doynges, howe they had tryed out vpon Pilate, crucifye hym, crucifye hym, crucifye hym: and perceyued by reason of the prophecie, howe he was made on the righte hande of hys father, copartener of hys kingdom, vntyll all his enemies were broughte vnder his foteſtoole. Whom they had put to deathe, beyng as he was vnto them beneficiall, of the same nowe, sence he is cum vnto his reigne, were they afrayed, leste he woulde take vengeaunce vpon them. This is a beginning to a mannes saluacion, to knowleage his faulte, and to feare the payne deserued for the same. Therfore they beyng than pricked in conscience, sayde to Peter, and to the reste of the apostles: what must we do, welbeloued brethren? It is wel, whan a man feling hymselfe of a giltie conscience, dispaireth not, but enseartcheth for remedye.

Nowe what doeth Peter in this case, who representeth a sobre and a meke shepeherde: he exerciseth no tyranny amongest them with reprocheful checkes, he heapeth not together theyr faultes, he putteth not them abacke with a delay, he willeth them not to kyll beastes for sacrifice, but declareth to the sorowfull hertes, a remedy euen at hande putting no difference betwixt them that had crucifyed Iesus, and those whiche had not consented to that wicked acte. For none of them all was cleane without sinne. And therfore sayeth he, doe ye repent your lyfe that is past, and let euerychone of you be baptysed in water, in the name of Iesus Christe: and for that benefites sake, whiche he hath freely doen to vs, ye shall haue forgeuenes of all your synnes: and shall receaue after that ye be purely clensed, the gifte of the holy ghost, whiche ye here see shed on vs. Let none of you ponder & weigh his owne merites, for all that here is geuen, is frely geuen, vpon this onely condicion, that ye beleue. Johels prophecy doeth specially pertaine to you, and your children that come after you, whome he calleth sonnes and doughters, whome he calleth seruauntes and handemaydes. For ỹ promyse, was made to you and to your children

Beleue god that made you the promis, and ye shall frely receaue forthwith that is promised. Neyther doeth Johels promise in his prophecy pertayne to you alone, whiche are of the people of Israell, but to all the heathen also, whiche be far of both from al kinred with the Israelites, and far from knoweleage of god, whom euer our lord god shall of his merciful goodnes vouchesafe to call, to bee partakers with vs of this his gifte. And the same thynge hath the prophecy well declared, where it sayeth: and whosoeuer shall call vpon the name of the lorde, shalbe saued. Albeit eche man that sayeth, Lorde, Lorde, doeth not cal vpon the lord, but he that putteth all his whole hope and truste of saluacyon, in the mercyfulnes of the same lorde. Other prophetes also hath spoken of the same thyng, that the woorde of the gospel shoulde in

And with many other woordes dare he witnesse. &c.

tinie cumming spreade throughout the world. And besides this, our maister Jesus gaue vs a speciall commaundement, that we shoulde firste of all declare to you, this mercifull message of peace and loue, and that we shoulde than afterward, call the gentiles to the same: For this calling cummeth not of mans deseruinges, but of the fre bounteousenes of god. In these woordes and others manye mo, Peter bare witnes to them of Christe, bryngyng foorthe to them, the prophetes sayinges to testify the same, and conferring with them those thynges, whiche had alredy than come to passe.

And exhorted them, saying: Saue your selues from this vntoward generacion.

And beside his teachinges, he exhorted them that he might the better pricke them forewarde whiche were of wauering mindes. Go to, he sayeth, my brethren, embrace ye this so excellent bounteousnes of god towardes you, so ready to mete you. Ye know what complaintes all the prophetes hath made of the ouerthwartenes, and stubbernes also, in this Jewyshe nacion, whiche hath declared themselues at all tymes, rebellyous to theyr lorde, and god: and to those, whiche were sent to theim, his mynisters for theyr saluacion. Howe often times dyd they resist Moses: howe many prophetes haue they slayne: how ofte haue they prouoked god to angre with theyr mischeuous dedes: Wherfore they be iustly named the house that maketh the lorde angry, and the vyne turned to bitternes, whiche yeldeth to his keper in stede of swete grapes, wylde vynes. John the baptiste lamented in them thesame thyng: callyng them a progenie of serpentes. And our maister Jesus complayned not a fewe times, of the selfe same thing, beyng offended with many of them, for their inuincible frowardenesse, who seyng dyd not see, and hearyng dyd not heare, and vnderstanding did not vnderstande. The holesome doctryne for mans soule they despysed, and all suche benefites as he wrought in man through hys miracles, they imputed to the spirite of Belzebub. Wherfore he called them a frowarde nacion, and harde or ill wylled to beleue, and bewayling their state, tolde them that they shoulde be destroyed: for why: they had beaten, killed, stoned, and crucifyed, all that were sent from god. Draw your selfes a backe my brethren, and get ye away from the vengeaunce of god, whiche hangeth ouer your heades, caste of all cankred frowardenes of the Jewish nacion, which, while they stande stifely in defence of theyr owne Justice, do wickedly rebell againste the iustice of God. For ye haue by faith and sincere obedyence, already for you prouided eternall saluacion. Than shall ye finally be accoumpted the true Israelites, than shall ye be the very children of Abraham. Than shal ye be of the right sorte of Jewes, in dede, if ye will knowelage Jesus, and recognise him for youre king. Ridde your handes of this carnall generacion whiche woulde rather perishe for theyr incredulitie, than be saued. Be ye contented to be borne a new and transformed into a spiritual nacio. and celestial, whiche by trust in Jesus is in waye of saluacion. Of this sorte verely was the fishers eloquence whyche he piked not out of Retorical preceptes or rewlers, but receiued it from heane and therfore it was of muche more power and efficacie in his operacion. This was the same sworde, that entreth through, euen to the diuiding of the soule and the spirite, whose edge hath punched & strieke ỹ Jewes hertes. This was the first cast and throw of his net, wherein the fisher of mans soule, drew vp a great plenteous multitude. This was the seede of the gospel, that ought to bee caste euery where abrode, whiche (as Christe hath taught) falleth not

downe into all mens hertes, and yet here it found forth with good grounde, which brought forth fruite. For than wer baptised, and to the numbre of the disciples (whiche were at that time very few) were increased and ioyned, almost three thousand mor. These were the luckie first fruites that the ghospel brought forth for his reuenewes. The new testament agreeth in this point also with a figure of tholde: Moyses commaunded a feast of the firste fruites to be kept holy the fiftieth day after Easter. And here are consecrated to the lord this fiftieth day, ỹ first fruites, not of eares of corne, but of mens soules. For now through preaching of the gospell, and fayth in the same, the water washed away all their sinnes, and nowe was that heauenly spirite gredely receiued. Nowe marke, what doeth that spirite of god in them, truely he is not vyle, sithen that he is lyke vnto the fyer. We are freely made cleane in soule as innocentes, we haue freely receyued of the holy gost his gift of grace. Now it resteth for our parte to take hede, that we lose not that vnaduisedly, whiche god hath of his mercifull goodnes, freely geuen vs. Suche are the first beginninges of euangelycall religion, suche is as a man weulde say, the childehood of oure first regeneracion in Christe. All that we haue taught hitherto, is as it were milke for infauntes, we must procede further to whole & fast meate. Preachers and suche as keede with the woorde of god, oughte to haue with them both kindes of meate euer redy at hande. For thus the lorde commaunded them, go ye foorth, he sayeth, and teache all people, baptizing them, and teaching them to kepe all that I haue commaunded you. Teache them that muste be christened, the rudimentes and firste beginninges of the gospell, whiche rudimentes or principles, excepte a manne wyll beleue, hys Baptisme is in vayne. Those that bee alredy baptized, thus must ye teache, that they liue after my teachynges, procedyng alwayes to more perfection.

Then they that gladly receyued his preaching. &c.

¶ And they continued in the apostles doctrine and felowshyp, and in breaking of bread, and in prayers. And feare came ouer euery soule, and many woonders and tygnes were shewed by the apostles, at Jerusalem. And all that beleued, kept them selues together, & had all thinges in common, and sold their possessions and goodes, and parted them to al men, as euery man had nede, and they continued dayly with one accorde in the temple, & brake bread from house to house, and did eate their meate together with gladnesse & singlenes of herte, praysing God, and had fauour with al the people. And the lorde added to the congregacion dayly, suche as shoulde be saued.

The texte.

Than such as kept themselues in company with the disciples, folowed on continually the apostles teachinges (for thereby came moste profite) and lykewyse continued still in receiuing a token of a couenaunte, that shall neuer bee broken, whiche they called communion. That token of couenaunt which the lord taught, and committed to vs of trust, was doen in this maner. The bread was broken and dealed to euery man a pece thereof, & they in their practising of this in a remembraunce of the lordes passion, gaue thankes to god for his bountifull goodnes, that had clensed them from sinne by the innocent bloud of his owne sonne alone, & had chosen them for the deathes sake which he suffered, on his parte vndeserued, to enherite like euerlasting. They offered vp also their prayers with clenes of herte, whose petition was that the kingdome of Jesus might bee made to spreade euery daye further abrode than other, that his glory might throughout all the worlde bee knowen, that his wyll euery where might bee folowed, that suche as had once professed the fayth of the gospell, might through the holy woorde, and grace celestiall

In breaking of bread. &c.

And in prayers.

celeſtiall, profit euery day, and procede better and better, and ſo might liue in concorde one with an other, eche one in peace with his brother forgeuing all iniuries, if any faute were doen by mans frayltie, being at one with god, whiche is mercifull to them that bee mercyfull to theyr neyghboure, and that they beeyng dayly ſtrengthned by the goodnes of god, myght ſtedfaſtly abyde all the aſſautes of Satan, vntill they myght after long bickering with the ſayde Sathan, at laſte receiue eternall rewarde. Theſe were than the ſacrifices that chriſten men vſed. This wonderfull miracle of tongues, Peters exhortacion ſo liuely made, the ſodaine mutacion of ſo many men, ſo great puritie and clennelle of lyfe of the ſame menne, wrought ſuche an effect in all theyr myndes, whiche were giltie and priuie to theyr owne offences, that they were ſore afrayed of ſome euell to come towarde them. For they ſawe playnely, that this thing was not brought about by mannes conſpyracy, but by ſome celeſtiall power. And for becauſe thapoſtles did not alonely ſpeake in all mennes languages, but wrought alſo at Hieruſalem, many wonderfull miracles, at thinuocacion of Jeſus name, in healyng diſeaſes, in putting deuils to flyght, in reiſing the dead to lyfe. This tremblyng feare that they were in, encroched and grew ſtil more and more vpon theim. This was ſome beginning in the people towardes theyr amendement. But the celeſtiall ſpirite wrought in theyr hertes, whome ſecretly he inſpired, aboue all other thinges, in mutuall good wyll and concorde. For this truely is the very cogniſaunce that Jeſus woulde haue his diſciples knowen by.

And feare came ouer euery ſoule.

And as many as beleued the goſpell, aſſembled vnto a place ordinately together for theyr conſolacion, exhorting one an other in mutuall communycacions. They were than many in numbre and men of al ſortes were admitted, without accepcion of perſons, young, olde, menne, women, free, bonde, poore, and ryche. The loue of Chriſte beeyng planted in theyr hertes, dyd in ſo greate conformitie of myndes and mutuall concorde, knyt and ioyne together them all, beyng otherwiſe ſo ferre odde eche to other, that all thinges were common emõgeſt them, whiche is a thing ſeldome ſene, yea emong bretheren that came all out of one belly. And to thintent that eche of them, might the better departe ſomewhat of that he had to an other, ſuche as had manoures of theyr owne, or other poſſeſſions, ſolde them, and of the money, or priſe thereof, made a common dole, as euery mannes nede required, ſo that neyther they wanted whiche had nought of theyr owne, nor they had more than was ſufficient whiche before had muche in poſſeſſion. And ſo made they theyr dole, not as it were of theyr owne proper goodes, but as of thinges in common. For perfite charytie chalengeth no goodes, as her owne, and emong them whiche bee all of one mynde, no man is accoumpted a lorde of his owne goodes, and where eche man is content with litel, there it wyll bee harde to find lacke of thinges neceſſary. But the diſtribucion of the common was made to euery man, accordinge to his neceſſitie, and not to his ſenſualitie. The apoſtles preſcribed none of all theſe thynges for them to doe: but charitie did more among them without compulſion, than any lawe of Moyſes durſt require. And euery day were they alſo in the temple, in muche vnitie of minde, ſtedfaſt in prayer, rendryng thankes to god, and exhortinge theimſelues together, and entiſing other to that peace of conſcience, whiche ỹ goſpel requireth, all that euer they were hable to coumpace.

And ſolde their poſſeſſiõs and goodes.

Moreouer whan they had thus spent the whole daye in suche godly exercises, they brake in euery house theyr breade, and eate their meate together, with ioy that herte cannot thinke, and eche one with other in perfecte clennes of herte, gaue prayse to god, through whose goodnes they had gotten them so muche loue and fauour. They were in fauour and good estimacion with all the people. For who is he that woulde not loue suche persons, that hurt no man, and be ready to do euery man good, in whom also appered manyfestly so muche godly power, so great sobrenesse and mekenes withall.

And brake bread from house to house. &c.

Here mayest thou well marke, Theophilus, howe the churche had at her beginning by reason of ioy in mens hertes and vnitie with all, luckie tokens well to prosper. There muste nedes bee confermitee of myndes and vnitie, where that spirite is, whiche is the pacifier of all troubleous hertes: there cannot be but ioy and gladnes, where is a cleane conscience, without any bystruste of the promises, whiche are made in the gospell. But as the bishopes, Pharisees, Scribes and chiefe auncientes, or head men among the people, wer euery where alwayes redy to slea Jesus: so here at the luckye beegynnynges of this young churche, no mencion is made of theim. Noe persone was enforced to come to this felowesship, no violente authoritie kept theym together in league. Suche as thither came, abode there still with other of theyr owne ientle courage, and the lorde allured to theim, whom he had appointed to bee saued, euery day more and more, whyle the smale musterdseede, was by litell and litell springyng, whiche shoulde afterwarde spreade his braunches abrode, through al the worlde.

The.iii. Chapter.

¶ Peter and John went vp together into the temple, at the ninth houre of prayer. And a certayn man that was halte from his mothers wombe, was brought, whome thei layd dayly at the gate of the temple, which is called beautifull, to aske almes of them ỳ entred into the temple. Whan he sawe Peter and John, that they woulde into ỳ temple, he desired to receiue an almes. And Peter fastened his yes on him with John, and sayed: looke on vs. And he gaue hede vnto them, trustyng to receyue some thing of theim. Then sayd Peter: Siluer and golde haue I none: But such as I haue I geue thee. In the name of Jesus Christ of Nazareth, rise and walke. And he toke him by the right hande and lifted him vp: And immediatly his feete and ancle bones receiued strengthe. And he sprang, stode, and walked, and entred with them into the temple, walking and leapinge, & praysing God.

The texte.

PEter and John wente vp together in company with other into the temple, about the ninth houre of the daye, beyng than farre ouerpaste, at whiche houre, they, whereas other bee woonte to playe the drounkardes, or els to slepe, had accustomed themselues dayly to deuout prayer, fasting vntill it were euentide. These two went forth, the piers of thapostles, without trapped horses, or barted mules, without any princely garde, but heare what pompe they vsed. There sate before the temple gate a begger well knowen emong the people, whiche had been euer lame from the firste houre of his birthe, and so weake a body withall, that he was borne all a long of porters. Many one, as it chaunced, fared the better by his misery.

For

For euery day layed they him foorth for theyr owne aduauntage, at the temple gate, whiche the vulgare people called beautifull (for that was moste haunted) to thintent that he shoulde there aske, as in a place moste frequented, mennes almes, whiche went into the temple. Beggery is not without his shyfte, it knoweth that those whiche enter into the temple, are than eyther disposed to geue with better wyll their almes, or els woulde appeare to the people so disposed. Whan he had once perceiued that Peter and John, whom their companie whiche folowed them declared to bee of some estimacion, and they theymselues in countenaunce seemed to bee liberall, woulde into the temple, he asked of theim an almes. Here gaue the holy goste priuie warning to thapostles, that it was than a time conuenient to woorke a myracle. Than Peter and John also, stedfastely beheld the same creple, and sayd: looke on vs. The begger beyng at the sight and coumfortable doyce of theym, quycker in spirite and of better cheare, tyed them well, hoppnge shortly some thing to receiue of them. Money he craued, for money he loked, as for the good disposicion of his lymmes, he durst not once aske. For why? he thought them not able to geue it. And yet for all that, his herte gaue him that some goodnesse shoulde happen he wist not what. Than Peter set forth hymselfe stoutely in woordes, whiche were full well semyng to Christes highe vicare to speake, and sayd: syluer and golde whiche thou lookeste for, haue I none. What is here ready at hande, not of myne owne, but of the bounteousenesse of god, whiche thou dooeste rather lacke, that geue I thee. In the name of Jesus Christe of Nazareth ryse vp and walke. And with that he tooke the creple by the righte hande, and reysed hym vp. And immediately without any delay, his feete and ancle bones were made strong, in suche sorte, that he might aryse without peyne or difficultie, yea and leape, stande, and walke, whyther euer he woulde. But he, as one ryghte gladde in herte of suche a benefite vnlooked for, went with thapostles together into the temple, walkyng cherefully and leappng for ioy and reioysyng, and geuyng laude and prayse to god, of whome he knewe that this hys benyfite of healthe, had proceded. To hyde the benefites of God, is the condicion of an vnthankefull persone: to ascribe the same to manne, is a poynt of muche vngodlynesse.

Whan he sawe Peter & John. &c.

In ỹ name of Jesus Christe of Nazareth, arise and walke.

The texte. And all the people sawe him walke and prayse God. And they knewe him, that it was he which sate and begged at the beautifull gate of the temple. And they woondered, and wer sore astonied at that, which had happened vnto him. And as ỹ halte which was healed, helde Peter and John, all the people ran amased vnto them, in ỹ porche, that is called Salomons.

All the people, that was in the temple, whiche were in numbre very many, behelde the manne that was wont to bee caried with porters, than walking on foote cherefully, and rendring praise to god. And eche man knew him to bee the selfe same person, that was wount to sit at the beautiful gate a begging. They behelde him sodainly chaunged. They hearde him geuing God thankes. Wherupon all they were greately dismayed, and sodaynly striken with no litle wondre. But after that they sawe Peter and John, whiche than were knowen with many, for the chiefe emong all the apostles, (for he that was lame kept himselfe on their partie, and blased abrode howe it chaunced him to come to health by their meanes) the whole assembly of all the people made streight towardes them. Than were they in the porche, whiche is called

Salo-

Salomons porch, where Jesus the trew Salomon, was woont to bee and where he had been woonte ofte tymes to dispute with the Phariseis. The straungenesse of the thing abated all their courages.

Whan Peter sawe that, he aunswered vnto the people: Ye men of Israell, why meruaile ye at this? or why loke ye so on vs, as though by our own power or strength we had made this man goe? The god of Abraham, and of Isaac, and of Jacob, the God of your fathers hath glorified his sonne Jesus whom ye deliuered, and denied in presence of Pilate, whe he iudged him to be loosed. But ye denied the holy and iust, and desired a murderer to bee geuen you, and killed the lorde of life, whom God hath raysed from death, of the which we are witnesses. And his name, thorow the fayth of his name, hath made this mā sound whom ye see and know. And the faith which is by him, hath geuen to him this health, in the presence of you all. The texte.

Whan Peter saw the faste gathering together of the people, and knewe righte well the cause therof, he beganne in this manner to vttre agayne his minde to them, and sayed: ye men of Israel, why doe ye so muche meruayle at this matter, as though it wer a seldome thing with you, and long out of vse to see miracles: or lyke as if ye had not seen heretofore in times paste, greater thinges and more to meruayle at than this? But why doe ye beholde vs, as though it had by our owne power, or deletuing, be brought to passe, that this lame cripple, a manne well knowen emong you, doeth now walke? It is not mans practise whiche here is done, neyther is it a new thyng, whiche ye doe see that heretofore hath not been spoken of, but such a thing that god long a goe promysed by your prophetes. Reuerently ye doe worship the god of Abraham, the god of Isaac, and the god of Jacob, and ye auaunt your selfes in that ye haue theym as your chiefe fathers, and firste beginners of your auncestry, but the very sonne of this same god, whom the chiefe fathers of your auncestry hath worshipped, beyng sente to you for your saluacion, poore and simple to loke vpon, to thintente that you shoulde make the more of him, as a familiare person lyke to one of you, ye haue brought to extreme vilanny and reproche. Notwithstanding the selfe same god hath by his infinite might and power, aduaunced his sonne to high renoume and glory, one whome man of malice, hath ouerthrowen, and god hath in this fact, lyke as he hath also many other wayes, wroughte by him miracles out of numbre, before your iyes, and taught you doctrine from heauen. But ye neuer a deale the better for al such benefites, deliuered him at the last, after many reprochfull iniuries, into the handes of the wicked, to thintent he shoulde be slaine, yea and where as Pilate a Panim, a man both without knowleage of your lawe, and of no kinred with your forefathers, woulde haue gyuen sentence of him as of your king, as of a blessed person & innocēt for his deliueraunce, yee which ought by reason of that knowlage ye had of prophecies, to recognise hym, haue stykely denyed hym, and openly, in the presidentes hyghe hall of iudgemente, saying: we haue no kinge but Cesar. And in suche a cruell rage ye were of rancour againste hym and hatred, that liefer had ye to haue Barrabas, that notable theefe and seditious person pardoned at your requeste, whiche had despatched other of their liues, than to haue Jesus saued, who broughte with hym lyfe for all menne. For a murtherers lyfe, ye obtained pardon, but for the authoure of euerlasting lyfe, ye procured deathe. Neuertheless, God hys father, the authoure and maker of all lyfe, hathe raysed hym whome ye haue slayne, from the dead

to life

to lyfe againe, and liberally hath rewarded hym with lyfe that neuer shall haue ende. To the which thing beare we witnes, vnto whom he himselfe, after he was reuiued, ekilones playnely appeared for vs to beholde, for vs to heare, and handle, whom we behelde also goyng vp to heauen. He came firste to you in a poore and simple arap, which he was contented to take vpon hym for all your sakes, but now is he by his father aduaunced to glory, and putteth forth his power and strength by vs, which be nought els but witnesses to the thinges, whiche we haue seen and hearde. And for that trust and affyaunce whiche we haue in his name, this man, whom you see walke, borne, as ye well knowe, bothe halte and lame, almightye god hath restored to hys perfit limmes agayne. No prayse herein are we worthy to haue, neyther are we through oure meryte, the cause thereof, neyther he that is restored, but god the father, as I sayd, would haue his sonnes name magnifyed with all men, in the whiche name his pleasure is, that all people shoulde put their full trust, and hope of health vniuersall: by this assured trust and confidence, is this man, which hath been euer weake, from the first houre of his birth, perfectly now, as ye all do see, in all his limmes restored. These be euident argumentes not alonely to proue that he is on liue, whom ye suppose to be dead, but to declare also that all mennes hope of saluacion, is to be put in him alone.

Of ỹ which we are witnesses.

The texte.

And now brethren, I wot that through ignorannce ye did it, as did also your rewlers. But God (which before had shewed by the mouthes of all his prophetes howe ỹ Christe should suffre) hath in this wise fulfilled. Repent you therfore, & conuerte, that your sinnes may be doen away, whan the time of refreshyng cummeth, whiche we shall haue of the presence of the lorde, and when God shal sende him, which before was preached vnto you, euen Iesus Christe, whiche muste receyue heauen vntyll the tyme, that all tonges, whiche God hath spoken by the mouthe of all hys Prophetes sence the world began, bee restored agayne.

And cause there is none at al, my brethren, why ye shoulde despaire, for it hath thus come to passe accordyng to the will of God and his sufferaunce. Your offence herein and trespase is partely excused by mans ignorannce. For his feble and weake body was a lette to you and impedimente, to knowe his diuine power, whiche diuine and godly power, no not your rewlers them selfes knewe perfectly. Whiche thing in him, if they had knowen readily, neuer would they haue been in minde to crucify the Prince of glory.

But so was it expedient for mans saluacion, so had god determined before the beginning, so had he before shewed by the mouth of all his Prophetes, that Messias, whome he woulde sende fynallye to redeme you, shoulde suffer death. Now is god no lyer: whome he promised to send, the same person hath he sent: whom he would haue slayn, euen so, as he woulde haue it, is he slayne. This sacrifice woulde he haue offered vp to satisfy for the sinnes of all the worlde, by you was this sacrifice offered, not without blame to you, but suche as ye shall haue forgyuenesse of, if ye repente that ye haue dooen amisse. And so shall it come to passe, that your offence, whiche you committed to the weale of all men, shall turne to your singular wealthe also.

For your pardon is easy to come by and redy at hand. Only be you ashamed of your euill doinges and sorowful, not alonely for this fact, but for al other, and see that you turne to a new life: openly confesse that Iesus, whome ye before haue denied, is king and rewler ouer all: whome ye haue to death condemned, as a person giltie, now doe ye acknowledge to be the very fountain

and

and giuer of all innocency, and whom ye haue violently put to death, beleue ye to be the author of immortall lyfe. Now is the time of pardon for synne, haste you this meane while to penaunce, and you shall fynde mercifulnes, that whan he shall come efte sones to iudge the quicke and the dead on high aboue in the cloudes, whome his father once sent symple & poore for your sakes, ye may be able constauntly to abide his presence, whiche shall be terrible to them, and intollerable, whiche hath not be penitent. But suche as for this meane space doe beleue in Jesus name, whome the prophetes hath many yeres a go publyshed to you, and whom we also accordyng to theyr prophecies, beare witnes of, and submit themselfes to hym by fayth, puttyng theyr synne away by penaunce, shall fynde there with the righteous iudge, (who hath promised to all menne for fayth in him, and repentaunce of sinne euerlasting health) refreshing. All those thinges are come hitherto well to passe, whiche, as the prophetes hath heretofore tolde, were for to bee dooen and perfourmed. And it is not to bee doubted but God wyll perfourme all the rest also, which he hath promised as faythfully. Jesus Christ shal come agayne, but by and by shall not be come agayne. For the gospell and chereful tidinges from god must be preached ouer all the worlde before his cumming: In the meane while liueth he in all glory, sitteth and reigneth in high heauens aboue, vntil that prescript time, wherof the Prophetes, Johel hath spoken and Malachie, whan all thinges shall come by restitucion agayne and be made vp, and all at a poynte perfectly finished whiche god hath spoken of, by the mouth of all his holy Prophetes, as many as hath been since the beginning of the world. For of this one persone haue al they prophecied.

When the tyme of refreshing cõmeth.

Moses truely sayed vnto the fathers: a Prophet shal the lorde your God rayse vp to you, euen of your brethren lyke vnto me: him shal ye heare, in all thinges whatsoeuer he shall say vnto you. For the time shall come, that euery soule which wil not heare y same Prophete, shalbe destroied from emong the people. All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in likewise tolde of these dayes.

The texte.

Moses is with you of autorite most auncient, for vnder his protection, as vnder your chiefe guide and capitain, ye left Egipt, ye traueled through wildernesse, ye receiued the lawe, but yet a promyse made he to you of this Jesus of Nazareth whome ye haue slayne speakyng after this maner to the fathers in hys booke of Deuteronomii: a prophete shall the lorde your god reyse vp vnto you, euen from emong your brethren lyke vnto me: hym shall ye heare, in all that he shall saye vnto you. And it shall come to passe, that what soule soeuer shall not heare that prophete, shall be destroyed from emong the people. Now dooe ye acknowelage this prophecye of Moses, recognise ye the true Moses, knowledge ye that Jesus Christe was borne of Dauids linage, of the trybe of Juda, in the Citie of Bethelem, according to the prophetes sayinges. By this your guide & capitaine, god calleth you out of bondage, to that libertie whiche alway shall endure: by this capitayn hath he disclosed a new law supernal and euangelicall, and by this persone he offereth remission of all synnes and lyfe euerlastyng. Moses woulde that all men shoulde heare hym: eche man heareth, that in him beleueth. What person soeuer shal beleue in him shal be saued, who that refuseth to beleue, shalbe banished out of the felowshyp, & out of the name of the Israelites, & shall perysshe with out all recouery. For without faith in Jesus Chryste, no hope there is of saluacion.

If you geue faythe to Moses, than muste ye hartely loue Iesus, whome he hath so highly commended to you in his prophecy. Neyther hath Moses alone thus prophecied of Iesus, but all the Prophetes also, from Samuels time vntill John the baptist, hath prophecied, describing his natiuitie, doctrine, miracles, punyshmentes, infamie, death on the crosse, hys buryinge, and resurreccion, his goyng vp to heauen, and the sending forth of the holy goste vpon all that beleueth, whiche thinges euery one are euidentlye come to passe, the spreading of the ghospell ouer all the worlde abrode, and the gloryous cumming of the lorde agayne at the ende of the worlde.

The texte. Ye are the children of the prophetes, and of the couenaunt whiche God made vnto oure fathers, saying to Abraham: Euen in thy sede shall all the kinreds of the yerth be blessed: First whan God had reised vp his sonne Iesus vnto you, he sent him to bielsse you, that euery one of you should turne from his wickednesse.

But if that ye in very dede be the prophetes children, wherof ye auaunte your selues, not without a cause, haue ye than no distruste in their promyses: yf ye be the children of the patriarches, whiche wer the chiefe fathers of all your auncestry, vnderstande ye and perceiue that to you pertayneth the couenaunt and promyse that god made to Abraham, saying: thorow thy sede shall all the nacions of the worlde be blessed. This blessing performed not he in Isaac, for he is dead, and to hys is not he come againe; but in Iesus of Nazareth, whom Isaac in figure represented, offrynge hymselfe vp in sacrifice willyngly, like as Christe obeying his father, was offred as a sacrifyce on the crosse. This is that sede of Abraham, wherby shall not onely all Israelites, but all nacions also of the worlde, if they beleue the gospell, be delyuered of the curse whiche is due for sinne, and obteyne therwithal this blessing, that after they haue once receyued the holy ghoste they may bee called the children of the liuing God. Wherfore the promise that god made vnto Abraham, pertayneth vndoubtedly to all nacions of the worlde, yet that not withstanding, his pleasure was to haue you thus honourably preferred, that his promise shoulde firste of all bee profered to you, and that he woulde according to Moses prophecie, rayse one vp of your nacion, and sende to you no meane prophet, but his owne onely sonne Iesus, that shoulde disclose this blessyng, whiche god promised to Abraham. This is than that blessing that euery person obeying the woorde of the ghospell, maye vttrely forsake all vice and naughty liuyng, and frankely confesse Iesus to bee the author of mannes saluacion.

The.iiii. Chapter.

The texte. AS they spake vnto the people, the prieستes and the rulers of the temple, and the Saduceis, came vpon them, takyng it grenously, that they taught the people, and preached in Iesus the resurreccion frō death. And they laied handes on them, & put them in holde vntyll the next daye: for it was nowe euentide, howbeit many of them which hearde the woordes, beleued: and the noumbre of the men was about fyue thousande.

Whyle

WHyle Peter that heauenly Oratour, and John his felow in office wyth hym, were occupyed in these and suche other Oracions, exhortyng the people to embrace the gospell, without coloure of flattery towarde any manne, enducyng them to the knowledge of the trueth by wytnesse of Prophetes, sometymes makyng theym afrayed wyth dreadfulnes of the great Judgement that was to come, eftesones appeasyng them, and pleasauntly intreatyng, by meanes of an easy waye to come by pardon, euen than ready at hande, and for the certaynty e that was in the promysse of their saluation, sodaynly there came vpon theim the prynces, and rewlers of the temple, accompanyed also with Sadduces, who caused them to breake of in the myddes theyr holsome communication. The prynces and rulers felt themselues in this poynte agreued, that men of the laitie, vnlearned, should beare rule in the temple, and teach the people, where none els ought to speake but doctours of the lawe, Pharisees, and Scribes, and in that also they were offended, that so honourably they spake of Jesus, whom they for a gyltie person had put to deathe, whose name to abolysshe, was theyr earnest desyre and study. But of all other thynges, that set the Sadduces on fyre agaynst the apostles, because they stycked not openly to publysshe that Jesus was ryssen from death to lyfe, and to promise, that al men thorowe him, should ryse agayne. For the Sadduces beleue nother aungell to be, nor soule on lyue, after they be once separate from the body. Wherfore they coulde in no wyse abyde any rehersall of resurrection. Here doeth nowe the wycked bysshoppes eftsones make assault against the ghospel, which thyng Jesus had tolde before to his disciples shoulde come to passe. But lyke as mannes malice, the more it wraxled and stroue agaynst Christe, the more it set forth his glorye and renoume, euen so the more they dyd rebell agaynste the preachers of his ghospell, the more vehemently braste out the strength therof and vertue. But nowe what do they? They reason not with the apostles, but laye fast handes vpon them, furth awaye they hale theym to prysson for a tyme, that they myght be furth cummyng the nexte morowe. For than was euentyde at hande. The cruell and mischeuous priestes were ready in wyll euen there furthwith to haue slayne Jesus disciples, but for feare on the other parte, of the people, they stayghed theyr handes, and imagined the meane time some coulourable pretence of that cursed acte, that they myghte appeare to bryng about theyr pretensed purpose, lawfully. But as theyr malyce coulde naught preuayle agaynste Christe, vntyll the tyme was come that he himselfe was contented to dye, so in lyke maner was their conspiracie nought able to doe againste Christes disciples, before the day came that the father of heauen had prescribed to eche of theim. For Christes power was with hys Apostles. And yet was not that sermon whiche these twoo apostles made, (thoughe it were interrupted by the priestes,) wythout condigne frute. For many that hearde the Apostles preache, were therby perswaded to beleue.

And preached in Jesus the resurrection ꝛ death

Than was the nette encreased, the lytle grayne of Mustarde sede was stretched out in the bredth, the leuen of the ghospell scattered abrode his vertue, in sondry partes. For the faythfull at that tyme amounted to the nounbre of fyue thousande men. Note that the ghospell is a thyng accepted commonly

and fauoured of the meane people, seldome doeth the nobles of the worlde, well agree with it. Note also the successe of the ghospell. The chiefe of all and capitaines moste excellent, are led to prison. Neither stryued they agayne their guydes, nor any trouble made the people therat, whiche were taught nought els, but to obey Christe, and to put theyr trust in hym.

The texte. ¶ And it chaunced on the morowe, that their rulers and elders and scribes (and Annas the chiefe priest, and Cayphas and John, and Alexander, & as many as were of the kinred of the high priestes) gathered together at Ierusalem. And whan they had sette them before them, they asked, by what power, or in what name haue ye done this?

On the morowe, the wicked counsell assembled together, no where in one consent of myndes, but to put Jesus to death, and the trueth to oppresse. The priestes and temple rulers, the elders and auncientes of the people, wyth the Scribes of Hierusalem, assembled in one place together. Besydes these, came Annas thyther, the hygh byshop, and Cayphas in one confederacie with him, by reason of aliaunce: moreouer John and Alexandre, the chiefe at that tyme emong the priestes. And fynally, as many as were of the priestes kinred, emong whome the higher that eche manne was at that tyme in authoritie, the more was he mischieuous. But well it doeth appeare of this theyr busy and paynfull diligence, that it was no common or smalle matter, whyche they so carefully labored to stente. For what should the matter meane that all they should bee afrayed of a fewe persons, men vnknowen, out of reputacion, vnlearned, yea the disciples of a condemned persone, whiche was crucified: But foorthe were brought bothe Peter and John, and for giltie persons, before them were they presented. What simple persone and vnlearned, would not be abashed at the syght of so greate an assemblie, and in authoritie so honourable: fyrst sat downe the stoute stately bishoppes and priestes, with them the heade men of theyr religyon: than next to them the rewlers of the temple, afterwarde the elders among the people, eche thyng there was doen with solemne authoritie. Euen than considered the apostles with themselues, the cruel and vnryghteous iudgementes that they had vsed towarde theyr maister Jesus.

And whan they had sette them before them they asked, by what power or in what name haue ye done this:

And yet for all that, stode they in countenaunce cleare and vndismayed. Their Lorde vndoubtedly and theyr mayster Jesus, had tolde them before that all these thynges shoulde betyde them, and had armed their myndes stowtely to stande agaynst suche casuall aduersitie. Here agayne marke me wel an example of that iudgemente, that Jesus himselfe was condemned by. Upon the demaunde of a question, was Christ taken. And here lykewyse enquired they, as concernyng the creple that was healed: by what authoritie, or in whose name doe ye thys? Thys question myghte they haue asked in the temple, before they brought them to prison, thys thyng myght they haue learned as the people dyd: for Peter declared the cause of this facte euidently. But lieter had they to pyke a quarell with theym. And as for the trueth, afterwarde passed they nothyng vpon: but sought occasion to worke them displeasure. A token this was, that theyr order of priesthood should within a shorte whyle haue an ende, seyng that they, both faultie and vicious, had nought els to defende their authoritie, but counselles of conspiracie, prysons, and soondrye kyndes of death.

Than

Than Peter full of the holy goste, sayed vnto theym: Ye rewlers of the people, and elders of Israell, yf we this day bee examined of the good dede that we haue doen to the sicke man, by what meanes he is made whole: Be it knowen vnto you al, and to al ỹ people of Israell, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God rayled agayne from death: euen by him, doeth this man here stande presente before you, whole. This is the stone whiche was cast alyde of you buylders, whiche is become the chiefe of the coinee. Neyther is there saluation in any other. For amonge men vnder heauen, there is geuen none other name, wherin we must be saued. The texte.

Nowe what doeth Peter in this case, he that thryse before with an othe denyed his mayster, at the threatninges of a litle poore wenche, being seruaunt: Doeth he tremble for feare? Is he, as one that lacketh his ryght wyttes, dismayed? Or cannot he speake? No none of al these. What than? he vndoubtedly was framed after an other sorte. For whyle Peter lyued after his own will and phantasie, he sticked not to make and promise of himselfe verye largely: shortely after renneth he awaye, and falsely forswereth himselfe, all promyses whiche he before had vnaduisedly made, cleane forgotten: but in thys place constantly, as one replenished with the holy ghost, reasoned he his cause, without any deliberation, fully to an ende; temperyng his tale with woondrefull wysedome, in suche sorte, that neyther his free talke was to any man reprochefull, neyther of his softe and gentle speache appered any feare to bee in hym or flattery, but his endeuour was with all his wel decked eloquence, this to persuade, that Jesus was the authour of mannes saluation.

Than Peters woordes that he spake to them, were these: ye that are princes, the Rulers of the people, and elders, geue eare vnto me: trewly suche marueil had I wherfore and why we were commaunded to prysen, seyng that we knowe of none haynouse cryme that we committed, and because prysones are not wont to imprysonmen, but for theyr wycked doynges. Nowe if ye haue no cryme, as I can heare, to bryng in against vs, neyther any mischeuous dede to laye to our charge, but that ye wyll examyne vs of a good turne whiche this man hath gotten beyng now whole and sounde, who was before weake, and shronke together, I wyll not sticke to declare to you the cause & manner thereof. For it belongeth to our office gently to make accompte or declaration of Christes layth, to all that be desyrouse to learne. Wherfore, be ye all well assured of this, not only ye that are the chiefe and head menne, but all ye also which be the commons of Israell, (for the doctryne that we teache pertayneth to al mennes saluacion, whether they be prynces, and of the nobilitie, or els of the commynaltie,) that this man, whome ye see stande by vs in hymmes both whole and sounde, who was wonte before, as it is not vnknowen to you, to be caryed of porters, nowe hath obtayned this benefite of health, neyther by magikes art, nor by mans power, neyther yet through our deseruynges, but by inuocation of ỹ Lord Jesus Christ of Nazareth, whom ye, but few dayes agoe, vpon sentence geuen of Ponce Pilate, nayled fast vpon the crosse. But God hath rayled hym from death, and freely geuen him rule ouer all, in like euerlastyng. Therefore the strength & vertue of his name, worketh now effectually the same thyng in healyng men and sauyng theym, that he hymself was wunte here on yearth, to worke. No doubt, this is it, that the Prophete Dauid heretofore spake in his psalme of a stone that man should reiecte, but God

shoulde see it highly exalted. This Jesus of Nazareth is the very same stone, whiche ye in buyldyng of your Synagogue, refused. From the whiche buyldyng ye threwe hym awaye, as an outcaste, but God hath made him the heade corner stone, to holde streight together, by his diuine strength and power, the whole churche, whiche is for to bee sette vp and buylded, both of Iewes and Gentiles. For this persons sake, our father of heauen proffereth all men saluacion, and there is no hope at all for any manne to be saued, but thorowe Jesus. I knowe well that Moyses, the patriarches, and prophetes, are in holye and auncient authoritie with you. But so was it thoughte good to the father of heauen, that his sonne alone should worke all mennes saluacion, whereof he would hym to be called Jesus. Any other name haue not we already vnder heauen, nor in tyme to come shall haue, whereby we must be saued. Than haue yee cause to meruayle that this creple was able so muche to obtaine, at thinuocatiō of this name, seyng that he hath worthely merited and deserued health euerlastyng, for all persones that calleth vpon hym.

The texte. When they sawe the boldenes of Peter and John, and vnderstoode that they were vnlearned and lay men, they maruayled, and they knewe them, that they had bene with Jesu: and beholdyng also the man (whiche was healed) standyng by them, they coulde not saye agaynste it: but commaunded them to goe aside out of the counsell, & counselled among themselues, saying: what shall we do to these men? For a manifest sygne is done by them, & is openly knowen to all them that dwell in Jerusalem, and we cannot deny it. But that it be noysed no farther abrode among the people, let vs threaten & charge them, that they speake hence forth to no man in this name.

When Peter had spoken these woordes, as many as were in that counsell, beholdyng both in Peter and John, free courage and stedfastnes of mynde, whiche appeered in their very countenaunce: and perceyuyng also, that they were of the comens, men vnlearned, wundered greatly wherupon they should beare themselues so bolde, howe they came by suche eloquence, and so perfyte vnderstandyng of the prophetes. In conclusion, they came into remembraunce of theym, howe they had kepte company with Jesus, whome they themselues knewe certaynly to be slayne of enuy. They were in a great perplexitie, by reason that they, beyng of the base sorte of men, and vnlearned, were so bolde spirited, & so free of tong and liberall, who neither for the deadly paynes whyche their mayster suffred, neither for the honour & authoritie of so famous assembly, were troubled any thyng at all in mynde. They beheelde the man himselfe present, well knowen with all the people, who beyng borne notably lame, than myght walke therefully. Sodaynly was this myracle wrought, not in any secrete place, but before the temple doore, not by magikes arte, but at the inuocacion of Jesus name, whom they supposed deade. The facte was so euident, that they could not well deny it. And occasion had they none to finde fault with them. For what is more worthy the fauorable report of many, than to make a wretched lame creature whole wythout rewarde. None answere therfore make they to ỹ apostles, for nought had they to answere: as for that whiche was alreadye done, they coulde not disprowe, and to allowe the same, they would not. Wherfore vpon commaundement geuen to the apostles, that they with the healed person also, shoulde departe out of their assembly, they fell in consultacion, and layed their heades togethes, saying: what shal we doe

wyth

with these men although but rude and rascall: for why? This notable miracle which was set forth by them, is better knowen withall that dwell in Jerusalem, then we shalbe haole to disalirme. If we deny the facte, we shall gaine vs nought els therby, but shame, and dishonestie: yf we condemne and punyshe them, we shall seme voyde of all mercye, and cleane wythout iustice, and the more shall we styrre vp the people agaynst vs. There is none other counsell for vs to take, but some more quiet waye muste we folowe, and prouide that this euill (howe soeuer it hath sprong) creape no further abrode, neyther bee published among the people. For all suche maner sores, or poyntes of infectiō, whan they are once sprong in a comminaltie, be wonte, yf a man vexe and anger them, to waxe stronger, and with a violent rage further to go abrode, than yf they were made lyght of.

It semeth therfore a good waye for vs, to holde of our handes from them, but let vs make them afrayed with sharpe and cruell threatnynges, that they make from hencefoorth no mention of Jesus name to no manne on lyue, whether he be Jewe, or of any other nacion. This theyr counsell, which was as folyshe as myght be spoken, pleased all the whole assembly, and euery man with one assent, agreed therto. For than had they perceiued that the apostles were valiaunt of courage, and would not alter or chaunge their myndes. They perceyued lykewyse, that this miracle was not vnknowen to all the people, they were not to learne that Jesus name was with them of no small efficacie, and for mans health a present remedy. Howe could they than for shame commaūd, or what hope had they to haue that name kepte vnder, specially seyng they myght thorowe the selfesame name, attayne vnto eternall saluacion? Suche verely are the counsels of prynces, of Bysshoppes, prieستes and of other the chiefe of the comminaltie, as ofte as they gather theyr assemblyes together, by policie of mannes witte. Sometyme there be amonges them, whiche canne playnely see what doeth well agree with good reason, but yet they perceyue in folowyng of the same, some losse should ensue of their renowme, decaye of ryches, or some other suche lyke incommoditie. Let vs threaten & charge them. &c.

¶ And they called them, and commaunded them, that in no wyse they should speake, ne teache in the name of Jesu. But Peter and John answered, and sayed vnto them: whether it be right in the sight of God to herken vnto you more then to god, iudge ye. For we cannot but speake, that whiche we haue seue and heard. So threatned they them, and let them goe, and found nothyng howe to punyshe them, because of the people. For all men praysed God because of that whiche was doen: For the man was aboue fowertie yeare olde, on whom this miracle of healyng, was shewed. The texte.

Whan eche of them had well allowed this decree, they called in the apostles, it was declared to them in name of the whole counsell, that they shoulde teache no man on lyue, Jesus doctrine: ne make in any wyse mencion of hys name, eyther by writyng bulwares to them, ne yet in hearyng of any multitude, neyther openly, ne priuely at home, or els abrode. O the folyshe wysdome of the worlde, they could not kepe him in his graue whan he was deade, & nowe goe they about to bury or suppresse the name, whiche is wonte alwayes after death, to be better knowen. Peter and John, after the counsels decree was rehearsed them with solempne authoritie, made this aunswere thereunto very constauntly, but without any woorde spoken to mans rebuke: Iudge ye your

selues that knowe the lawe, whether it be well before God that we shoulde be more obedient to you, than to Gods commaundemente. God hath heretofore sayed by the mouth of his Prophetes, that it should euen thus come to passe, Christe the sonne of God thus commaunded vs, and so lykewyse that heauenly spirite, whom he promysed vs to sende downe from his father, infourmeth vs secretly, and putteth into our myndes, that we should for all mennes saluacion, publyshe the name of our lorde Jesus Christe, bearyng wytnesse also to that that we haue sene and heard. If ye mynde to be of an vpright iudgement, ye also will submit your selues to the wyll of God. If not, whatsoeuer ye decree of vs, truly we may not otherwise do, than speake that we sawe with our iyes, what we heard with our eares, and that God, who ought to bee aboue all men obeyed, would haue preached abrode to all men. When the counsell had hearde of them this aunswere, so wysely made, and franckly, they wente nought els about, but to make them sore afrayed wyth threatnynges. Alas, a counsell without all hope of recouery, they haue no argument to perswade: no reasons or causes, why they shoulde rebuke: neyther testimonies they haue of scripture, wherwithall to teache. Their whole authoritie is but threatninges. O the wicked conscience alwayes fearful. Their desyre was to punishe the innocentes, a malicious will was ready in them, but they beyng as they were, prynces, yet were afraied of theyr symple poore subiectes, mē in publike office, in dreade of prpuate persones, many in numbre, in feare of fewe, yea men defensed, of them that were vnarmed, men of learnyng, of men vnlearned: as for thapostles had neither any retinewe nor garde for their defence, nor bandes of noble estate assured to them. But lordes they were of that, that no yearthly power was hable to geue, as to make the lame at the name of Jesus Christe, to aryse and walke. To do man good, thapostles were in power myghtie, but as touchyng hurte they were voyde of all strength. And so were the apostles for that tyme dimissed of that counsell, beyng charged with their sore threatenynges. Yet had not the chiefe counsellers cast of theyr cākred malice, but differred it in mynde to get afterward some other occasion. For they could fynde no waye to punishe them, and that because of the people, whome they feared, hauing no regarde in themselfe at all to god. For all men highly praised them, as touchyng that miracle whiche was done, in healyng the lame cripple. And eche manne noted it the more, bycause the persone in whome this miracle was wrought, was aboue fowertie yeres of age. So was he borne, and thus many yeres set foorth this begger to the open sight of the worlde, his infirmitie, so that no man coulde accuse or finde fault with their doinges, as though his impediment had be counterfeite, or els some lyght or small deformitie not worthy consideracion.

So threatened they the and let the go. &c.

Alone as they were let go, they came to theyr fellowes, and shewed all that the hie priestes and elders had sayed. And whan they heard that, they lift vp their voices to god with one accorde, and sayed: Lorde, thou art God, whiche hast made heauen and earth, the sea and al that in them is, which in the holy ghost, by the mouth of thy seruaunt David our father, hast sayed: why dyd the heathē rage, & the people imagine vaine thinges? The kinges of the earth rode vp, and the rulers came together against the Lorde and against his anointed.

The texte.

Than Peter and John beyng dispatched of the counsell, retourned to their company

company, beyng than in theyr high parlour altogether carefull in mynde what ende should come of that consultacion whiche was in hande, and rehearsed to them in ordre all the whole matter, what the princes had layed to theyr charge, and of the aunswer that they had made thereunto. The inward true loue that eche one bare to other, replenysshed theyr heartes vpon these tydynges tolde them, with excedyng Ioye. The disciples were glad that the chiefe and pieres of all thapostles were dimysshed. Thapostles on the other parte reioysed in the bountcousnes of their lorde, by whome his disciples attained vnto suche ioye.

And whan they heard that, they lift vp their voyces to God with one accord.

God after this maner and sorte tempereth all thynges in his seruauntes, so that with sorowe he mingleth ioy, to the ende that they may be hable patiently to suffer, and endure aduersitie, and that they on thother syde may for glad some thynges, rendre hertie thankes, and in heauinesse pray vnto the Lorde. After the whole company had than heard the apostles tale, they spake aloude with one assente vnto the Lorde, of whose goodnes the ghospell had begon to haue right good successe, & sayed: Lord God omnipotent, that madest thorowe thy woorde, heauen, earth, the sea, & whatsoeuer is in them contayned, whose moste blessed wyll no power of man is able to withstande: whose eternall decrees, no mans conspiracie is hable to empayre, for all that nowe we see here brought to passe, thy blessed spirite hath spoken of before, by the mouth of thy faythfull seruaunt Dauid our Patryarche, saying: Why do the heathen rage and the people imagine vayne thynges? The kynges of the earth stande vp, and the prynces hath gathered themselues together agaynst the Lorde, and agaynste his Christe: All we recognise trueth in this prophecie. For what he sawe to come, beyng than enspired with thy holy spirite: that see we both doen in very dede, and the doyng of thesame.

The texte.

For of a trueth agaynste thy holy chylde Iesus, whom thou hast enoynted, bothe Herode, and also Poncius Pilate, with the Gentiles, and the people of Israel, gathered themselues together, for to do whatsoeuer thy hande and thy counsell determined before to be done. And nowe lorde, behold their threatenynges, and graunt vnto thy seruauntes, that with all confidence, they may speake thy woorde, So that thou stretche fourth thy hand, that healyng, and signes, and wonders, be doen by the name of thy holy child Iesus. And assone as they had made theyr praier, the place moued where they were assembled together, and they were all fylled with the holy ghost, and they spake the woorde of god boldely.

For in this citie whiche professeth holines, both Herode, and Ponce Pilate yearthly prynces, with the heathē, and people of Israell, gathered themselues together, agaynst the maister and capitayne of all holynesse, thy holy chylde Iesus, whom thou haste enoynted with an heauenly oynctment, forecastyng with theyr wicked counsell, to bryng those thynges to passe, whiche thou of thy power inuincible, and eternall decree, haddest determined to bee doen for the saluacion of man. But whosoeuer conspireth againste thy sonne Iesus, sent downe from the, he conspireth agaynst the. And beholde a great assembly of the chiefe rulers, are cum ektsones together, to conspire agaynst the holy and blessed name of thy sonne Iesus. But lyke as thou dyddest reyse Iesus from death beyng slayne of them, and aduaunced hym to heauens, as partener of thy kingdome, dysapoyntyng them of theyr purposes, euen so see nowe vnto theyr threatening, that they in no wyse preuayle, but strength & courage thy seruauntes, that they may with moste stedfaste boldnes, vttre the ghospell, whiche is not mannes woorde, but thy woorde, that is to saye, brought downe

from thee to earth, by thy sonne for all our sakes: and lyke as thy miracle in makyng whole the lame creple, allured many to professe the name of Jesus, and feared the prynces, whiche were all bent in conspiracie agaynst his glory, euen so vouchesafe to ayde them nowe in tyme to come, wyth thy almyghtye power, that by meanes of healyng, & worckyng of wondrefull miracles thorow the holy name of thy sonne Jesus, the glorye of thy ghospell maye the clearer shyne and further abrode, while they that rebell agaynst the and thy sonne, doe rage all in vayne.

And assone as they had made theyr prayer the place moued where they were.

Whan they had thus made theyr prayer with one accorde, the place where they together stode, trembled. Which thing betokeneth that their prayer was graciously heard with the lorde, and their desire ratified. For there is nothing so effectuall, as is the prayer of the churche in one whole consent.

Verely it ought to be of no small strength and power, that was hable to shake the earthe whiche is not of it selfe mouable. This was no doyde token, for the lyuely strength of the holy ghost was forthwith in thē all renewed and augmented, in somuch that they would not for all suche threatnynges as the prynces made, concele and hyde the ghospell, but preached the name of theyr maister Jesus more stedfastely, and more frankely, yea more of theym also in numbre than before. For suche is the nature of the ghospell as touching his encrease, that lyke as Saffron and other thynges many moe coue forthe, although they be yll handeled, more plenteously: euen so aryseth vp the ghospell agaynst the assaultes of the worlde, and the sooner by wrastelyng therwith, ouercommeth thesame. The faithfull that professed the name of Jesus, amounted than within fewe dayes to a woondrefull great numbre.

And they were fylled with the holy ghoste, & they spake the worde of God boldly.

The texte.

And the multitude of them that beleued, were of one herte, and of one soule. Neyther sayed any of them, that ought of the thinges whiche he possessed, was his owne, but they had all thynges common. And with great power gaue the apostles witnes of the resurrection of the lorde Jesu. And great grace was with them all. Neyther was there any among them that lacked. For as many as were possessours of landes or houses, sold them, and brought the pryce of the thynges that were solde, and layed it downe at the apostles feete: And distribucion was made vnto euery man accordyng as he had nede. And Joses, whiche was also called of the apostles, Barnabas, that is to saye the sonne of consolacion, being a Leuite, and of the countrey of Cypres, where as he had lande, solde it, and laied the pryce downe at the apostles feete.

And yet that thou mayest vnderstande howe this theyr consent of myndes came not of mannes policie, among so many together in one companye, there was no ambicion at all, no enuy, no brawlyng, no stryuyng, but in suche conformitie of mynde and peaceable quietnes of herte were they all, as a manne would haue thought them all, to be of one harte and one minde. For than was eche man at a poynte with himselfe no longer to folow his owne mynde, which is in all sortes of men so diuerse, that vnneath a man maye finde two brothers germane, that can agree betwixt themselues. But as for this company, Jesus was the ruler of them all by his owne blessed spirite. From thence proceded that so great a consent of so many persons together, one vnlike an other, either in kinred, age, or worldely substaunce, insomuche that not onely those thynges were commen amongest them, whiche eche man is wonte to departe one to other, withoute losse to the geuer, of the whiche maner thynges, bee learnyng, counsell, admonicion, consolacion and exhortacion, but temporall possessions also, whiche are cōmunicate to other, not without damnage or losse to the possessour, and therfore scarcely may a man fynde any, that can be content to be in

thys

this poynte liberall. But suche thinges amongest them all were so common, that no man would somuche as once chalenge any thyng of all that he possessed, for his owne. Wherfore he that gaue any of his owne goodes, looked for no thankes at their handes that receyued thesame, because he thought all that was geuen, to be hys owne proper good, that had nede of it, and hymselfe a robber and no iust person, yf he should withholde any thyng, that his brothers necessitie requyred. But the apostles, which were as chefe pieres of thys newe citie, beeyng disputueyed of worldely goodes, but riche in gyftes of the holy ghost, augmented theyr company euery day more than other, bearyng wytnes of our Lord Jesus Christes resurrection, w wonderfull great stedfastnesse of mynde, and myghty power in worckyng of miracles. For his resurrection was principally to be perswaded by witnes of miracles. For many one at his death had been present, and not a fewe had been prouy to his burtall. And so lyued thys newe communaltie vnder ryght valyaunte Capitaynes, hauyng aboundaunce of all thinges, for what they lacked in goodes, was supplied and borne out, with mutuall loue and concorde. For although many one were poore, yet was there none amongest them that lacked. For as many as were possessioners, eyther of landes, or houses, made sale of them, and brought ꝑ price therof, and laied it at the Apostles feete, that they whom reuerently as fathers they regarded, myght distribute the same goodes in common, at theyr owne pleasure. Fynally there was no lesse vprightnes amongest them, that dealed the price of mennes possessions, then was with those whiche brought it. Truely and vpright dealyng is seldome founde among stewardes of housholde, and layers out of money. But here was that distribucion made among them, according to euery mannes necessitie, without any choyse had of persons.

And distribucion was made vnto euery man according as he had nede.

There was in this company, one Joseph, whome the apostles by surname called Barnabas, whiche worde in the Syrians toung betokeneth sonne of comforte, by bloud and auncestry, a Leuyte, borne in Cipres. This Joseph bycause he dyd excell among othet in great giftes, and qualities of the mynde, by reason wherof he was called Barnabas, for the ioyfull comforte that the multitude had of his accesse, was an example for many to folowe that liberalitie, whiche was semely for the ghospel. For wheras he had lande in Cypres, he solde it, and brought the price therof, and layed it at the Apostles feete, as though it had been a vyle thyng and woorthy to be despised. But yet were the Apostles of suche holynes, that they would take nothyng therof for them selues, aboue other.

The.v. Chapter.

¶ A certayne man named Ananias, with Saphira his wyfe, solde a possession, and kepte awaye parte of the price (his wyfe also being of counsell) and brought a certayne part, and layed it downe at the apostles feete. But Peter said: Ananias, howe is it, that Sathan hath fylled thyne herte, that thou shouldest lye vnto the holy ghost, and kepe awaie part of the price of the landes? Certayned it not vnto the onlye? after it was solde, was it not in thyne owne power? why hast thou conceiued this thing in thine herte: thou hast lyed, not vnto me, but vnto God. Whan Ananias heard these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that hearde these thynges. And the young men arose vp, and put him aparte, and carryed him out, and buryed hym.

The texte.

¶¶¶.v. But

But lyke as Barnabas playne trueth without colourable deceite, moued many to folowe his lyberalitie, so was here an exãple to put al people in feare, that in matters of spiritual charge, one should not decepue an other. For the holy ghost loueth playnes of hearte, and hateth al deceite & dissimulacion. In like maner Judas among the twelue Apostles, was an example, that no man shoulde put affiaunce in hymselfe, but that eche manne should with all carefull diligence, continewe in doyng his dutie.

A certayne man named Ananias. &c

There was of this compãnie, a certayne man called Ananias, one farre vnlyke vnto his owne name, because he throughly not consented to the gracious fauour of God. This Ananias had a wyfe called Saphira, not vnlyke vnto the housbande. When that Ananias, more ambicious of honour, thẽ destrous of perfite holynesse, sawe dyuerse persons highly commended of all menne, for their free & sincere lyberalitie, he solde his lande: & laied vp parte of the money, his wyfe being pryuy thereunto and allowing the same, that of the two partes, wherein his money was deuided, the one shoulde purchase him prayse of the people, with an estimacion also or fame of holynesse, the other woulde he kepe for himselfe, yf any nede should happen, distrusting doubtlesse the holy ghoste, and more caring or prouiding for himselfe, then for the whole company of his brethren, rekenyng thus with himselfe: yf other dye for hunger, I am sufficiently prouided for. Suche forecasting was not besemyng a man that should put his whole affiance in Christe, who promysed that they shoulde wante nothyng, that seketh for the kyngdome of god, and the righteousnes therof: neyther was this imagination mete for hym whiche shoulde bee of one will with other, and of one mynde. When he had brought to the apostles feete, parte of the money, that his liuelode was solde for, Peter vnderstandyng by inspiracion of the holy ghoste, whiche was in him aboundauntly, the mannes vngodly dissimulacion, saied: Ananias, where as thou hast once dedicate thy selfe to the holy ghost, and seen his power by so many tokens euidently declared, why hast thou suffered the deuill nowe eftesones to put this in thy mynde, to take by stelth awaye, parte of that money, whiche thou receyuedst for thy liuelode, as though thou couldest face downe the holy ghost with a lye, who can in nowyse be decepued, and to bryng into this companie suche a presidente, moste daungerouse? If we had constrayned thee to sell thy liuelode against thy will, some cause peraduenture it might haue been for to dissemble, nowe sence thou diddest this of thyne owne free wyll, whiche thou haste done, to what purpose auayled it to deface that thyng with hypocrysie, whiche should haue bene to other an example of liberalitie? Mightest not thou haue kept thy lande in thyne owne hand, yf thou wouldest? and moreouer, after thou haddest solde it, couldest not thou haue reserued the money wholy vnto thy selfe? They for theyr trueth & playne dealyng, are well commended, whiche of theyr owne free will, bringeth forth all that they haue. For we enforce no man thus to doe, yf he be not willyng to the same. Upon what occasion than hast thou stablyshed in thy minde, thus to dissẽble in this matter? It is not man that thou hast made this lye vnto, but almightie god. Yf thou thinkest that god may be decepued, thyne opinion of him, is falle and vngodly. But yf thou beleue that he is pryuie to

Ananias, howe is it that Satha hath fylled thyne herte that thou shouldest lie vnto ꝑ holy ghost. &c.

all thynges, eyther thou despisest his righteousnesse, or els thou thynkest that he fauoureth falsehood. Ananias than perceyuing that thapostles knewe hys falsehood, sodaynly fell downe, as one that had be stricken to the herte with a sharpe rebuke, and yelded vp the ghoste. One for an example suffered death, that many myght be therby preserued. For after that this facte was bruted abrode, it made many sore afrayed, that none durste enterpryse any suche lyke offence against the holy ghost: Young men remoued thence the dead corse, and whan they had carryed it forth, buryed it.

Whan Ananias heard these woordes, he fell downe, and gaue vp the ghoste. &c.

He deserued not to be buryed, yet ought he thence to be remoued, lest his dead body should infecte that pure and holy companie. Here peraduenture some wyll meruayle at Peters sharpnes towardes Ananias, that but late before so tentily entreated them, that had crucified Christe, to receyue pardon for their offences, ascribyng all that was doen to ignoraunce, and proferyng the penytent person, health of soule euerlastyng. But here rebuked he this person so sharpely for withholdyng a small portion of money, contrarye to his lyberall promyse, that there was no hope at all for him to come by pardone. For why? Iesus the Lorde, that had geuen commaundement for all men to be called by meane of baptisme, to their saluacion, pardonyng theyr offences, woulde teache by the example of violent death in a fewe persons, howe muche the offence is more greuous to fall in synne after baptysme, and lyght receyued of the ghospell, not nowe of any vnaduisednes or ignoraũce, but of a wilful dissimulacion. And Peter knewe that the moste pestilent plague that the plaine simplicitie of the ghospell could haue, should spryng of dissimulacio & auarice, and therfore euen at the begynnyng of the churche, a notable example was openly set forth, to admonishe all people, ỹ none should escape, whosoeuer folowed the steppes of Ananias, the vengeaũce of god, although that his offence were not in this world forthwith punished. As for the losse of the money, was not here rekened vpon, but his mystrust in God, and mocking of his holy spirite. Peter hymselfe punished not the person, but for his soules health sharply he rebuked him. But because he neyther brast out into weppyng, nor expressed any woorde at all of repentaunce, God toke vengeaunce on hym.

And thus of goddes wonderfull mercy towardes manne, one was stricken, that many might be saued. An example of iustice was set forth towardes hym that dyed, and mercy beside was largely powred out on many one that toke heede, at his example, to eschewe synne.

The texte.

And it fortuned (as it were aboute the space of thre houres after) that his wife came in, ignorant of that which was doen. And Peter sayd vnto her: Tell me, solde ye not the lande for so muche? And she sayed: yea, for so muche. Than Peter sayed vnto her: Why haue ye agreed together to tempte the spirite of the Lorde? Behold, the fete of thē which haue buried thy housband, are at the doore, and shall carry thee out. Than fell she downe strayght way at his feete, and yelded vp the ghost. And the young men came in, and found her dead, and caryed her out, and buried her by her housbande. And great feare came on all the congregacion, and on as many as heard it.

And as it were about the space of thre howres after, beholde the wyfe of Ananias, not knowing what had chaunced to her housband, (as folkes knowe later almoste then other, what euill is done at home in theyr owne house,) came in, beyng prouy to that her housbandes craftie decepte, and in wyll ready also for her parte, to gette bayne prayse: vnto whose vngodly imaginacions Peter aunswered, saying: tell me woman, solde ye the lande for so muche, and for

no more

no more then this: She muche lyke to her husbande, aunswered without any shame, yea veraply for somuche haue we solde it. Than Peter sayed vnto her: why hast thou with thy husbande togethet agreed to tempte wyth a lye, not vs, but the spirite of the lorde, whom ye see worlyng in vs: But forasmuche as it liked thee to be felowe wyth thy husbande in this wicked dissimulacion, thou shalt be lyke wyse partener with him in punishment.

Than Peter sayed vnto her: why haue ye agreed together to tempte the spirite of the lorde &c.

Beholde they stande at the doore, whiche buried thy husbande, and the selfe same persons shall carry the out. She than immediatly as these woordes were spoken, fell downe and yelded vp the ghoste: In went the young menne vpon thesame, and founde the woman deade. Than they carryed her forthe, and buried her by her husbande. A sharpe example this was, but yet profitable for manne, and not ofter put in vre, than once of thapostles. And yet did not Peter, the tentileste creature that than was lyuyng, inflycte thys punishement, but as he that was inspired with the holy ghost, expressed it in woordes. For Peter than knewe by secrete inspiracion of the holy ghost, what was already doen, and what was for to be doen. God to whom all thynges be knowen, wyll see the punished, that vnder coloured falsehood, doe mocke apostolyke persons, though that they be suche, as may be deceyued. For all men hath not all tymes that gyfte of the holy ghost, that Peter had at that tyme. Nowe marke howe happily of an euell occasion it succeded. Wonderfull great feare sprang through the whole Churche of the faythfull, by meanes of that deathe whiche these twoe persons ryght woorthyly suffered, yea, other also that than beleued not, were stricken with feare of this example.

The texte. ¶ By the handes of the apostles, were many sygnes and wonders shewed emong the people. And they were altogether with one accorde, in Salomons porche. And of the others durst no man ioyne himselfe to them: neuertheles the people magnified them. The number of them that beleued in the lorde both of men and wemen, grewe more & more: insomuche that they brought the sicke into the streates, and layed them on beddes and couches, that at y least way, the shadowe of Peter when he came by, might shadow some of them, and that they myght all be deliuered from theyr infirmities. There came also a multitude out of the cities round about, vnto Jerusalem, bringing sick folkes, and them whiche were vexed with vncleane spirites. And they were healed euery one.

Moreouer many and great myracles, were wrought emong the people by the apostles, whereby it myght playnly appere to all men, that this notable effecte came to passe by some diuine power, aboue al strength of man. And as many as sticked to the ghospell, abode all with one accorde together in the porche, called Salomons porche. For than were not they deliroufe to be hyd in corners, but the tyme requyred, that the candle beeyng set vpon the candlesticke, shoulde gyue lyght to all that entred into the houle. As for the others, which had not yet by baptysme booked themselues as souldiers, to fyght vnder the baner of Christes captayne, none durst company with them. For they perceyued this sorte of people to be dedicate to God, and holy, and therfore of a certayne reuerent feare, withdrewe themselues from theyr company, lyke as the temporall sorte of men are wonte to drawe backe frome halowed thynges, whiche be for euer dedicate to the temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue or giftes of god, whiche clerely shone in them. And notwithstandyng that the example of

And of the others durst no man ioyne himselfe to the.

Ananias

Ananias & Saphira had made many one sore afrayed, that none durst frame themselues after a counterfeyte fashion vnto their compannie, yet after thys the multitude of the faythfull encreased euery daye, in numbre more and more, both of men and women, insomuche that commonly they would bryng forthe the sicke folkes into the stretes, and suche as were not able to go on foote by reason of great sickenes, those set they out abrode vpon couches and beddes, that agaynst Peters comyng, his shadowe as he passed by myght at the leastwyse ouershadowe some of them. Verily in them was that promyse performed, whiche Jesus the Lorde had made, speakyng thus of hys disciples: and greater thynges than these be, shall they doe. Jesus healed some persones by touching the hemme of his garment: but no man healed he by touching of hys shadowe. The fame of theyr myracles, spred euery daye farther abrode, insomuche that a great multitude of people came out of the cities bordering nigh there aboute, vnto Hierusalem, bryngyng with them, those that were in sundry wise diseased, and troubled of vncleane spirites, whiche were made whole euerychone. In suche a wonderfull succesſe of thynges mete, it were for vs to obserue howe sobre and demure the Apostles were at all times, who claymed no renoume or glory for theyr doynges, but referred all prayse that was gyuen them to the name of theyr maister Jesus.

Nouertheles the people magnified them.

¶ Then the chiefe priest rose vp, and all they that were with him (whiche is the secte of Saducels) and were full of indignation and layed handes on the Apostles, & put them in the common prison. But the Aungell of the Lord by nyght, opened the prison doores, and brought them forth, and sayed: go, and stande and speake in the temple to the people, al the woordes of this lyfe. When they hearde that, they entred into the temple early in the mornyng and taught. But the chiefe priest came, and they that were with hym, and called a counsell together, and all the elders of the children of Israell, and sent menne to the prison to fet them.

The texte.

After that the name of Jesus Christe began in this maner to be knowen wonderfully well with all men, and the swete sauour of the gospel, to spreade it selfe euery daye farther abrode: Bishop Annas a prelate of falſe religion, could not abyde the encreasi of this trewe religion. Beſydes all other, namely they that were of the Saducels secte, toke his part, forbycause the Apostles beare witnesse principally of our maister Jesus Christes resurrection. Whiche thing caused the Pharisels, that defended the resurrection agaynst the Saducels, to be more quiet towardes the Apostles. It had afore bene decreed, that this busynesse, shoulde be layed on slepe, by dissemblyng therat for a time. But malicious enuy gotte the vppet hande of this theyr decree or counsayle, and furyousnesse in them, shooke of all feare. For the head priest, whose mynde Sathan troubled with enuy, beyng afflicted with the Saducels, set hande on the apostels, & had them to warde, sayeng them in no priuate prison, as though they shoulde bee crampned vpon suspicion, but in a common prison, as though they had be taken in some manifest acte of mischiefe. A prison was chosen oute verey strong, leste they myght by some meane escape, or els be taken awaye through some commotion of the people. But the holy woorde of the gospell, can neyther be bounden, ne kepte in prison by mannes wytte and policie. For Jesus, who is the defendour of his owne elected, sente his Aungell, that opened by nyght the prison doores, and brought them forth and sayed: be ye nothyng vnquieted in mynde wyth these malicious priestes, but rather holde on the bolder, as ye haue begonne. Go your waye, and in the temple

And they layed handes on the Apostles, & put them in the common prison.

temple steppe vp and preache to the people, what soeuer he gaue you in commaundement to preache to all nations of the world. The time was once, whan he would not suffre you to publishe him for Christe. But nowe is cummen the tyme, that he spake of to you, saying: there is nothynge hyd that shall not bee openly shewed, and what is whispered in your eare, that preache ye vpon the house toppes. The apostles beyng encouraged at this the angels exhortacion, came into the temple early in the morrynge, and according to their accustomed maner, taught the people, whiche were many there in numbre. The high bishop beyng ignorannt what was doen by nyght of the angell, ioyned himselfe in confederacie with the Saducees, and certayne other supporters of that wilfull mynde that he was of, and came into the counsell house. Thither was called all the whole counsell of priestes, officers and temple rulers, with all the whole ordre of elders among the people of Israell. For than were they all the more incensed agaynst them for their disobedience, and had determined to ordeyne some crueller punishemente for theym. But here consider in the meane whyle, good reader, the malicious impudencie of the priestes, that where as they had no iuste matter to lay to the Apostles charge, yet brought they aboute in their great assembly, what euer they listed: because their sentence, whyche was cursed and vngodly, shoulde appeare in that, that it was decreed by consent of the whole counsell, good and righteous. After that the head men were sette downe ech one in his place after a stately maner, the sergeauntes were sent, to bryng forth thattached persons before them, into their sessions.

The texte. When the ministers came, and founde them not in prison, they returned and tolde, saying: the prison truely we founde shut with all diligence, and the keepers standing without before the doores. But when we had opened, we founde no man within. When the chefe priest and rulers of the temple, and the hie priestes heard of this, they doubted of them, whereunto this would grawe.

The sergeauntes came vnto the prison, they founde the keepers watchyng at the prison doore. The doore was set open. But whan they were come in, none of the apostles coulde they fynde, nor any print or token, what way they had escaped. Than went the ministers backe agayne vnto the counsell, and tolde them what they had sene. We founde, sayde they, the prison on euery side surely shutte, and the keepers standyng fast by the doore. But whan the doore was open and we let in, no man founde we there. All they were muche troubled in their mindes at these tydynges, and specially the temple rewlers and the head priestes, and as menne beyng at their wittes ende, dowted lore what ende should ensue of this business.

The texte. Than came one and shewed them: Beholde, the men that ye put in prison, stande in the temple and teache the people. Then went the ruler of the temple, with ministers, and brought them without violence. For they feared the people, lest they should haue ben stoned. And when they had them brought them, they set them before the counsell. And the chiefe priestes asked the, saying: did not we streightely commaund you, that ye should not teache in this name? And beholde, ye haue fylled Ierusalem with youre doctryne, and entende to bryng this mannes bloud vpon vs.

The meane time that they were in suche doubt, whiles they were trembling for feare in their consultacion, in came one & troubled more their mindes with heau-

heauy tydynges, saying: beholde, the men that ye emprysoned yesterday, nowe stand in the temple, teachyng no smalle noumber of people. Than the temple-rewlers, bycause it perteyned peculiarlye to theyr office to see that nothynge shoulde be other wise doen in the temple then ought to be, toke theyr waye, according to the prestes commaundement, vnto the temple, with a company of seruyng men, for theyr garde agaynste all assaultes or violence of the people: They founde them lyke as it was reported, standyng in the temple, and preachyng Jesus to a great sorte of people. Albeit they laide no handes on them, lyke as they had doen before. For they sawe there present a great numbre of people, & were afrayed of themselues lest they, yf any commocion should haue rysen among the people, should be stoned. But neyther was that companye of suche a sorte, that would make busines, neither thapostles those persons, that despyzed ayde of any temporall powre. They were in themselues very stedfaste and sobre in theyr doinges, without any fearsenes at all. They beheld thofficers which led them the day before to pryson. And yet for al that, they neyther feared themselues, neyther fled away, nor brake once of their preaching of the ghospel, vntyll the officer of the temple entreated them gently, to goe vnto the counsell. The Apostles obeyed, lest they shoulde in any wise seme to despise the publike authoritie. For theyr maister had not taught them that they shoulde whan they were called, refuse to goe, but ỹ they should boldly speake, nothyng at all afrayed. In came these two kyshers to the counsell house, presented they were before a company of hygh and great officers, with no small trayne folowing them. Than began Annas, the high prieste with highe authoritie, and no lesse statelines of mynde, hys oracion in this maner: did not we streightly commaund you at our last assembly by authority of ỹ hygh powers that ye should nomore teache the people, nor make mencion priuely nor appartly to any mã, straungier or Jewe, of this name Jesus, whiche we wyll shalbe abolyshed:

And they brought the without violence.

For they feared the people, &c.

Beholde, ye haue fylled Hierusalem with youre doctrine.

And nowe wyll ye see howe contemptuously agaynst the authoritie of the whole counsell, ye haue not alonely kepte no sylence herein at all, but the more behemently haue ye also preached, insomuche that ye haue fylled all Hierusalem wyth your doctryne, and the rumoures of youre doynges are the meane whyle publyshed abrode, yea to the cities that border about vs. Well, ye goe about maliciously to bryng vs in hatred for the death of this man. For openly ye do preache that we slewe him, which thing cannot we deny. Ye publyshe also that the selfesame persone was good and holy & well with God approued, and in his name ye worke miracles, whiche is as it were to dishonour, & condemne vs before the multitude, of crueltie, that haue procured suche a mans death. This was the hyghe Bysshoppes oracion, whyche contayned no honest matters to defende it selfe, only it made some afrayed with woordes of hyghe authoritie, that the trueth in dede, whiche ought to be for mans healthe publisshed to all men, should be kepte in silence for the wicked mennes glory.

The texte.

Peter and the other apostles aunswered, and sayed: we ought more to obey God then men. The God of our fathers rayled vp Jesus, whome ye slewe, and hanged on tree, him hath God lyfte vp with his right hand, to be a ruler and sauioure, for to geue repentaunce to Israell, and forgeuenes of synnes. And we are recordes of these thynges whiche we saye, and so is also the holy ghost, whom God hath geuen to them that obey hym. Whan they hearde this, they claue a sunder, and sought meanes to slay them.

Nowe let vs on the other parte heare a fisher, the very Archebysshop of Chrystes

Chriſtes goſpell, howe boldly, and ſoberly alſo maketh he an aunſwere for all the apoſtles: High and bountifull Buſhop, he ſayeth, and ye that are rewlers of great authoritie, with other alſo the elders very wurſhipfull men, that ſit here in counſell together, we deſpyſe not youre authoritie, but we preferre the authoritie of God to mannes authoritie, and ſo prompted we to do in that aunſwere we made you, whan ye forbode vs to ſpeake any woorde at all of Jeſus name. And as I ſuppoſe there is not one in this aſſembly, that thinketh it mete that we ſhoulde for mannes prohibicion, take lyghte regarde to goddes commaundementes, and whyles we feare youre wrathe, renne into Goddes diſpleaſure. If your commaundementes ſtoode with the wyll of god, we woulde with all our hertes, ſatisfye both you and hym. Nowe ſence youre prohibicions doe vtterly ſquare wyth hys commaundementes, and that we cannot ſatisfye both the one and eke the other, we had liefer obey God, than manne. And it is not our deſyre to bryng any in hatred by preachyng of Jeſus name, but to procure ſaluation to euery manne. And more it were for you expedient, rather to ſubmitte your authoritie to the will of God, then to bryng vs hither, refuſyng vtterly to ſaye ought, or els to doe contrary to goddes wil.

The God of our fathers reiſed vp Jeſus whome ye ſlew, and haue hanged on tree.

The waye is open for eche manne, to come by remyſſion of his ſynnes, yf he amende his lyfe, and loupngly doe embrace the trueth of the ghoſpel. Euen thus ſhall ye fynde it, as we haue ſhewed you heretofore: the God of oure fathers, whome ye and we, and we with you doe wurſhyppe, hath reyſed vp from death his ſonne Jeſus, whome ye faſte naylyng hym on a croſſe, haue ſlayne. And verily ſo was it decreed by the diuine counſell, ſo it was heretofore ſpoken by the Prophetes, that one ſhoulde dye to ſaue the worlde. This ſelfe ſame perſone, euen lyke as he was but feble in bodye, manne hath put to death, but almyghtie God hath called him to lyfe agayne: and of hys infinite power, hath him exalted to ſuche renowne and glorye, as to bee a guide for all mewne, and the chiefeſt worker of mannes ſaluacion, but principally for the children of Iſraell, and that all maye redily come thorowe hym to remiſſion of ſynne, whiche bee contente to forſake theyr euell lyuyng, and to profeſſe his holy name. And to theſe thynges that we rehearſe to you, beare we recorde, that kepte in houſe wyth hym familiar companie, before he died, and after he was from death reuiued, oftentymes heard hym, ſawe hym, and handled hym, vntill he aſcended vp (all vs beholdyng hym) to heauen. But if ye eſteme our wytnes to be of ſmall importaunce, the holy ghoſte beareth wytnes of the ſame, whome he powreth vpon all that receyue his ghoſpell, as ye ſee it in vs a ready. You heare ſtraunge languages, you ſee woondrefull thynges wrought, excedyng common reaſon. There is nought here of our owne doynges, it is Jeſus holy ſpirite, that putteth forth his power and vertue abrode by his miniſters. This oracion of Peters, well beſemyng for an apoſtle to make, which ought eyther for dreade of puniſhment to feare them, or els for the hope of ſaluacion that was euen at hande to allure theym, chafed theyr myndes and made them the more incenſed againſt them, inſomuch, that theyr hertes would haue braſte for anger, laying theyr heades together howe they myght ſlea them. Than had the prieſtes for their parte, of a long tyme cuſtomably vſed murther: and to cutte lyke buchers, ſhepe & goates in the temple, wherby they had gotten themſelues nought els, but a ſlaught to kyl men alſo, the more eaſely. In all this their communication not a worde was heard

of diuyne

of diuyne scripture, nothing godly spoken for mans erudicion, no reason at all. Onely this commaund we, this is our wil & pleasure, eyther obey the same, or els shalte thou suffre death.

Then stode there vp one in the councell, a Pharisey, named Gamaliel, a doctoure of lawe (had in reputacion among al the people) and commaunded the apostles to goe aside a litle space, & sayed vnto them: ye men of Israell, take hede to your selues, what ye entende to do, as touching these menne. For before these dates rose vp one Theudas, boasting himselfe, to whome resorted a noumbre of men, aboute fower hundred, which was slayne: and they al whiche beleued hym, wer scattered abrode, & brought to nought. And after this man, was one Judas of Galile in the dayes of the tribute, and drewe awaye muche people after hym, and he also perished, and al (euen as many as harkened to him) were scattered abrode. And now I say vnto you refraine your selues from these men, and let them alone. For yf this counsell or this worke be of men, it wil cum to nought. But & yf it be of God, ye cannot destroye it lest ye be hapye founde to stryue against God. The texte.

In that councell sat one Gamaliell, a Pharisey, at whose fete Paule the apostle learned the lawe, a man in high estimacion with the whole people of Israel, both for his excellente knowleage in the lawe, & for his singuler wysdome. This Gamaliel, whan he sawe them so bent to vnthriftie councell, stood vp, and delyred that the apostles might for a while departe out of the councel. That doen this sayed he to them that were there sittyng: ye my brethren of Israel, procede not headlyng in your councell, neyther determine any thinge vnaduisedly, whiche afterwarde may turne remediles vnto your shame, but take good hede what ordinaunce ye make, or iudgemente ye geue of these persones. Take counsayle of thinges past, what shalbe expediente for you to determyne for the tyme to cum. I wyll reherse no auncient examples of old tyme. That as I shall reherse to you, was done sence al ye may well remembre. There was of late dayes one Theudas, an enchaũter, and a false deceauer, who by boastyng hymselfe to the people, and promysing of prodigiouse thinges, drue to his factiouse opinion a great number of men, nigh vnto the poinct of fower hundred. But hys bustie enterpryse, because it proceaded of a malicioust stomake had an vnthriftye ende. For both he hymselfe suffered paynes of death, and as many as had taken his parte, were sum slaine & sum taken prysoners. Whan all wer thus scattered abrode, the secte was brought to nought. For before those dayes rose vp one Theudas.

After hym was Judas of Galile, a countreyman to these persons, that ye now consulte vpon, the same tyme that the whole worlde was taxed by commaundement of Augustus Cesar. And this same Judas, for as muche as he taught thynges pleasaunt to the people, that they beyng dedycate to god, ought to pay no tribute to Emperours, whiche were worshyppers of false goddes, drew to his faccion a greate parte of the comens. And afterwarde both he ỹ capitaine of this faccion was slaine, & as many as toke his parte, were scattered abrode. Wherfore this is myne aduise, that more wisely shall ye do, yf ye forbeare these persones, and let them goe, seyng that no man hytherto is hurte by them. For yf this, that they haue enterprysed, or that that they goe about to bryng to passe, procede of mans witte, it shall of it selfe cum to nought. But yf god be the worker of this so woonderfull a matter, it were both an vngodly poynte in you, to mynde the destruccion of that thyng which

God is the principall doer of(for what were that els but to resiste god)and besydes that lacke of foresight,to goe aboute that that ye cannot bring to passe. For who shalbe able to withstand the wil of god?

The texte. And to hym agreed the other: and when they had called the apostles, they bet them: and commaunded that thei should not speake in the name of Jesus and so let thē go. And thei departed from the counsell, reioysing that they were counted worthie to suffre rebuke for his name. And dayly in the temple,and in euery house they ceased not to teache and preache Jesus Christ.

This his councell was so estemed with the whole assemblye, that the sentence of death,which they would haue pronounced on them,was differred vntill an other tyme. And as for this tyme,they agreed to Gamalyels councell, not that they would vtterly holde their handes of thapostles, but that after they wer al twelue called together,and beaten,they should be charged agayne vpon a strayte commaundemente,not to speake from that daye forwardes, so muche as one woorde of the name of Jesus.And so were they contented vpon this punishement to dimitte them, thinkyng that though they had made lyght at their thundryng woordes,and threatninges,yet would thei be better aduised what they did or said, beyng once punyshed for a warning:estemynge thapostles whiche wer,to loke vpon, abiect persons, and of the base cōminaltie,to be like in condicion to the rude and barbarouse people that are amended with strokes.But the liuely spirite in a preacher of the woorde of god,is wont after suche iniurious afflictions,to gather his strength together.Thapostles, because they wer well assured that the woordes ỹ Jesus spake wer trewe, that they should be called before iudges,and that they shoulde be scourged in their Synagoges,and congregacions,for no euil dede,but for profession his holsum name,departed from the councell, lusty in courage, and ioyous, takyng their reprocheful beatinges,whiche to other wer thought intollerable,to their prayse and glory,for as muche that god would recognyse them his apostles woorthy such honour, that they might for his owne sonnes sake, spitefully be entreated.They had in remembrauuce what Jesus had saied to them before: reioyce ye & be glad,for great is your reward in heauen.So litle this punishment and menacing auayled the princes,to holde them abacke frō preachyng Jesus name,that thapostles toke therof the more courage to preache continuallye what thei had heard of their maister Jesus,both openly in the temple, and in euery mannes house priuily, and to bryng to eche man gladsum tydynges,that this was very Messias,by whome all shoulde be saued.

And they departed from ỹ councell reioysyng that they were counted worthy to suffer rebuke for his name.

The.vi. Chapiter.

The texte. In those dates(whan the numbre of the disciples grewe)there arose a grudge among ỹ Grekes against the Hebrues,because their widowes wer dispised in the daily ministracion. Than the twelue called the multitude of the disciples together, and saied:it is not meete that we should leue the woorde of God, and serue tables. Wherfore brethren,loke ye out among you seuen men of honest reporte,and full of the holy goost,and wisdome,to whom we may commit this busines.But we wil geue our selues continually to prayer, and to the ministracion of the woord. And the saying pleased the whole multitude. And they chose Steuē a man ful of fayth,and of the holy ghost,& Philip,and Prochorus,and Nichanor,and Timon, and Permenas,& Nicholas a conuerte of Antiochs. These seuen thei set before the apostles, and whan they had prayed,they layed their handes on them.

AT the same time, whan the disciples (for so were they than named, who afterwarde were called Christians) encreased daylye moe in numbre, the Grekes that were amongest them, whiche were none other than Jewes, although not borne in Jewrye, by profession yet Jewes, and borne amonge the Gentyles, began to murmure and grudge againste the Hebrewes. The cause of this theyr grudgeyng, sprange of an affection or loue towardes their cuntrey folkes. For whereas the apostles carried about with them certayne women, whiche did them seruice, the Grekes were agreued that their widowes were not had in suche estimacion as that they myghte serue thapostles, and disciples, by dayly handreachinge. For suche ministery or seruice was estemed with them, to be a thinge of muche preferment. And this was the first ambicion in christes churche. And yet though the discorde amongest them was but litle or small, forebecause thou shouldest vnderstande how sore a good shepherde ought to be displeased therwith, the twelue apostles in continente, whan they had called together a great company of the disciples, to thintent it should be of the more authoritie that was determined with al their consētes, said in this maner to thē: we see grudgeing, what soeuer the matter meaneth, spronge amongest vs, as touching the seruice we haue at womans hande. Some order therfore must be taken, that we, who are appoynted to an higher office, be not in this wise often interrupted, with such light matters of charge. The lorde hath inioyned vs by an especial cōmaundement, to teache the gospel. It is not therfore a thing well to be allowed, that we should lay asyde the office of preaching the gospel, that we be charged with al, and serue at tables. For like as in the bodie are sundry membres, and euery membre doth his office and duetie: euen so in suche a great multitude, trouble and cōfusion cannot be auoided, except diuers offices be distributed amongest diuers persons, after suche a sorte, that all together be referred to the profite of the whole bodye. For neyther seeth the ye for it selfe alone, but for all the membres. Neyther the handes labour onely for them selues, but for ỹ whole bodye. Wherfore brethren, loke out of youre noumbre, seuen men that are of honest reporte, replenished with giftes of the holy ghoste, and endowed with synguler wisdome, to whom we maye committe, haupng your good wyll withall, this necessarie busines, wherin we haue been hitherto occupyed, not without hindraunce to oure exercyse in the gospell. And whan we are set at more quietnesse by their diligence, than shall we apply our selues to those thynges that be long to vs for oure owne partes to do, as prayer and preaching of the gospell. They shall take charge with fedyng the bodyes, we wyll apply oure studyes to feede your soules. The whole cumpany wer wel pleased with this oracion. And so were seuen than chosen, with consent of all the congregation Steuen a man in good credite, and one that largely had receiued ỹ holy gost. Philip, Prochorus, Nichanor, Timon, Parmenas, and Nicholas of Antioch, a proselite by his profession. These seuen, whan they were chosen, wer set before thapostles, to thentent that what was done, thei should allowe the same by their authoritie. Thapostles whan they had made their prayers to god as they were accustomed, layed their handes vpon them. For according to this

It is not meete that we shoulde leaue the woorde of god & serue tables.

Wherefore brethren, loke ye out among you seuen of honest reporte &c.

And they chose Steuē a man ful of faith and of the holy ghost. &c.

appꝛoued custome, were holy ministers assigned at the beginnyng, vpon exaꝑ ample whiche was taken of oure maister Jesus, who was wonte to laye his hande vpon those that he blessed. But if any demaunde ỹ quetion, what nede suche rites to the appoyntyng of ministers that should take charge of the table: let him vnderstand that handling of monye, is in very dede a tempoꝛall exercise, moste cõmune among men, yet suche that would require sum speciall credit in him, ỹ shalbe charged therwithall, and an vpꝛight conscience. Witnesse herof was Judas, whome his vncleane herte, beyng coꝛrupted wyth auarice, styꝛed hym to betray his maister. And furthermoꝛe, because that these seuen persons pꝛescribed to other also, what was thoughte in suche busines necessarie foꝛ to be done, it was mete foꝛ them to be put in authoꝛitie, that all other should the rather obey them, as felowes with the apostles and their furtherers. Moꝛeouer the disciples feastes wer not such, as be among ỹ vulgare people, but as ofte as they toke any meate, they toke it very deuoutly. Euetye bꝛoken moꝛsell of bꝛeade, ꝛepꝛesented to them, the bodye of our loꝛde, euerye dꝛaught of wyne put them in remembꝛaunce of oure loꝛdes bloude. Fynally both the loꝛdes bodye it selfe, and his bloude was ministred to the people by the Deacons. And if they were any tyme at leysure, besydes theyꝛ tempoꝛall ministerie, than pꝛeached they also themselues, the gospell, as those persons that wer next of all to the apostles.

The texte. ¶ And the woꝛde of God encreased, and the noumbꝛe of the disciples multiplyed in Jerusalem greatly, and a great company of the pꝛiestes, wer obedyent to the faith.

By suche maner meanes it came to passe that the doctrine of Chꝛistes gospell, was sparsed euery daye further abꝛode, and the disciples multiplyed at Jerusalem with right good succesle in all their affayꝛes. Foꝛ a greate parte not onely of the comens receaued the gospell, but manye pꝛiestes also whiche had befoꝛe conspired againste Chꝛiste and his apostles, whan they had repented themselues of theyꝛ euil liuyng, and layed doune theyꝛ pꝛyde, submitted them vnto the swete yoke of the gospel.

The texte. But Steuen, ful of faith and power, did great wõders and miracles, emong the people. Than there arose certain of the Synagoges, whiche is called the Synagoge of the Libertines, and Sirenites, and of Alexandria, and of Cilicia, & Asia, disputing with Steuen. And they coulde not re siste the wysdome, and the spirit whiche spake.

But Steuens holines among all the deacons, glistened pꝛyncipally. Foꝛ so handeled he hymselfe in his office appoynted him, that he was moste in fauoure with the whole multitude of the faythfull, foꝛ his excellente sobernes in behauioure: and towardes them that were rebellyous to the ghospell, he exꝑesled so valiaunte a courage, that he was neuer by them ouercum, insomuche, that he wꝛought many and greate miracles amonge the people, in the name of Jesus, yea as one that endeuoured hymselfe to exꝑesse the vertuous steppes of thapostles. But foꝛasmuche as excellente vertue pꝛocureth it selfe enuie, lyke as dothe the sterne wynde dꝛawe to hym the white cloudes, certayne rose vp againste Steuen, of diuers felowshyppes, of the whiche one was called Libertines, another Cyꝛenites, sum of Alexandria, an other soꝛte of suche that came out of Cilicia, and Asia. Foꝛ to these countreyes whiche were ioynyng vnto Syria, aboue al other were the Jewes dispersed: all these soꝛtes, as though they had be of one conspiracie, arose together againste Steuen dysputyng with him, and yet coulde not all they, although manye in

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numbre, stand in reasoning against this one pong mans wisdome, & the liuely force of his courage, for because ꝑ holy ghost whō he was ful of, spake in him.

Than sent they men, whiche sayed: we haue heard him speake blasphemous woordes against Moises, & against God: and they moued the people, and the elders, & the Scribes, and came vpon him, and caught him, & brought him to the councel, & brought forth false witnesse, whiche sayed: This man ceaseth not to speake blasphemous woordes against this holy place and the law: for we heard him saie: this Jesus of Nazareth shal destroy this place, and shal chaunge the ordinaunces whiche Moyses gaue vs. And all they that sate in the councel loked stedfastly on him, & saw his face as it had ben ꝑ face of an angell. The texte.

Marke me here the maner and fashion of the wicked. When they had caste of al trueth, vnable to make they⁹ partie good in disputacion, thei fell to practise of forgeyng lyes, and beyng once put to the wurse by wisdome of the holye ghoste, they gaue themselues wholy to the practyse of diuilyshe deceytes. For they brought in certaine men with false witnes, that sated thei heard Steuen speake blasphemous woordes against Moyses, & against god. And there was none offence among the Jewes, that more deserued deathe, than did blasphemy, and more detested with the people. Consider here, good reader, lyke inuencions against the seruaunte, as wer before practised against the Maister. They brought in false accusers, bycause they would not be seen in they⁹ owne persons, to reuenge the inwarde grief of their mindes, whiche thei had conceiued for the blancke they wer put vnto beyng menne of themselues insufficient to cope with Steuen in disputacion. An hainouse crime sought they out, by their false ymaginacion against him, and cloked they⁹ cankred malice, with a pretensed loue to religion. Than wer the people with the elders also & Scribes, by meanes of these false tale tellers, whiche had been preuelye sent in, sore moued against Steuen, insomuche as all they vō one assent together toke hym violently awaye, and haled hym before the councell. Here came they furth before them, that wer ꝑ hyred recordes, for to playe out their partes and to saye: this man haue neuer done breaking out into blasphemouse woordes, against this place, bothe holy and with all vs honorable, and agaynste Moyses lawe that was delyuered vs of god. For we hearde hym saye, that Jesus of Nazareth woulde destroye this place, and chaunge the ordinaunces that Moyses gaue vs. But this was Steuens report vpon relacion of ꝑ apostles, howe Jesus had prophecied to them, that the temple and citie lykewyse should be of they⁹ enemyes ouerthrowen, euen from the foundacion, for the peoples infidelitie. This rehersall of Steuen, craftely they wrested to a false and sclaunderouse accusacion. A man myght well affirme these to bee thesame persones ꝑ accused Jesus, reportyng thus of his woordes: we hearde hym saiynge: I wyll destroye this temple, and sette vp an other in thre dayes. But Steuen at this sharpe and cruel accusacion, was nothing moued in his mynde, for he was cleare in his conscience, insomuch that he, from the botome of his herte, appeared in his very countenaunce, to be innocent. For the minde that knoweth euel by it self, is neuer out of feare. This his stedfastnes in countenaunce, put his accusers soone to rebuke, for they⁹ shameles falshood. For those that sate there in counsayle, beholdynge hym, and marking well howe boldelye he toke the offence that was layed to his charge, sawe hym so lytle discouraged at the matter or disinayde, that his face seemed to vtter by countenaunce, sum thynge aboue mannes excellencie, and a certayne chearfulnes withall, and maiestie, besemyng for an Jungell to haue. And they moued the people & the elders and the Scribes

For we hearde hym saye, this Jesus of Nazareth shal destroye this place.

The.vii.Chapter.

The texte. ¶ Than sayed the chiefe priest: is it euen so? And he saied, ye mē & brethren & fathers, herken. The god of glory appeared vnto our father Abraham, whā he was in Mesopotamia, before he dwelt in Charran, & saied vnto him: Get the out of thy countrey, and from thy kinred, & cum into the lande which I shal shewe the. Than came he out of the lande of Chalde, and dwelt in Charran. And frō thence, whā his father was dead, he brought him into this lande, in which ye nowe dwel, and he gaue him none inheritaūce in it, no not ꝑ bredeth of a foote: And promysed that he would geue it to hym to possesse, & to his seede after hym, when as yet he had no childe.

THan demaūded the high priest of the accused person, to thintent he might frame his sentēce in iudgement towardes him, after forme of lawe, as he did before in condemning Christe, this questiō: whether he had ought to answer to those thinges, & whether he would acknowledge ꝑ offence that was brought againste him. Than Steuen beyng inspyred with the holye ghoste, beganne in this wise to make answere to the playnte prokoundly, with a rehersall made euen from the beginning. Honorable audience, all that here be presente, eyther brethren, by trade of our cuntrey religion, either els by reason of auncientnes and authoritie fathers, geue eare to me in my defēce of innocencie, as ye haue done to mine accusers patiently. I haue neyther vsed to speake contumeliously against god, neither against Moyses, nor against the temple, but my endeuoure hath been not disagreynge here from Moyses, to aduaunce goddes glory, and that spirituall temple am I a buyldyng, like as god commaunded me, wherin god that is the very spirite, is best pleased. It is no blasphemy for a man to set furth that thing to the vttermost of his power, whiche Moyses shadowed in figures, whiche the prophetes, being inspired w goddes holy spirite, hath before spoken of, whiche the sonne of god ꝑ was sent downe to earth, for the same purpose, hath both begonne, and put his owne in credite withall to finysche, which the holy ghoste now perfourmeth for all peoples saluaciō, through them that beleue the gospel. But to striue so obstinately against the will of god, beyng so well knowen, and so bounteous towarde al men, is naught els, then to hate god, is none other thing, than to blaspheme god. Whiche obstinate maner, this nacion hath not of late dates begonne, but what they haue begonne longe agoe to do, now they neuer ceasse to continewe, so that nowe we ought to take it for no maruel, or thinke our selues otherwise than indifferently dealed withal, yf that cum to passe, that Iesus of Nazareth prophecied to cum, that is to sate, that this temple, that you so muche bragge and boast of, and this citie where ye raigne, that priesthood, that law, which ye abuse to your dishoneste aduauntage, and vayne glorie, be taken awaye from you, and this your renowne and glorie be translate to them, that can be cōtent to wurshipp god syncerely, in trewe fayethe of the gospel, and to kepe the lawe spiritually, and to frame themselues a lyuely temple, and an holy, for the holy ghost. And although god prouoked our elders by many sondry waies to this poynte, yet this rebellyous and obstinate people, alwayes despysed hym. And

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to begyn among al other, of the chiefe auncient father, and patriarche of this nacion, whose obedience I would to god they folowed, that bost themselues to be his children: God the father to whome all glorie is due, and whome we and you worship deuoutly, appeared longe tyme paste vnto Abraham, our principal father, whyle he was in Mesopotamia, before he dwelt in Charran, and sayd vnto hym: get the out of thy countrey and from thy kinred, and cum vnto a lande, which I wyl shewe the. He obeyng goddes commaundementes, went out of the Caldeies land, & began his dwellyng in Charran, as purposing to take his Iorney farther, into sum other place to dwell, whan he saw his tyme. God ektsones brought him thence ouer into this lande, where ye dwell nowe, & that after his father Thares death, for whose age he had differred to chaunge his dwelling place. But ouer brought he him in gest wise, and as a straunger, geuing him none inheritaūce here, in somuch as he possessed, no not ỹ breadth of a foote, except it were purchased: but god promysed to set his posterytie in possession of this land after his death, whan that Abraham in those daies had no sonne. And though it semed to be a thyng vnbeleuable that was promised, yet both Abraham beleued, and god performed: & his promesse herein is founde trew, lyke as he in all other thinges which he hath heretofore spoken, alwaies was founde trewe of his worde.

Get the out of thy countrey, & from thy kinred.

And promised that he would geue it to hym to possesse.

¶ God verily spake on this wise, that his seede should sogeourne in a straunge land, and that they should kepe thē in bondage, and entreate them euill. iiii. C. yeares. And ỹ people whom they shall serue, will I iudge, said God. And after that, shal they cum forth & serue me in this place. And he gaue hym the couenaunte of circumcision. And he begate Isaac, and circumcised him the eight daye, and Isaac begate Iacob, and Iacob begat the twelue Patriarches. And the Patriarches bayng indignacion, solde Ioseph into Egypte. And God was with hym, and deliuered hym out of all aduersities, and gaue hym fauoure, and wisdom, in the sight of Pharao, kyng of Egypt, and he made him gouernour ouer all Egypt, and ouer all his houseyolde.

The texte.

And thus sayd he than vnto him. Thy seede shalbe in a straunge lande, and the people whome thy posterytie shall lyue withall, lyke straungers, shal make them their bond men, and cruelly handle them for the space of fower hundred yeares and thyrty: at the last, shall I delyuer them, sayth the lorde, of their bondage: and the people, whom they shal serue, wyl I iudge, and be auenged of. After that shall they serue me in this place, out of mannes subiection: and that god myght the more by sum meane, bynde his people to sticke vnto hym, gaue he vnto Abraham circumcision, as a seale of hys promise. And so Abraham trusting to goddes promyse, begat Isaac, and hauing in remembraunce his couenaunte made with God, circumcised his childe the eight day after his birth. Isaac on the other parte circumcised Iacob, & Iacob his twelue sonnes the Patriarches, and chief fathers of our auncestry. Amongeste these twelue, sum there were that litle remembred goddes promyse, but beyng moued of enuye, deuysed suche a lyke thyng agaynst their brother Ioseph, as their posteritie hath deuysed agaynst Iesus of Nazareth. They cast hym into a cestern, and furthwith solde him to marchaunt men, that brought him into Egypte. But lyke as almyghtie god rayled vp Iesus beyng slayne, and extolled hym on high after that he was cast doune: so deliuered he Ioseph at that tyme, oute of all his troubles, and broughte him by meanes of his good conditions, and

And he gaue him ỹ couenaunt of circhcision.

foꝛeiudgement in thinges to cum, in fauour ꝓ Pharao king of Egypt, inſo-
much that Pharao put him in authoꝛitie ouer Egypt, and ouer all his houſe.

The texte. But there came a dearth ouer al the lande of Egypt and Canaan, & great affliccion, that our fathers found no ſuſtenaunce. But when ꝓ Jacob heard that there was cozne in Egipt, he ſent our fathers firſt. And at ꝓ ſeconde tyme, Joſeph was knowē of his bzethzē and Joſephes kinred was made knowē vnto Pharao. Then ſent Joſeph a meſſage, and cauſed his father to be bzought, and al his kynne. lxxv. ſoules. And Jacob deſcended into Egypt, & died bothe he and our fathers, and were carried ouer into Sichem, and layed in the ſepulchze that Abzaham bought foꝛ money, of the ſonnes of Emoꝛ, the ſonne of Sichem.

But there came a dearth ouer all the lande of Egipte, and Chanaan, and great trouble withal, ſo that our fathers, could finde no ſuſtinaunce foꝛ them. Jacob, whan he had knowledge that there was plenty of cozne in Egypte, ſent out our fathers thyther to fetche cozne thence. And the ſeconde tyme that he had ſent them thyther, was Joſeph knowen of his bzethzen. The rumoꝛ herof, came alſo to Pharaos eare, that he was an Hebzewe bozne, and had a father and eleuen bzethzen on liue. Joſeph than ſent foꝛ Jacob his father, and all his whole kinred into Egypte, becauſe they ſhoulde not lacke. All they were in noumbze thze ſcoze and fyftene. And ſo came Jacob doune into Egipt to dwell, and dyed, bothe he, and his twelue ſonnes, our fathers, and wer laied in a ſepulchze, whiche Abzaham bought foꝛ an hundzeth ſiluer cicles, of the childzen of Hemoꝛ, ſonne to Sichem. None of them all had hytherto ought in poſſeſſion of the lande that was pzomyſed Abzahams poſteritie.

The texte. But whan the tyme of pzomiſe dzewe nye (which God had ſwoꝛne to Abzaham) the people multiplyed and grewe in Egypt, tyll an other kyng aroſe which knewe not Joſeph. The ſame dealt ſubtily with out kynred, and euil entreated our fathers, and made them caſte out their younge childzen, that they ſhould not remayne aliue. The ſame time was Moyſes bozne, and was acceptable vnto god, and nouryſhed vp in his fathers houſe thzee monethes. Whā he was caſt out Pharaos daughter toke him, and nouriſhed him vp foꝛ hir owne ſonne. And Moyſes was learned in all maner of wyſdome of the Egipcians, & was myghtie in dedes, and in woozdes.

But the time than dzawing nyghe, whan god would haue that perfoꝛmed whiche he had pzomyſed Abzaham, the Hebzewes encreaſed, and were multyplyed in Egypte, vntyl Pharao dyed, and an other kinge ſucceded hym, with whom Joſeph was not ſo muche in fauoure, as he befoze had been with Pharao. This ſame king, fearyng leſt the Hebzewes ſhoulde to muche increaſe, kepte vnder our kynred craftely, and dealte euil with our fathers, commaundyng the mydwiues by pzoclamacion, that they ſhould caſt out men childzen, that none ſhoulde remayne on lyue. At the ſame tyme was Moyſes bozne, agaynſt whome, theſe men falſlye repoꝛted of me, that I ſhoulde haue ſpoken blaſphemous woꝛdes. This Moiſes was in fauour befoze god: who ſuffered not him to periſh, foꝛ by his pzouidence, pziuely was he nouriſhed foꝛ thze monethes ſpace in his fathers houſe. Yet foꝛ feare of ꝓ kynges commaundement, he was caſt out in a twiggen baſket oꝛ hamper, playſtred ouer with lyme, into the ryuer of Nilus. As it chaūſed, Pharaos daughter toke him vp, & beyng muche delited with the pzopernes of the childe, nouryſhed hym vp at home, foꝛ her owne ſonne. Than was Moyſes taken foꝛ an Egyptian, and inſtructed from his childhood, in al maner cunning and wiſdome of the Egyptians, and was myghty in woozdes and dedes.

And

And whan he was full fourty yere olde, it came into his herte, to visite hys brethren the childzen of Israel. And whan he sawe one of them suffre wzong, he defended him & auenged his quarell, that had the harme done to hym, & smote ỹ Egyptian. And he supposed his brethren wouldе haue vnderstande, how that God by his hand, should deliuer them. But they vnderstoode not. The texte.

But whan he was fully cum to fourty yeres of age, he thought it good to visite his brethren, the childzē of Israel: For he exprelled alwayes, tendze loue towardes his owne nacion, of whom he had his begynnyng. And whan he had seene, as he was conuersaunt amongest them, one of the Israelites suffre wzōg of an Egyptian, he auenged the Hebzewes quarell, and slewe the Egyptian. Declarynge euen than, the towardenes of a good capitayne. And he supposed that the Hebzewes had knowen allready at that time, howe God had determined to saue the people by hym, and to deliuer them from the bondage of Pharao. And this Moyses prelented in hymselfe, a figure of Jesus of Nazareth, whome god verily hath chosen to redeme the people from bondage of synne. But lyke as the Israelites perceiued not this in Jesus, euen so noz than dyd they vnderstande that in Moyses.

And the nert day, he shewed hymselfe vnto them as they strout, and would haue set thē at one agayne, saiyng: Syzs, ye are brethren, why hurte ye one another? But he that dyd his neighboure wzong thrust hym awaye, saiyng: wilt ỹ kyl me as thou diddest ỹ Egiptian yesterday? who made the a ruler and iudge ouer vs? Than fled Moyses at that saiyng, and was a straunger in the lande of Madian, where he begate two sonnes. The texte.

The daye after, as he was in waye agayne to visite his brethren, he found two Israelites stryuing togyther, & partyng them a sundze, he would haue set them at one agayne, saying: what do ye syzs? sithen that ye are brethren, and of one nacion, why hurte ye one an other: but he that dyd his neyghboure wzong, thrust him a backe that would haue sette them at one, saying: what medlest ỹ in our matter? who made the a iudge and ruler ouer vs? wylt thou slate me also as thou slewest the Egypcian yesterday? And where as al that Moyses did was by inspiracion of the holy ghoste, yet founde he shortly there amongest his owne brethren, sum that rebelled agaynst hym. Whan Moyses heard of this, percepuynge how his fact was not vnknowen abzode, & fearyng for his owne parte, ỹ Egiptians, fled into the land of Madian, where he begat two sonnes. Who made the a ruler and iudge ouer vs?

¶ And whan fowerty yeares were expired, there appeared to hym in the wildernes of Mount Sinai, an aungel of ỹ lord, in a flame of fyre in a bushe. Whan Moyses sawe it he woondzed at the sight. And as he drewe neare to behold, the voyce of the lord came vnto hym: I am the God of thy fathers, the God of Abzaham, the God of Isaac, and the God of Jacob. Moyses trembled, & durst not beholde it. Than sayd the lord to him: put of thy shoes from thy feete, for the place where thou standest, is holy ground. I haue perfectly seen the afflictions of my people in Egipt, and I hearde their groupng, & cum I am doun to deliuer them. And now cum, and I wyll sende the into Egypt. The texte.

And fourty yeares after, an aungell of the Lozde appeared vnto Moyses in wyldernes, vpon Mount Synay, in a Bushe, which seemed to be all on fyre. Moyses beyng as one dismayde at this sight, assayed to go nere thervnto, to see what thynge it was. But the Lozde, whose voyce sounded in the bushe,

bushe, forbade him: I am (he sayd) the god of your fathers, the god of Abraham, the god of Isaac, the god of Iacob. Moyses whan he heard this name, trembled therat for feare, and durst loke no neare. Than sayed the lorde: put of thy shooes from thy feete, for the place where ỹ standest, is an holy ground. Moyses obeyed the lorde. Than forth he wente in his talke. I haue wel marked how my people in Egipte hath been troubled, and haue hearde their groning. And therfore of compassion towardes them am I cum downe to delyuer them. And now cumme, and for this cause wyll I sende the into Egypte. Beholde and see howe playnely is Iesus of Nazareth signified here by Moyses. The people of Israell reiected Moyses before they knewe what he was, saiyng: Who made the a ruler, and iudge ouer vs? Lyke woordes spake oure brethren vnto Iesus: in what authoritie dooest thou these thynges, and who gaue the this authoritie? For al this while knewe not they that god, for ỹ pitie he had to our people, than had sent them this capitaine and purchaser of libertie, and gyuer of lyfe euerlasting.

The texte. This Moyses whom they forsoke, saiyng: who made the a ruler & a iudge? the same dyd God sende to be a ruler and a deliuerer, by the handes of the angell, whiche appeared to hym in the bushe. And the same brought them out, shewyng wonders & sygnes in Egipt, and in the read sea, and in the wildernes fourty yeares. This is ỹ Moyses which sayed to the childrē of Israell: A Prophete shall the lorde your god rayse vp vnto you, of your brethren lyke vnto me, hym shall ye heare.

And Moyses whom his brethren despysed, god aduaunced to honoure, and made him a capitaine, a gouernour, and a deliuerer of his people. And for his ayde and assistence, he had with him thangell presente, whiche appered to him oute of the burnynge bushe. By whose helpe brought he hys people oute of Egipte, worckynge manye woonders and meruailes in the lande of Egipt, soone after in the rede sea, and beside that in wildernes, by the space of fourty yeares. As Moyses was to one nacion or people alone, so truly is Iesus of Nazareth vnto al that will folowe his guyding. Nowe lest any should thinke them to be Moyses aduersaries, whiche publiche and set openly forth Iesus of Nazareth, ỹ same Moyses himselfe, hath commended to you Iesus of Nazareth, prompsyng many lyues agoe, that he should cum, whom ye see nowe is cum to you. This sayde he: a Prophete shal God raise vp for you, one of your brethren lyke me, hym ye shal geue eare vnto.

The texte. This is he that was in the congregacio, in the wildernes with the aungell (which spake to hym in the mount Sina) and with our fathers. This man receiued the woorde of life to geue vnto vs, to whom our fathers would not obey, but cast it from thē: And in their hertes turned backe againe into Egipt, saiyng vnto Aaron: make vs goddes to go before vs. For as for this Moyses, that brought vs out of the lande of Egipt, we wot not what is becū of him. And they made a calfe in those dayes, and offered sacryfice vnto ỹ image and reioyced ouer the woorkes of their owne handes.

This I saye is the same Moyses, that lyke as before he talked alone with thangell nygh vnto the bushe, so comoned he with him afterwarde in wyldernes, vpon mount Syna, in presence of a great numbre of people, and semblably talked with our auncestours, to whome disclosed he that, that he had hearde of the lorde. He had receyued of hym a lawe, for that ende he shoulde make to vs redelyuerye of the same, whiche lawe shoulde gyue to the keepers thetof, lyfe euerlastynge. And for all that Moyses was of so greate authorytye, yet woulde not our fathers obey him, but repelled hym, and as menne that had cleane forgotten out of what myserable and wretched bondage they

This man receiued the woorde of life to geue vnto vs: &c.

were

were deliuered, desyred to be againe in Egypt, to thintent they might, whan they had once caste of their capitaine, the authoure of their weale, and their redemer, and despysed the lawe of lyfe, repayre vnto the naughtye maners of suche that wurshipped false goddes. And therfore whyle Moyses was in cõmunicacion with thangell, sayde they vnto Aaron: make for vs sum goddes whiche maye goo before vs. For Moyses, ỹ brought vs out of Egypt, knowe not we what hath become of hym. And forthwith accordyng to the example of the Egyptians, whiche wurship their god Apis in the ymage of an ore, made thei for themselues a calfe, wrought out of pure golde, and offered vp sacrifice vnto this god without lyfe, and dispised the liuing god, by whose tendre goodnes, they had escaped bondage: and reioysing in so wicked a deede, as though it had been wel done, daunsed, and kepte their feastes and bankettes, refusyng the trewe god, that made al thinges, and bragginge of their dumme goddes, whom they had made for themselues, with their owne handes.

And they made a calfe in those dayes, and offered sacrifices.

Than god turned hymselfe, and gaue them vp, that they should worship the hoste of the skye, as it is writen in the booke of the prophetes. O ye of the house of Israel, gaue ye to me sacrifices & meate offeringes by the space of fowerty yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch, and the sterre of your God Rempham, figures whiche ye made, to woorship them. And I wil translate you beyonde Babilon.

The texte.

God beyng displeased at these thinges, turned hymselfe in lyke maner awaye from them, and suffered them to take their owne pleasure, in somuche that thei worshypped at the laste, not one god onely, but accordynge vnto the Heathen example, the whole cõpanye of celestiall bodyes. The Sunne, Moone, Sterres, Mars, Mercury, Uenus, and Saturne, whom the vngodly Poetes take for goddes, where as they be but bodyes fourmed of god, to serue for the vse and profit of man. This that I saye, can not be denyed. This was the verye thing that god had indignacion at, speaking by the mouthe of Amos his prophete: haue ye the house of Israel offered vnto me sacrifices. xl. yeares in wildernes: at the least waye ye haue embraced in steade of goddes trewe temple, Moloches tabernacle, whiche is an ydoll amonge the Amonytes, and Rempham, a celestiall figure of your god, whiche is Lucyfer, or Uenus, that the Saraslins do worship. These dumme ymages haue ye made for yourselues to worship, and despised the lyuynge and trew god, who alone hath made all thinges. But forasmuche as ye delyted in them, I will bryng you ouer into Babilon, that ye maye serue ethnes idolaters. Now is it, as I suppose, sufficyently declared that I haue nought sayde, or spoken blasphemously, to the derogacion of god, whome I sincerely worship, neyther againste Moyses, whose Prophecie I hertely do embrace, but that they rather haue blasphemed who hath by folowynge the wicked steppes of our elders, despised for a longe tyme passed, both god him selfe speaking by his prophete Moyses, and yet at this present tyme, despise both god and Moyses speakyng in Jesus person of Nazareth. And as touching the law, I haue in no wise be foũd blasphemouse, for whom the lawe hath appoynted vs to receyue, whom the prophetes euerychone hath prompted, him haue I louingly receyued: but rather they are to be accompted blasphemouse agaynst the law, that folowe stil the steppes of their wicked fathers, who set nought by Moyses lawe, and nowe refuse the lawe of the gospell, a lawe that Jesus published for all men, whiche lawe doth not abrogate Moyses lawe, but perfourme it.

And ye toke vnto you ỹ tabernacle of Moloch.

Our

The texte. Our fathers had the tabernacle of witnes in the wildernes, as he had appoynted them, speaking vnto Moises, that he should make it, according to the fashion that he had seen. Whiche tabernacle also our fathers that came after brought in with Josue, into ꝑ possessions of the Gentiles, whom God draue out before the face of our fathers, vnto ꝑ time of Dauid, whiche founde fauoure before God and woulde faine haue founde a tabernacle for the God of Jacob: But Salomon buylt hym an house.

Nowe for the temple, whiche I am reported to blaspheme, harken what I haue to saye in fewe woordes. I am well assured this temple was buylded by goddes commaundemente, to the intent it myght be a figure of a temple more holye, & gyue place to a better, euen lyke as the tabernacle of witnesse wherein was an arke of testimonie or witnes, whiche our fathers caried aboute w̄ thē in wildernes, gaue place to this your tēple. For god speakynge by the mouthe of his Prophete Moyses, had appoynted hym the fashion of that tabernacle, accordynge to the whiche examplar, it should be buyloed. That same tabernacle, our olde fathers made muche of, and Josue than beyng their capitayne, brought it into the lande of the heathē people, whom god draue awaye before the face of our fathers, vntill kyng Dauids dayes. Who beyng than, as he was in very dede, an holy man, & for that in fauoure with god, desyred of hym that he myght make hym a tabernacle seemely for the god of Jacob. But Salomon, for as muche as he all his dayes lyued peasibly, was he ꝑ firste builded for him this magnificall temple wherof ye auaūte & boaste, saiyng: The temple of the lorde, the temple of the lorde, the temple of the lorde. But this your temple is nought els than a figure of the trewe spirituall temple, that is the congregacion of the faythfull, whiche is a buildynge by your kyng Jesus of Nazareth, whom Salomon figured.

The texte. Howbeit he that is byghest of all, dwelleth not in temples made with handes, as saieth the Prophete: heauen is my seate, and earth is my foote stoole. What house wil ye build for me, sayeth the Lord: which is ꝑ place of my rest: hath not my hand made al thinges?

For sence that god is a thing all togyther spirituall, he dwelleth not in houses made by mannes hande, neyther can he be enclosed within walles, who is of suche greatnes, that cannot be mesured, and contayneth all thynges. This is euen it, that he hymselfe beareth witnes of, speaking by Esay his prophete, heauen is my seate, and earth is my foote stole. What house wyl ye buylde for me, sayeth the lorde, or what place is for my repose? Hath not my hande made them all? Thā had god, who made all thinges, rest in himselfe, before he made al. And if he take rest any where, he resteth not in houses made by man, seynge that heauen is a seate for him, & the earthe his foote stoole: but his delite is to reste in quiet hertes, and such as be alwayes readye at commaundement of the holy goste. Wherefore then, whose conscience is polluted with vicioule lyuyng, he defileth goddes temple. And who that putteth them to busynes, whiche be alreadye at commaundement of his holy spirite, he polluteth the temple of the Lorde. And lyke as he offendeth not Moyses that preferreth Jesus, neyther breaketh he Moyses lawe, that placeth it behinde the gospell, euen so doethe not he violate this temple, that preferreth therto a spirituall temple, wherein god is more delyted. For it is but reason that shadowes geue the veritie place, which putteth now herselfe forth to lyght. It is meete, that that thyng whiche of it selfe is carnal, geue place to that, that is spirituall. This vndowbtedlye is the very immutable will of God, and for this cause sent he downe his owne sonne alone vpon earth, he sente also the holy ghoste, to thintent the lyght of

trueth

trueth in his gholpell mpght cum abzode to all manner people.

The texte. Ye stiffenecked and of vncircumcised hertes and eares. Ye haue alwaies resisted the holy ghost: as your fathers did, so do ye. Which of the Prophetes haue not your fathers persecuted? And they haue slayn thē, which shewed before of the cumming of that iust, whome ye haue nowe betrayed, and murthered. And ye also haue receyued the lawe, by the ministracion of aungelles: and haue not kept it.

But ye perlisting obstinately in defence of that, whiche of it selfe is carnall, now rebelle, as ye were wonte, againste goddes holy spirite, who called you now long ago, stubburne people. And yet thynke ye your selues to be Israelites, and the childzē of Abzaham, because ye haue a piece of that skynne which covereth your pzyuie membze, circumcised, wheras youre heartes, as well as eares, are left vncircumcised. But they shalbe from hencefurth, the trewe childzen of Abzaham, that be in hearte clensed of all wicked delyzes, that kepe theyz eares obedient to goddes commaundementes, and so pourged of grosnes, as touchinge carnall vnderstandyng, that they maye percepue the spirituall meanyng of the lawe. Foz lyke as youre fathers by reason of theyz grosse vnderstanding and dull hearynge, resisted alwayes the holy ghoste: euen so did ye also, not vnlike in condicions to those youre auncestours, neuer leaue of your eupll speakyng, and doyng againste the holy ghoste, as it of late appeared in Jesus of Nazareth, whome ye crucifyed, and nowe in hys Apostles. Howe often hath youre fathers rebelled againste Moyses? Why may not I call them your fathers, whome ye folowe in condicions? whiche of all the Prophetes hath not youre fathers persecuted? And those that pzophecied to you of the iust to cum, by whome alone all shoulde be iustified, haue ye not onely punished, but murthered also. Ye hated them that tolde you of his cumming, and whan he was cum, & perfourmed all that they before had tolde you, ye not onely refused to embzace hym, but vpon a falle impechement, ye put him into Pilates handes, and brought him by meane of hys sentence, vnto a moze shamefull and mischeuouse death, then yf ye youre selues had had the perfourmaunce of the acte, all in your owne handes. And all this do ye vpon a pzetexte to defende the lawe, whereas neyther your elders obserued the lawe, whiche was delyuered them by aungels, neither you that of late dayes put him to death, whome the lawe hath pzomysed and appoynted, and now belydes do persecute hym, whom ye haue slain, enuying youre selues the gyfte of eternal saluacion, whiche is pzofered you: and pzocuring your owne vtter destruccion, whiche ye without cause laye to our charge and to Jesus of Nazareth.

Which of ꝑ Pzophetes haue not your fathers persecuted?

The texte. ¶ Whan they hearde these thinges, theyz heartes claue a sunder, and they gnasshed on him with their teeth but he beyng ful of the holy ghoste, looked vp stedfastlye with his eyes into heauen: and sawe the glozye of god, and Jesus standynge on the right haude of God and sayed: Beholde, I see the heauens open, and the sonne of man standyng on the right hand of God. Then they gaue a shoute with a loude voice, and stopped their eares and ran vpon hym, and stoned him. And the witnesses layed downe theyz clothes, at a young mans feete, whose name was Saule. And they stoned Steuen calling on & saying: Lord Jesu receiue my spirite. And he kneled downe and cried: Lorde, laye not this sinne to their charge. And whan he had thus spoken, he fell a slepe.

This oracion oz tale so truly tolde them, and so frankely spoken, soze chaked al their mindes, that wer in councell togyther, insomuch that theyz heartes were euen readye to breake in soundze, and gnasshed theyz teeth agaynste

hym

hym. But Steuen as one vndoubtedly repleniſhed with the holy ghoſt, was nothing at all in minde troubled by them, but in a redines to ſuffre death, caſt vp his iyes, accordynge to Jeſus Chriſtes example, to heauenward, from whence all helpe & ſuccoure for a chriſten man, is to be loked for and deſyred. Than was forthwith this valiant champion ſtrengthed againſte the conflict, whiche was a cummyng. Heauen opened, and the glorie he ſawe of god, and Jeſus whome he profeſſed, ſtandyng on the ryght hande of his father. And this viſion kepte he not cloſe and ſecrete from the multitude, although they wer wickedly bente. For it wer not expedient for mannes malice to ſuppreſſe goddes glory. Beholde, he ſaieth, I ſee heauens open and ỹ ſonne of man ſtãding on the right hand of goddes maieſtie. It wer a profitable thinge, here to cõſider the maner and forme of this his iudgement. Faultes wer laied in againſt him. He made anſwer to thẽ al. And beyng but a young man, he alleaged for himſelfe, both teſtimonies of the law, and of the Prophetes. They wer vanquiſhed in their accion by piththy reaſons. There was nothing here ſpoken by him of god, but godlye, nothing of Moſes, but honorably, of the lawe nothyng, but accordyng to the meaning therof, of the temple, nothynge contumelyouſly. And yet their hartes for anger, were a breakyng in ſundre, and thei grinded their teethe togither, lyke woode men and frantyke. So loth were they to ſee their owne glorie dimpniſhed, and his glorye publiſhed and prayſed, whoſe glorye alone, god woulde haue openly declared to all men.

And the witneſſes laied downe their clothes at a younge mans feete, whoſe name was Saule:

If he hadde prayſed Moyſes or Abraham, they woulde haue forborne hym: but now that Jeſus ſhould be alyue, that he ſhould ſtande on the ryght hande of god, lyke as Dauid prophecied, that coulde not they abide. But as they had be al ſtryken than, or turned into a fury or madnes, thei ſtopped their eares againſte ſo holſome doctrine and communicacion, and ran al at once vpon Steuen violently with outragious cries. And as though he had ben thã connict, and condemned for blaſphemie, they caſt hym oute of the citie, expreſſyng in this one poynte alone, Moyſes lawe: and there they ſtoned hym. And the witneſſes, as though they had gotten the vpperhande of hym, whoſe dewtye was after Moyſes lawe to caſt the firſt ſtone, to thintente they myght the redier be to that cruel murther, layed downe their garmẽtes at a young mans feete called Saule, who than of ignorannce, and loue towarde hys countrey law, fauoured ỹ wicked parte. Soone vpõ this they began to ſtone Steuen,

Lorde, laye not this ſinne to their charge

who neither contended againe, neither ſpake woordes to thẽ of any reproche, but made to him, whome he had ſeen, his inuocacion and ſayde: Lorde Jeſu take to the my ſoule. Therby mayſt thou know him to be Jeſus diſciple. For in lyke maner ſayed he vpon the croſſe: father I commend my ſpirite into thy handes. After this, whyle the ſtones flygh on euery ſyde, and he was kneling vpon the grounde he cried out aloude with an highe voyce, and an inwarde great affeccion of mynde, and ſayed: lorde, laye not this vnto their charge, for they know not what they do, how playnly doth the ſeruãunt expreſſe his mayſter. This was the laſte woorde before his deathe, after the whiche he departed this lyfe, as it were with a ſounde ſlepe in the lorde, in whome whoſoeuer dyeth, doth not dye in very dede, but falleth into a ſlepe, and ſhall agayne, after he hath taken his pleaſaunt reſt, awake to lyfe euerlaſting. It beſemeth as many as be trewe chriſtians, to dye in ſuche a mynde. And ſo Steuen ryghte well agreyng to his name, deſerued firſt of all, the crowne of martyrdome,

and

and offered vp to the Lorde, the first fruytes of sacrifice, that were seamely for the gospell.

The.viii.Chapter.

Saule consented vnto his death. And at that tyme, there was a great persecuciō against the congregacion, whiche was at Jerusalem. And they wer all scattered abrode throwout the regions of Jewry and Samaria. But deuout persons dressed Steuen and made greate lamentacion ouer hym. As for Saul, he made hauocke of the congregacion & entred into euery houle, & drewe out both men and women, & thrust theim into prison. Therfore, they that were scattered abrode, went euerye where, preachyng the woorde of God. The texte.

SOme there were emong that multitude, whiche were not than perswaded that Jesus was the sonne of God: and so by meane of suche ignorance, their offence was the lesse, thoughe it excused them not of murther, forasmuche as they, beyng so blinded of their owne inordinate desyres, had leauer auenge, then learne the trueth. Yet of all other, none were lesse to be holden excused, than the byshoppes, scribes and phariseis. Sum agayne there were, whiche of very ignorance, not of any malice, beleued that it was a pleasant sacrifice to god, to dispatche the worlde of them, whiche went aboute to subuert the lawe that god had left to man. Albeit charitie of the gospell excuseth, yea those thinges, whiche cannot be with man excused. Amongest those that of plaine ignorance did amysse, and of no malicious mynde, Saule was accompted one: who was borne in the Isle Tarsus, a young man, fauoryng Moyses lawe excedyngly, whiche afterwarde became of a rauenynge woulfe, a meke lambe, of a cruel persecutor of Christes gospell, and egre defender of the lybertye therof. But stones verely cast he none that tyme at Steuen, but was assentyng to them, that had condemned and stoned hym, and for this purpose kepte he their garmentes, that he myghte be accounted one amongest the rest of them that stoned him. And yet were not the malycious Jewes quieted in their mindes, with the murther of this one person but a wonderful great persecution begūne sone after to ryse against ỹ churche of Christ, whiche than was at Hierusalem, in somuche as all they were scatered into sondry coastes of Judea, and Samaria, sauyng the twelue apostles whiche were more constante in mynde, and stedfast, than other were: neyther coulde the malicious Jewes ought do agaynst them, no more coulde they agaynst the other, but vpon Jesus the lordes sufferaunce. The lorde had permytted them in tyme of persecucion, to flye from citie to citie. And this theyr flyyng proceded not so muche of anye feare the disciples were in, as it came of the wil and ordinaunce of god, that of their teachinges, as it were of seedes cast in many places abrode, a plentifull harueſt myght the soner cum forth, in Christes religion. The twelue apostles and no moo, like faithfull shepherdes, shranke not awaye for all the great storme, but abode styll by it at Hierusalē. But sum well dysposed persones, because they perceiued Steuen vnworthely oppressed by suborned witnesse, caused the dead body to be buried. Of suche a godly loue or affectiō was Joseph moued, and Nycodemus, to prouide dyligently for the lorde Jesus funeralles: but Steuens death was celebrate after the Jewishe facion or maner, with weaypynge and wailynge of good men. And at that time there was a great persecucion against the cōgregacion whiche was at Jerusalē.

For

As for Saul he made hauocke of the congregacyon. &c.

For Christen people taketh the death of suche that dye for Christes glory, to their great Ioye and comforte, and as it were for the victorie of goddes enemyes: and yf there be any teares shedde, it is not for his sake that is dead, but eyther for suche manquellers that purchaseth them selues helle, either els for Christes flocke beyng destitute of a necessary shepherd. In these daies Saul, whiche had before declared at the stoning of Steue sum tryal of his zeale, began of a great displealure ꝑ he had conceyued against the Christiãs, lyke an hungry woulfe, that teareth in peces, & scattereth abrode a flocke of shepe, eue so to wast goddes congregacion, pursuynge them that fledde, searching them oute that lay hid, walkynge about to euery house, and wher he thought any to be of Christes professiõ, furiously there russhed he in haling men and lykewyse women into prison, more cruell (the trueth to say) then were the priestes & Scribes, of the which none at al put womẽ to any trouble or vnlines. This did that yong man of a good zeale, but of a nonghty iudgemẽt. And therfore kepte the lord his cruelle and rageyng minde within such limites, that it was not polluted wᵗ any murther. Whiles this persecucion was a doinge at Hierusalẽ, suche as were dispersed, though that feare draue them far of, from one place to another, yet ceassed not to blase abrode Jesus of Nazareth: & in theyr walking al aboute Judea, sowed here & there, as thei went, the seade of ꝑ gospell, for ꝑ which selfe same purpose, ꝑ lorde had suffered thẽ so to be scattered.

The texte.

¶ Than came Philip into a citie of Samaria, and preached Christe vnto them. And the people gaue hede vnto those thinges which Philip spake, with one accorde, hearing and seyng the miracles, whiche he did. For vncleane spirites cryng with a loude voice, came out of many that wer possessed of them. And many taken with palsyes, and many that halted, wer healed. And there was great ioye in the citie.

Emong whome was also Philip, one of the seuen deacons, in order nexte vnto Steuen. This Philip being far driuen from Hierusalẽ, went down into a citie of Samaria, which selfe same citie is called Sebast. And thither likewyse had cum before, a certaine fame of Jesus name of Nazareth, of whome Philip preached dyuers other thinges that were not there spoken of before, as how he was crucyfied, and had ryssen the thyrde day after, to lyke agayne: and furthermore whan he had been conuersaũt the space of fourty dayes with his disciples, ascended into heauen, and howe he had from thence sente downe to his disciples the holy ghost, and that all that woulde from thencefoorth beleue in his name, should haue prouided for them euen at hande, their saluacyõ. The vulgar people among the Samarites (for of al other those did moste alwaies profit by hearyng the gospell) gaue good hede all with one accorde, to Philippes wordes. For that tale, that promysed all men saluacion, was wel worthy to be fauoured, and more then that, the miracles which were not a fewe in number, wrought by Philip, affirmed his woordes to be trew. For deuilles out of many, whiche wer possessed of vncleane spirites, euen at hys inuocacion of Jesus name, went forthe with a loude crye, declaryng that they went not forth willyngly, but that they wer enforced by vertue of that healthful name. Yea and that was more to meruaile at, many that wer taken with the palsye, and diuers other that were lame, recouered health. For these causes the whole citye in eache degre and state, was wonderfully glad. The farther that they went from Hierusalem, and the nearer as their accesse was vnto the heathen

heathen, the moze encrease came of the golspell that they had sowen. Beholde howe much pzofited the Jewes cruelty, Philip of a deacō, became an apostle, and foz a fewe Hierosolomytes, whiche refused theyz teachinges, whole cities gladly receyued the doctrine of the golspell. But the churche feleth greatter dāmage at their handes, whiche beynge in themselues cozrupted, taketh part with the churche, then she doeth by them, that openly persecuteth her. And of this, crample is here declared vs, that we shoulde take the better hede therby, of suche wolfes, that are wzapped in shepe skynnes.

But there was a certaine man called Symon, whiche before tyme in the same citie vsed witchecrafte, and bewitched the people of Samaria, saying that he was a man ꝑ coulde do great thinges. Whom they regarded, from the least to ꝑ greatest, saying: This man is the power of God, whiche is called great. And him they set muche by, because ꝑ of long tyme he had bewitched thē with sozceries. But as sone as they gaue credēce to Philippes preaching, of the kingdome of God, and of ꝑ name of Jesu Chzist, they were baptised, both men & womē. Than Simon himselfe beleued also. And whā he was baptised, he cōtinued with Philip, & wondzed, beholdyng the miracles & signes, which wer shewed. The texte.

A man there was amonge the Samarites, called Symon, a decepuer of the people, and a pzactiser of delusions and inchauntemētes, who, before that Philip came thither, pzactised in that citie, magikes arte, & by his counterfeyt miracles, & monstreouse thinges against nature, had he made the Samarites fonde on hym and folyshe, who were beside of their owne selues, superstitiouse, & much enclined to deuilysh enchauntemētes. By meanes of such falsehode and deceyte, auaunted he him selfe before the simple and plaine people, whiche wer lyghtly perswaded to supersticion, bostynge that he was an excellent Pzophete, vnto whom al the Samarites frō the highest to the lowest, gaue good hede. But nothing had he done in Jesus name, and therfoze they, as people astonyed at suche monstruouse sightes, whiche he eyther fayned by crafte of iuglyng, eyther els bzoughte to passe by helpe of deuylles, sayd: this fellowe is goddes owne right hande which is called mighty. Many a day had he bene with them, and long had he made them with his sozcery to dote vpon him, and therfoze whan he had once gottē hymselfe a name with thē of great estimacion, many one beleued him in all that he taught. But after he perceiued Philip able to wozke miracles in dede, & that moze spedely then he coulde dooe, and also moze surely at thinuocacion of Jesus name, and the Samarites quite fallen frō him to Philippes belefe, who bzought thē a gladsom message of ꝑ kingdō of god, & of Jesus Chzistes name, not bzagging of himselfe, as Simon dyd, but settyng fozth Chzistes glozy wᵗ miracles right famously, and pzomysyng eternall saluacion to all, that after baptisme once receyued, woulde pzofesse that name, and sawe many one as well men as women receiue baptisme: at the last Symon also himselfe receiued Chzistes faith, and whan he was baptised, begon to be of Philippes parte, moze foz ambicīō and desyze of wozldly pzayse and vaine glozy, then foz any loue he bare to Jesus. Foz as he was perfytlye sene in all artes magicall, so sawe he nothyng done by Philip, thozough suche maner falsehede and deceyte, wherefoze whan he beheld sum miracles set furth by him, whiche were of no small weight and valoute, (as be al weinyghe that enchaunters wozke, as to make a dzagon flyghe, oz a strawe crepe,) but deuils to be caste out of a man with a wozde, and men that were taken with a palsey to be deliuered therof at a wozd, he maruayled much But as sone as they gaue credit to Philippes. &c. They were baptised bothe men & women. &c.

therat, as a man greatly astonied by what feate subtilitie, or by what power might suche thinges be brought to passe.

The texte. ¶ Whan the Apostles whiche were at Jerusalem, heard saye that Samary had receiued the worde of God, they sent vnto thē Peter and John. Which whā they wer cum, praied for them, that they might receiue the holy goste. For as yet ye was cum on none of thē, but they were baptised onely in the name of Christ Jesu. Thā layed they their hādes on the, and they receyued the holy goost.

But whan thapostles whiche than were at Jerusalem, had hearde tidinges how the Samarites, a sorte of carnall people, and thesame not clene voyd of idolatrie, had louingly receyued at Philippes preaching the worde of god, they wer right glad, and sent to them Peter and John, the chiefe of all thapostles, to ratifye that, and set it well finished, whiche Philip had begon. These two being sent to ratifye that was begon, whan they had learned at their cūming thyther, howe Philip had christened many one, gaue thankes to God. Philip, and those that were with him, made petition to the apostles in theyr behalfe whiche were christened, that they might receiue the holy ghost, & that suche that were clensed than by baptisme of all their sinnes might receyue the gifte of god also more largely, lyke as they had doen, whiche being altogether in a highe parlour, first before all other, receyued ỳ holy ghost. For as yet was not the holy ghost cum vpon any of them, saueng that they wer onely christened in Jesus the lordes name. This authorite to baptise, had the deacons geuen them, but to laye hande vpon the baptised, wherby was geuen the holye ghost, was reserued vnto thapostles alone, and their successours. Thapostles than, as sone as they were desyred, layde theyr handes vpon them, and they forthwith in a visible token, receyued the holy ghost which endowed their spirites with liuely strength like vnto the fyre, and enriched their tounges with an heauenly eloquence.

The texte. Whan Symon sawe that thorough layeng on of the apostles handes, the holy ghost was geuen, he offered them money, saying: geue me also this power, ỳ on whome soeuer I put the handes, he may receiue the holy ghost. But Peter sayde vnto him: thy money perishe with the because, ỳ hast thought, ỳ the gift of God may be obteined with money. Thou haste neither parte nor felowship in this busines. For thy herte is not right in the sight of God. Repent therfore of this thy wickednes, & pray God, ỳ the thought of thine herte may be forgeuē the. For I perceiue ỳ ỳ art ful of bitter galle, & wrapped in iniquitie

Whan Symon the very same that was beruin of a wicked enchaunter, no better a christen man then he was an enchaunter, perceyued that thapostles by layeng their handes vpon them that wer baptised, gaue an heauenly gyfte, bicause he would wante nothing that might auaunce himselfe, and his owne commodities, proffered them money, saying: geue me this power also and authoritie, that whomsoeuer I lay my handes vpon, maye receyue ỳ holy ghost. This deuilish inchaunter thought that money might with all sortes of men, bring euery thing to passe, beyng not to learne that who looketh for gaynes, must be at sum expenses: his mynde was to bye and sell for gaynes.
And here eftsones was an other sprynge of no litle myschefe in the churche. Ananias and Saphira were punished for their dissimulacion. And so was this an example to be repelled forthwith very sharply, whiche, yf it had ben receyued, shoulde haue vtterly subuerted all synceritie of Christes religion. Peter therefore declaryng to all other, what bysshoppes ought to do against

Simons

Symons disciples and folowers, made aunswere in this maner: It were better that this thy money that thou goest aboute to corrupte other with, were at the deuyll, and thou together with all, whiche art now becum of thine owne seking for, ꝑ most wretched vnthryfte of all other lyuing, for as muche as thou thinkest that the gyft of god (which like as he of his bountiful goodnes geueth to vs freely, so woulde he that we shoulde freely departe with the same to other) maye be bought for money. Thou canste be here no partener of any benefyte, nor haue any thing to do with vs in this oure office of preaching, or geuing the holy ghost, whiche we of a playne and a sincere minde to godward, haue taken in hand. For though thy bodye be dipped in water, yet art thou for all that, vncleane herein ꝑfore god. But yf thou continue styl in this thy noughtye and deceitfull mynde, nothyng shall thy baptisme auayle the. Wherfore than be sorye for this thy noughty purpose, & aske god forgeuenes, if thou maye in any wyse cum by forgeuenes of so outragious a crime, whiche thoughe it was not already in acte perfourmed, yet so haddest thou purposed it in mynde, that the leauing of it vndone, was not longe of the, and an yll example, of all other most daungerous brought in therby amonge the faythfull of Christes congregacō. God putteth suche in commission to dispēce the giftes of his most gentle spirite, whiche be of a pure and sincere herte.

Thy herte is not right in the sight of god.

I see plainly that thou art of no cleane conscience, but infected with poisonful couetice and ambicion, and tyed by meanes therof, with the bondes of sin. For the releasement wherof, pray thou must vnto god with weaping teares, that the great vengeaunce of his wrath, whiche thou hast thrugh so haynous an acte prouoked, may not light vpon the.

Kepte thers fore of this thy wickednes. &c.

¶ Than aunswered Symon, and sayde: praye ye to the lorde for me, that none of these thinges whiche ye haue spoken, fall on me. And they, whan they had testified, & preached the worde of God, returned toward Jerusalem, and preached the ghospel in many cities of the Samaritanes.

The texte.

Than Symon beyng more afrayed of goddes punishment, then he was for his euyll doyng penitent, saide to Peter: dooe ye rather pray to the lord for me, that none suche mischiefe as ye haue rehearsed, betyde me. Here thou seest, Theophilus, twoo Simons compared together: in thone is declared, what we ought to flye from thother, what is for vs to folow. After that Peter than & John had well approued by their authorite, and made vp all perfyte Philippes preaching at Samaria, and had taught many thynges whiche they themselues had learned of their mayster Jesus, they came backe againe vnto Jerusalem, and by the way, preached the ghospell to many vilages and small townes of the Samarites, alwayes in hāde with that, that their maister commaunded them to dooe.

Praye ye to the lorde for me, ꝑ none of these thinges. &c.

¶ The angell of the lorde spake vnto Philip, saying: aryse, and go toward the south vnto the waye that goeth doune from Jerusalem vnto the citie of Gaza, whiche is in the desert. And he arose and went on. And beholde, a man of Ethiopia, a Chamberlaine, & of great authorite with Candace quene of ꝑ Ethiopians, and had the rule of all her treasoure, came to Jerusalem to worship. And as he was in his repayre home again, syttyng in his chariot, he read Esai the Prophete.

The texte.

Philip who was muche desirous that the ghospell might cum forwarde, mette with an other praye. For good men be seldome without occasion to do

good. For an angell of the lorde priuely warned hym, and sayde: aryse & take thy Iorney sowthward, and kepe the high waye that leadeth from Ierusalem vnto Gaza, I meane olde Gaza, where no man nowe dwelleth, nigh vnto the sea. Philip was ready at thangelles commaundement, and set forthe on hys way, as a man might perceyue in him a chearefull courage, mete for a byshop to haue, as ofte as nede shall require to allure any to the gospell. But like as the letter furth of enterludes appointeth time for his players to come and goe, euen so doeth here the angell moderate the settyng out of these two persons and their meting. For at ỹ same tyme, as god would haue it, a certaine gelded man, being a Chamberlayne, toke his iourney: a person halfe maymed, in that he lacked his stones, by reason wherof hȳ was not a perfecte man of body, but right wyse for all that, and of a manly stomacke: an Ethiopian borne, blacke skynned, but one that shoulde sone after be clothed with a garment of a lābes fleece, immaculate, as white as snowe, and chaunge his naturall complexion in the fonte of baptisme, a head officer to Candace quene of Ethiope, whom she had made her high treasurer. Here speake we of a sorte of people delicatly brought vp, by reason of theyr excesse and superfluitie, which are well worthy to be in subiection to a woman. Riches is the norisher of all superfluitie. This man of a deuout mynde, had taken his iourney towardes Ierusalem. For the temple there was of so great renowme, that diuers nacions, yea oute of far countreyes, came, and brought with them sundry gyftes. In consideracion whereof, the priestes had muche dysdaine and hatred at them, that sayd this temple should be once distroyed. This chamberlayne meaned well and godly, but fowle was he decepued to seke in the Iewes temple for religion, whence it was euen than all ready to depart vnto the heathen. And as he was in his repayre homewarde, sitting in his chariot, he mispent not the tyme in fables, or elles in slepe, but for the loue that he had to religion, was in readyng Esaye the prophete, declaring to vs where we ought to seke for Christe. For in temples is not he hydden, but in bokes of holy scripture.

And behold a man of Ethiopia.

The texte. ¶ Then the spirite sayde vnto Philip: go neare, and ioyne thy selfe to yonder charet. And Philip came to hym, & heard hym read the prophet Esaye, and sayde: vnderstandest thou what thou readest? And he sayde: how can I, excepte I has a gupde? and he desired Philip, that he would come vp, & sytte by him. The tenour of the scripture that he read, was this: He was led as a shepe to be slayne: & like a lambe dumme before his shearer, so opened he not his mouth. Because of his humblenes, he was not estemed. But who shal declare his generacion? for his lyfe is taken from ỹ yearth. The Chamberlaine answered and said: I praye the of whō speaketh ỹ prophet this? of himselfe, or of some other man?

Whan Philip had here in his waye, mette with him, the angell warned hym againe priuely, and sayde: go to, and approche thou neare vnto this charet. Whan Philip had made good spede thyther, he heard the Chamberlaine readyng Esay the prophete, and strepght therupon perceyuyng his good zele, and endeuour vnto religion, sayde to him: vnderstandest thou what thou readest? Than answered he: howe should I vnderstand, a man as I am geuen wholy vnto temporall busines, excepte I had one to expounde to me the secret sence and meanyng of the prophete? And with that desired Philip, ỹ he would step into the chariote, and sit by hym, that they might the more commodiously talke togyther. Up went Philip and sat by the Chamberlayne. Marke me how well doth Philip here resemble a trewe preacher of the gospell, and howe

plainly

plainly in this chamberlayne, is suche Heathen people described, as couet to knowe Christe. There must nedes be wonderfull great encrease of all godlynes, where the one hasteth in muche desyre to teache, the other hartely biddeth hym to his compaynie, desirous to learne. Here was nothing done by chaūce, god did set al in rule and ordre. For this chāberlaine happened for his parte, vnawares, vpon that place of the prophete, whiche described Jesus Christ.

This was the place of Esay: he was led as a shepe to be slayne, and as a lambe held he his peace before the person that clypped hym, and not once opened his lyppes. Because of his humblenes he was not estemed. Who shall declare his generation? For his lyfe is taken away from the earth. This texte of Esaye, whan Philip had repeated to hym, the chamberlayne was more enflamed with ardēt affection to knowe whome the prophete spake of, and sayd: of whō, I praye the, speaketh the prophete these wordes, of himselfe, or of sum other? See how apte this chamberlaine was to learne. He had heard that Esaye himselfe was cut in pieces at commaundement of kyng Manasses, with a wodden sawe, and ignorant was he not, that prophecies laye sumtymes after suche sorte so doubtefull, that what seamed to be spoken of this person or that, after the historical sence, oftentymes myght after a more priuey or misticall sence, pertayne to another. But easye is it to teache that person, whiche in suche wyse demaundeth.

¶ Philip opened his mouth, and began at the same scripture, and preached vnto him Jesus. And as they went on their waye, they came vnto a certain water, and the Chāberlaine said: see, here is water, what doth let me to be baptised? Philip said vnto him: yf þ beleue with all thyne herte, thou mayest. And he answered, and sayd: I beleue þ Jesus Christe is the sonne of God. And he commaunded the charet to stand styll. And they went downe bothe into the water, both Philip & also the Chamberlaine, and he baptised him: And as sone as they were come out of the water, þ spirit of þ lorde caught away Philip, and the chamberlayne saw him no more. And he wente on his way reioysyng: but Philip was found at Azotus. And he walked thorow oute the cōtrey preachyng in al the cities, tyll he came to Cesarea. The texte.

Than Philip, as one that was ready with tyght good wil to teache, opened his lyppes, and begynnyng at this place of the prophete, expounded to hym briefly the principall poyntes of the gospell, that is to saye, that this person, whom the prophete spake of, was the sonne of god, throughe whome god had decreed, and by his prophetes promysed, frely to saue all that woulde put theyr truste in him, and that he woulde for this cause haue hym to be borne a-gaine very man of the virgin Mary. And whete the one natiuitie and eke the other can not be in worde expressed, whether it be his eternall generatiō of his father, whiche from euer was withoute circumscripcion of tyme, or that he once had of the virgin, by the holy ghostes handywarke without mānes help, takyng so vpō hym mannes nature, that he departed neuer from his godhed, the prophete Esay seing this in spirite, and muche astoyned therat, sayde: who shall be able to declare at lengthe his generacion? Furthermore that he was the trewe paschall lambe, for whose deathes sake, his father had appoynted to delyuer, not onely the Israelytes, but al other nacions also, from bondage of synne, and from death euerlasting.

And therfore delyuered he hym into the handes of the priestes, scribes, phariseis, and head men amōg the people, who brought him afterward vnto Pilate, beyng than iudge and liutenaunt of the prouince, to thentent he might

be crucified. And for as muche as his wyll was to dye for oure sakes, no answer made he before him for his releasement, but as he had bene a shepe, suffred patiētly al their mockes, and al their punishementes. But there hid he the puissaunce of his diuine power, and submitted himselfe for mans sake, to the lowest degree of humilitie. The Iewes supposyng verely that he was none other thing at all than he seemed to be, condemned hym, and putte hym to death. This is it vndoubtedly that the prophete speaketh of: In his humblenes is his iudgement exalted. An innocent is to death condemned, whiche shall cum once agayne on hyghe, and surmountyng all other, and shall iudge the quicke and the dead. But god the father hath called his sonne backe to lyfe againe the thirde daye. After what tyme of his resurrection, was he the space of fowertie dayes conuersaunt on yearth, bothe seen often, and felte of his disciples corporally, and than finally in syght of them all, lyfte vp he was into heauen. And the tenth daye after his ascencion, sent he downe from heauen the holy ghoste, who in suche wyse enspired the apostles hertes and their toungues also, that they myghte without all feare, publysche vnto all people throughout the worlde, Iesus of Nazareth, for the chiefe authour and fountayne of lyfe, and health euerlastyng, not by any helpe of Moses lawe, but by fayth and baptisme. Of all these poyntes rehearsed, none there is, that Moses law hath not in figures sygnified, that the prophetes haue not before spoken of, yea that Iesus hymselfe hath not taught and promised. The chamberlayne, whiles that Philip was declaryng to hym these poyntes of the gospel, with other many mo, was ware by chaunce, of a litle spring of water, fast by the waye, and sayde vnto Philip, why prolong we so great and weyghtye a matter? See where water is at hande. Thou hast nowe enformed me, and I am all ready. What shall let, but that I maye forthwith be christened? Than answered Philip: there is no let at all, yf thou stedfastly beleue, and kepe w all thy herte, those thinges whiche I haue taught the. This promyse alone is made at baptisme. Than answered the chamberlaine right gladly: I beleue that Iesus is the very same Christ, whō the prophetes hath promysed, & I beleue that he is the sonne of god, for whose sake, al men haue prokered thē, health euerlastyng. Philip caused the chariot furthwith to stand styll. It was a noble carriage, richely garnished, & semely for hym that was an head officer to a barbarous quene. But downe alowe muste he come, that shall be founde mete for baptysme, and strip himselfe naked of all garmentes. Bothe wente down into the water, and there Philip christened the chamberlayne, a poore man, the riche, a simple and an abiect, the puyssaūt and mightie, a man in himselfe right perfect of all his lymmes, the vnperfect that lacked parte of his mēbres, a Iewe, the Ethiopian. So litle regarde here was had to mannes personage. There is no disagreaunce where is faith in Iesus Christe, and consent of mynde together in one accorde. After baptisme, there was neyther chāberlayne, nor Ethiopian, but a newe creature. And as for Philip, as soone as he was come out of the water, an aungel of the lord toke him away, and more of him saw not this chamberlaine, neyther after desyred he to haue his teaching, being once inspired with the holy ghost in baptisme: but as one righte glad at the hert, that he had learned Christes fayth, made an ende of his iourney, that he might at home likewyse publishe the name of Christe among his countrey men of Ethiop. Fynally the aungell set Philip downe in the nexte citie

And as they went on their waye.

And assone as they wer cum oute of the water.

citie called Azotus, whence he came: and takyng thence his iourney, in euery place, where village or towne did lye in his waye, he preached the gospell, vntyll he came vnto Cesarea, a citie in Palestine, where his dwellynge was.

The. ix. Chapter.

¶ And Saule, yet breathyng out threatninges & slaughter against the disciples of the Lord, went vnto the hie priest, & desyred of him letters, to cary to Damasco, to ỹ Synagoges, that if he found any of this waye, (whether they were menne or women) he might bring them bound to Hierusalē. And whē he iourneyed, it fortuned that as he was comynge nygh to Damasco, sodenly there shyned roūde about him, a light from heauen, & he fel to the earth, and hearde a voyce saying to hym: Saul, Saul, why persecutest thou me? And he sayde: what arte thou lorde? And the lorde sayed: I am Iesus, whom thou persecutest. It is harde for the to kycke against the pryckes. And he both tremblyng, & astonyed, sayde lorde, what wylt thou haue me do? And the lord said vnto him: arise, & go into the citie, & it shalbe tolde the what thou must doe. The texte.

Whyle these thynges were in doing, Saule in all his procedynges againste the Christians, expressed muche cruelte, not onely within the walles of Hierusalem, but where els he perceiued that the disciples, whiche were scattered abrode, had spred also the worde of the gospell purposyng than more and more with himselfe not onely, to threaten them and to enprison, but to kyll and murther them in sundry wyse, went vnto the hygh Byshop, to thentent that by maintenaunce of his authoritee, he myght the sooner consume them: & desyred to haue his letters of commission, not onely to cities nygh there about where he had already exercised his cruelte, but vnto Damasco, a citie in Phenicea, far of from Hierusalem, dyrected vnto the Synagoges of ỹ Iewes there dwellyng, for that ende that he might, thorowe their ayde, at commaundement of the high Byshop, bryng fast bounde to Hierusalem, whomesoeuer he had taken faultie in this heresye, eyther menne or women. These and suche lyke thinges was Saule moued to doe, of a plaine and no dessemblyng mynde, supposyng with himselfe, accordyng vnto the Lordes saying, that his deuoure and seruice herein, was pleasaunt to God. And therfore God suffered not his handes to be polluted with innocentes bloude, but called hym abacke in the myddes of his rage. For whan he was almoste at his iourneyes ende, not far from the citie Damasco, a sodaine light from heauen, shone about him: and sodainlye, as he was fallen for feare vpon the ground, hearde he a voice, saying vnto hym: Saule, Saule why doest thou persecute me? Thā Saule as one stricken w̄ a great maruayle who he should be, that on hygh aboue, and so myghty, complayned of wrōg as it were done by his frēde, and in doubt whether he were some aungell, or els God himselfe, aunswered fearfully: who art thou, O Lorde? Than sayed he: I am the same Iesus of Nazareth, whome thou supposeste to be deade, whereas I doo liue & reigne in heauen. But thou in persecutiō of my disciples, & of my name, doest persecute me also, vnawares thereof. But all thy labour is in vaine.

For it shall be harde and paynfull for the, to beate thy heeles againste the pryckes. For thy striuyng is not against mannes, but againste god, whose wil

no manne is hable to resiste. Wherfore thine offece herein, is double the more, and nothing shalt thou preuaile therby, and yet doe thy selfe a shrewde turne. Saule hearing this, trembled for feare, and as one amased, saide: Lorde, what wylte thou haue me doe? By this answere, his erroure appeared to haue cumme of plaine ignorannce, and of no malice. To instructe once suche ersons, it were sufficient. But it was expedient that an high and fierce stomake, were plucked downe, and suche one that mynded nought els but to threaten and kylle, were made afrayed, to thentent he myght be easlye taught. Than sayed the lorde to him: aryse and go into the citie. There shalt thou learne what is for the to do. The lorde strycketh man in suche a sorte, that it maye be for his health: so he casteth downe, that he maye set vp, so maketh he them blynde, that he maye lighten them. Saule beyng in his cruell rage, was throwen downe headlyng, but after that he became meke and redy to obeye, he was byd stande vp.

The texte. ¶ The mē which tourneyed with him, stoode amased, hearyng a voyce, but seyng no mā. And Saul arose from the yearth, & when he opened his yes, he sawe no man. But they led hym by ꝑ hand, & brought him into Damasco. And he was three daies without sight and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias, & to him said ꝑ lord in a visiō: Ananias. And he sayd: beholde, here I am lorde. And the lord saide vnto him: aryse and go into the strete, whiche is called strayght, and seke in ꝑ house of Judas, after one called Saule of Tarsus. For beholde, he prayeth, and hath sene in a vision, a man named Ananias cumming in to him, and putryng his handes on hym, that he might receiue his syght.

Whyle these thinges were thus in doyng, the men that went with Saule, in his iourney, stode amased, hearing certainly one talke to Saule, but seing no man. Than Saule vpon good comforte that he toke hereof, arose vp. The first step to vertue is to be set vp on foote. And beholde againe an other mycracle, although his yes were open, he could not see. Than those that came in his company, lead him by the hande into the citie of Damasco. And yet was not he than forthwith admitted to the gyfte of the holy ghoste, that it shoulde be noted of vs that came after for an example, howe it were not mete to laye hande forthwith vpon eache person, but firste to see them that are newlye instructed, diligently tryed, and prepared by fastyng, & prayer. Wherefore than, lyke as the apostles abode at Hierusalem ten dayes space, in expectacion of the holy ghoste, so tarryed Saule at Damasco three dayes, seing none yearthlye thyng with his corporal yes, but thinwarde yes of his soule, were in ꝑ meane space clearly illustrate: al that whyle receyuyng no foode, but his mynde was fed the meane time with heauenly doctrine. There was the same tyme at Damasco, a disciple, (for so were they than called whiche had receiued the gospel,) named Ananias. The lorde had pyked oute this Ananias, by whose handes his pleasure was bounteously to replenisshe Paule wt giftes of his holy spirit. And therfor hym spake he vnto beyng a sleape, in his dreame, and sayd: Ananias. He on the other part anon perceiuing that god called him, made answer: lo I am here lorde: as who sayth disclosyng a true christian herte, ready at all commaundementes. Than sayde the lorde: ryse vp and go thy waye into the streat, whiche they commonly call strayght, and aske at Judas house for one Saule, who was borne in Tarsus. For lo, there is he in prayer, supyng to haue grace and liberall comforte from vs. At the very same tyme, Saul lykewise as he was in prayer, thoughte ꝑ one Ananias, had entred into ꝑ house to hym,

And there was a certayne disciple.

and

and layde his handes vpon him, to thintent he myght receyue againe his eyesight. Euen so the lorde prepared in their mutuall vision eache one for other.

¶ Than Ananias answered: lorde, I haue heard by many, of this man, howe muche euil he hath done to thy sainctes at Jerusalē: and here he hath authoritie of the high priestes, to bynde all that cal on thy name. The lorde sayde vnto him, go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the children of Israell. For I wyl shewe him, howe great thinges he muste suffre for my names sake. The texte.

But Ananias sore afrayed at the name of Saule, who for his cruelty, was than muche spoken of among the christians, made aunswere: I haue heard lord, of many one, howe sore this man hath vexed thy blessed saintes at Hierusalem, and yet not so contented, but nowe is he hither come also, beeyng put in authoritie by a strevght commission from the hygh byshoppes, to laye the al fast in fetters, that call vpon thy name. Herunto the lorde agayne made aunswere: I knowe right well howe ye my shepe are muche afrayed of that rauenous wolfe.

But there is no cause why thou shouldest feare. For that wolfe haue I chaunged into a right gentle shepe. Wherefore see thou go vnto hym boldly. For hym I haue chosen to myne owne selfe, as a notable instrument, to carye my name before the Heathen, before kynges of the yearth, and the chyldren of Israel. What he hath done hytherto, was not done of malyce, but of a zele to the lawe of his countrey. And forasmuche as of plaine ignorauncē, his iudgemēt failed him, sum tryall hath he shewed of his towardnesse, how earnest a defendour of my gospell I am lyke to haue of him, in tyme to cum. Hytherto hath he stryuen against the professours of my name, beyng armed therunto with bulles from the high byshoppes, with threatnynges, and with letters for them. Hereafter more manfully shall he fight and stoutly, beyng armed but with my spirite, and gyrte with the sworde of my euangelicall worde, againste all them that hate my name. For the glory and renoume wherof, far greater affliccion shall he willyngly suffre, than nowe of late he prepared againste you.

¶ And Ananias went his waye, and entred into the house, and put his handes on him, and sayde: brother Saule, the lorde that appeared vnto the in ꝑ waye, as thou cammest, hath sent me, that thou myghtest receyue thy sighte & be fylled with the holy ghost. And immediatly there fell from his yes, as it had ben scales, and he receiued sight: & arose, and was baptised, and receyued meat, and was comforted. The texte.

Ananias, well encouraged at these wordes, departed thence, and entred into Judas house: he founde Saule prayng, and layde his hande vpon hym, and sayde: brother Saule, the lorde Jesus Christe, that appered vnto the in the waye as thou waste cumming hither, hath sent me to the, to thintent thou shouldeste receiue thi sight againe, and be replenished with the holy goste. Ananias had vneth spoken these wordes, but there fell from the yes of Paule in the same place, as it were certaine scales of a fishe, & so recouered he his sight. And immediatly he stode vp, and was baptised. After that, whan he had receiued sum foode, he was well strengthned. In this maner that excellent capitayne of Christes gospell, & he that shoulde soone after obscure the glory & renowne of other his apostles, receyued at the hand of Ananias, a poore and hūble disciple, the holy ghost, before that he receiued baptisme. But nothing is done out of ordre, that is done at Jesus Christes cōmaundement, whō Paule hadde for hys teacher. For so had he gyuen his apostles authoritie, that he

woulde

woulde neuertheleſſe reſerue vnto hymſelfe, the higheſte authoritie of all the whole matter.

The texte. Than was Saule certayne dayes with the diſciples, which wer at Damaſco. And ſtreightwaye preached Chriſt in the Synagoges, howe he was the ſonne of God. But al that hearde him, were amaſed, and ſayed: Is not this he that ſpoyled them which called on this name in Hieruſalem, and came hyther for that entent that he might bring them bounde vnto the highe prieſtes? But Saul encreaſed the more in ſtrength, & confoūded the Iewes whiche were dwelling at Damaſco, affirmyng that this was very Chriſte.

Than Saule beyng ſodainly chaunged, abode for certaine dayes in companye with the diſciples, whiche were at Damaſco. And without any further delaye, he begonne furthwith euen there, contrary to the byſhoppes commaundement, to ſette vpon the office that he was appoynted vnto by Chriſte. And he went into the Iewes Synagoges, and publiſhed openly and frankly, affirming that Ieſus of Nazareth was the ſonne of god, for whoſe ſake alone, all men ſhoulde haue prokered them, accordyng to the Prophetes forſayinges, health euerlaſting. The Iewes, which knew of Saules cruel fiercenelle agaynſt the Chriſtians, by the rumoure that was bruted abrode, reioyſyng that they had gotten ſuche a valiaunt defendour of Moſes lawe, whan they had hearde that he did ſo earneſtlye preache Ieſus name of Nazareth, they marueyled what had chaunced vnto the manne, that he was ſo ſodainlye quyte altered, and ſayde amongeſt themſelues: is not this the ſame Saule, who of late did all that euer he could, aſſaulte theim that called vpō this name at Hieruſalē, whiche name he blaſeth nowe abrode, and famouſly publiſheth: and nowe but of late came hyther, purpoſely to take all ſuche perſons, (yf he myght fynde any here) and to bring them faſte bounde to the highe Byſſhoppes, there to be puniſhed at theyr wyll and commaundement. Howe cummeth this to paſſe, that he hathe ſo ſodaynly caſte of his Iewyſhe condicions, and forſaken Moyſes, and hathe become a profeſſoure of the crucified? But Paule, whome that name in veray dede than better agreed with, after that he once became of a troubleſome perſon, a teacher of ſoberneſſe and quiet libertee, ſo litle was afrayed at ſuche maniet ſayinges of the Iewyſhe, that he beyng euery daye the better ſtrengthened with ſpirituall coumforte, confounded and muche troubled the Iewes that were dwellynge at Damaſco, affirmyng conſtauntly, and prouing by the teſtimonies of holy ſcripture, that Ieſus of Nazareth, whome he had before of ignorannce perſecuted, and dyd nowe preache, was the trewe Meſſias that was promyſed to the worlde, and that none other ſhould be borne hereafter, at whoſe handes the Iewes ought to looke for euerlaſtyng health.

The texte. ¶ And after a good whyle, the Iewes tooke councel together, to kyll him. But their laying wayte was knowen of Saule. And they watched the gates daye and nyght to kil him. Than the diſciples toke him by night, and put him thorowe the walle, and let him downe in a baſket. And whē Saule was cumme to Ieruſalem, he aſſayed to couple himſelfe with the diſciples: but they were all afrayed of him, and beleued not that he was a diſciple. But Barnabas tooke him, and brought hym to the Apoſtles, and declared to them, how he had ſeene the Lorde in the waye, and that he had ſpoken vnto him, and how he had done boldely at Damaſco in the name of Ieſu. And he had his conuerſacion with them at Ieruſalem, ſpeakyng boldely in the name of the lorde Ieſu.

Whan Paule had taken ſuche an enterpryſe vpon him, many dayes at Damaſco, no litle to the diſciples ioy and comforte, and not without a greate

rumble

rumble and murmour of those, that did not than beleue, the Jewes at lengthe layed their heades in councell togither, to thintent that they might (by lying in wayte for him) slaye hym. O what a nation is this that murthereth men? Paule reasoned, taught, and vanquished the Jewes with testimonyes of their owne lawe, as it were with their owne weapons. But there was nothyng els with them, but conspiracies, stockes, prisons, stripes, and sondry kyndes of deathe. But this had the lorde by promisse, assured his welbeloued seruauntes of, that they shoulde not lose, no not a heare of one of their heades, excepte his father suffered it. The tyme was not than come for that excellente warryoure to dye in the gospelles cause, he had than many battels behynde, to fyght for Christes people, many dayngerouse perylles were to come, for him to sustayne in fyght of battell, many cities and countreys wer lefte for him to subdue by goddes holy worde, and to call vnto Christes yoke. Wherfore Paule, as it was goddes wil, had warnyng that ỹ Jewes laye in wayte for him, insomuche that they kept the gates day and night in watche for him, that he should not away escape, but that they would kil him. To bring this acte to passe, they had procured them ayde of the Lieftenaunt of the citie, who was the debytie of king Aretas, to thintent that yf theyr priuey watche had not wel proceded to theyr purpose, they would neuertheles openly & by force slay him. The disciples than, concepuing in their myndes, how that the lesse the person cared for himselfe, the more was he worthy to be saued, woulde not suffer, so valiant a warryer in Christes worde, perysshe. Wherfore they hydde him, and by night let hym downe by a corde of the towne walles, in a basket. Euen so oftentymes, yea, bolde and valiaunt capitaines do runne awaye, to thintent that they maye, accordyng to the prouerbe, be able to fyght againe.

They watched the gates day and nyght to kyll hym.

O what a woondre is it to see ỹ course of thinges turned vpside downe? Nowe lurketh he in corners & starteth away, who a litle before with many sore threatnynges persecuted: and now prouide they to saue Paules lyfe, whome he before inuented crafty meanes to slay. After this, whā he was once come to Hierusalem, and would haue accōpanyed with the disciples, with whome the olde Saule was to well knowen, Paule as thā vnknowen, al were afraied of him, as the shepe of the woulfe: not trustyng his woordes that he was a disciple, callynge well to their remembraunce what crueltie he was wonte to expresse, in persecutyng Christes flocke. They suspected than that some priuie wyles had been cloked vnder the name of a disciple. But Barnabas the Leuyte, of whome we spake before, that knewe what was done concernynge Paule, brought him to thapostles, before whome, he declared all the whole matter, how the lorde had appeared vnto him as he was goyng to Damasco, & spake to him, and how sodenly his mynde was chaunged, and how frāckly and frely he had preached the gospel in Jesus name the lord. Thapostles reioysed thereat, and with theyr honeste reherfall, commended him to the whole companye. So was he for a time, busyly occupyed at Hierusalem, keppng companye with thapostles, and disciples, & boldely there professyng, and preachyng the name of the lorde, whiche he had of plaine ignorauncē, persecuted.

The texte.

¶ And he spake, and disputed againste the Grekes, but they went about to slay him, whiche whan the brethren knewe, they brought him to Cesarea, & sent him forth to Tarsus. Then had the congregations reste throughout al Jewry and Galile, and Samaria, and were edified, and walked in the feare of the lorde, and multiplied by the coumforte of the holy ghoste.

And

And that did not he onely before the people of Hierusalem, nothyng afrayed of the reprochefull name of an Apostata, because he had swarued from the byshoppes trade in religion, but preached lykewyse Jesus name before the Gentyles, whiche for the great renowne of that citie, dwelled than at Hierusalem, and before the Jewes, whiche were borne among the Grecians, reasonynge with them, and by verye testimonies of the lawe prouyng that Jesus was the sauiour of the worlde. But in no wyse coulde they abyde suche libertie of speache, & therefore resorted to suche, as they were wonte to do for ayde againste him, whome they were not able in disputacions to vanquyshe, searchinge out some waye to slaye Paule. Suche bee their disputacions, that are of Jewyshe condicions. And euen than were priuie wyles also inuented to betrappe him withal, whan that he leaste thought vpon any suche daungier, After that the brethren knewe of this, lest any thinge shoulde betyde hym otherwyse then well, they conueyed hym awaye vnto Cesarea Philippi, whiche is a cytie in Phenicea, and sente hym eftsones thence vnto Tarsus, in Cilicia where he was borne. For by meanes of Paules wanderyng about, and his leadyng from place to place, the gospell well prospered. In the meane while, after the tyme of persecution was well ouerblowen, the congregacion of disciples, whiche than were dispersed throughout all the partes of Jurye, Galile, and Samarye, in the whiche countreys principally taught the lorde, and where before all other places, he commaũded that his gospell shoulde be preached, lyued at some reasonable quietnes, takynge comforte eache one of other, throwe mutuall vnitie and concorde: and what for the smalle regard they had to mannes threatninges, and the dayly increase besydes of theyr nũber, they were well edifyed in Christes faythe, lyuyng in feare of the lorde, and replenished in tyme of aduersitie with spirituall consolacion of the holy goste. This was it vndoubtedly that the lorde had promysed them: in the worlde ye shalbee well assured of trouble and aduersitie, but in me shal ye haue quietnes of mynde, and ghostelye comforte.

The texte. ¶ And it chaunced as Peter walked thorow out al quarters, he came also to the saintes, which dwelt at Lydda. And there he found a certaine man named Eneas, which had kept his bed eyght yeares, and was sicke of the palsey. And Peter said vnto him: Eneas, the Lorde Jesu Christe make the whole: arise, and make thy bed. And he arose immedyatly, And al that dwelt at Lydda and Sharon, sawe him, and turned to the Lorde.

It befell that Peter, whyles he as a vigilant shepehearde, of a stoute courage, wente abrode, trauelyng many countreyes, nowe these to visyte, nowe those, came also vnto the holy sainctes that dwelte at Lydda. That Lydda is a citie on the sea syde in Palestine. There founde he one called Eneas, who had layne bedred eyght yeares before. For he was taken with a palsey. Peter thã remembryng the lordes commaundement, that what house soeuer they came into they should heale the sicke, for it were not syttyng for bodely diseases to raigne, where spirituall physycions be present, sayde to hym: Eneas, Jesus Christ make the whole. Aryse, and make thy bed. Immediatlye vpon these wordes spoken, he rose vp whole, and made his bed himselfe. This was a token of perfyte healthy. Whan they sawe hym sodenly made whole by vertue & power of Jesus name, who had layne bedred so many yeares, as many as dwelt at Lidda & Sarona, a towne on the sea coaste nyghe vnto Lidda, were cõuerted to the Lorde, and professed the name of Jesus Christe. And so of one

whiche

whiche was restored to his corporall health, were many a one moued to health of soule.

¶ There was at Joppa, a certaine woman, named Tabitha (whiche by interpretacio, is called Dorcas) the same was ful of good workes and almes dedes, which she did. And it chaūced in those dates, that she was sicke and died. Whom whē they had washed, they layd her in a chamber. But forasmuche as Lydda was nygh vnto Joppa, & the disciples had heard that Peter was there, they sent vnto him, desyryng him that he would not be greued to come vnto them. The texte.

There was agayne at Joppa, a disciple called Tabitha, whiche with the Ebrues signifyeth Dorcas, with ꝑ Latynes Capzea, whiche name gyue they of the cleare light of the ye. This woman had bene vertuously occupied in all maner godlynesse, but chiefly in workes of mercy, wherwith she releaued the poore. It befell the same time that Peter was busye in his office at Lidda, that she dyed of the same disease that she had bene sicke of. And whan they had done with washyng the dead corps, accordynge to theyr accustomed maner, they layde it in a highe chamber for to be annointed. And for as muche as Joppa was not far from Lidda, and the disciples had vnderstandyng that Peter was there, thei sente two men in message to him, desiring that he would vouchsafe to come vnto them.

¶ Peter arose, and came with them. And when he was come, they brought him into the chamber. And all the wyddowes stoode rounde about him, weaping, & shewyng the coates, and garmētes, which Dorcas made, while she was with thē. And Peter put them al forth and kneled downe, and prayed, and turned him to the body, & said: Tabitha, arise. And she opened her yes, and whan she sawe Peter, she sate vp. And he gaue her the hād & lifted her vp. And whan he had called ꝑ saintes and widdowes, he shewed her alyue. And it was knowē throrow out al Joppa, & many beleued on the Lorde. And it fortuned that he taryed many dayes in Joppa, with one Symon a tanner. The texte.

Peter than declaryng in himselfe an example of a good shepehearde, came to them vndelayedly. After his cumming within the house, they brought hym vp into the chamber, to the intent he shoulde be moued at the sight of the dead corps, to take sum pitie or compassion for her death. There stode about Peter all the wydowes, who among other ministeries, whiche were prayse worthye, chiefely were commended for seruing the holye in all their necessities: they mourned her with weppyng teares, whiche they let fall, more of pitie towarde the poore whome she was wunt to refreshe with many good turnes, then for her lake that was departed. Their weappyng was then a sufficient openyng to hym of theyr myndes what they desyred to haue.

They called not to rehearsall her good dedes, but brought forth to syght, the coates and other garmentes, whiche Dorcas had already made to clothe the holye withall. But this her indeuour in doyng good, was by death interrupted. Then Peter hauing in remembraunce Jesus example, where as he rayssed vp the chiefe priestes doughter of the Synagoge, after the multitude of those that mourned were first of all put oute of doores, commaunded them all to go furth. For the widowes were onely they that mourned. And weping is a let to prayer. And moreouer because that women, whiche of their owne nature are weeke spirited, shoulde not be troubled at the rysyng vp of the deade bodye, he would haue none of them to be present, but he all alone, prayed, knelyng on his knees. For the holy ghost, by whom all miracles are wroughte, is not at all times in like force with mā. But his vertue by prayer, is quickened,

lyke

And turned hym to the body & said: Tabitha, aryse.

like as sayth is also: without the whiche no miracle at al is wrought. Whan Peter had made his prayers, and conceyued spirituall strength of the holye ghoste, he turned hym to the bodywarde, and sayde: Tabitha, rise vp. Than shee, as these wordes were spoken, awaked, as though shee had ben in a slepe, and loked vpon Peter. And after that she had beheldе him well, sate her down agayne. Peter than putting forth his hande to ayde her withall, set her vp, beyng thā on liue and lusty. After this maner must they be lifte vp vnto godlines, whiche be of their owne selues weake: First of all muste god be prayed vnto, that he would take mercy vpon them. That done they muste be taughte what to do, rebuked for theyr lyfe mispent, and exhorted to amende. Finally they muste haue ayde as Dorcas had, to be lyfte vp by good example, to more perfection of lyfe.

Whan Peter had called the holy brethren and widowes, whome he before had bidden go forthe, into the chambre againe, whiche were likewise their selues occupyed in prayer, lokyng for the mercifulnes of the Lorde, he shewed them the woman on lyue for them all to beholde. That miracle was soone brupted abrode ouer all the citie of Joppa, and caused manye one to beleue in Christe. For that is the very cheke commoditie that cummeth of miracles. For it shoulde not otherwyse muche auayle to call one or two amongest so manye thousandes, that come by tymes into this worlde and departe thesame, vnto lyfe againe, whiche muste neuertheles soone after dye. And this was an occasion for Peter to tarye manye dayes at Joppa. For where shoulde he that fisheth for mennes soules abide more to his contentacion, than there as manye cummeth vnto his nette? All this meane whyle abode Peter the chiefe of all the apostles, and he that by reason of so greate myracles whiche he hadde wrought, both was famous and mighty, at one Simons house, a tanner by his occupacion.

The.x. Chapter.

The texte.

¶ There was a certaine man in Cesarea called Cornelius, a capitaine of the souldiers of Italy, a deuoute man, & one that feared God with al his household, whiche gaue muche almes to the people, and prayed God alway. The same sawe by a vision euidently (about the ninth houre of the daie) an aungel of god cumming in vnto hym, & saying vnto him, Cornelius: when he loked on hym he was afrayde, and sayde: what is it Lorde? He sayd vnto him: Thy prayers, and thy almes are cum vp into remembraunce before God. And now send men to Joppa, & call for one Simon, whose surname is Peter. He lodgeth with one Simō a tanner whose house is by the sea side. He shal tell the what thou oughtest to do. And when ỹ aungel which spake vnto him, was departed, he called two of his household seruauntes, and a deuout souldier, of them that awayted on him, & tolde them all the matter, and sent them to Joppa.

HYtherto had none of ỹ apostles bene conuersaunt among the heathen, but by occasion was that chamberlaine whiche came from Ethiop, induced to Christes religion. And yet sum of the gentiles were the better, that they dwelt nere vnto ỹ apostles. For in Cesarea, ỹ most flowrishing citie of Palestine, whiche to fore was called Stratōs castle, was a certaine manne named Cornelius, captaine ouer a band of mē, which wer of Italie. This mā, though by trade of his auncestry, he were heathen, & by reason of his office, a man of armes,

armes, yet as one that desyred to be a christen man, he was a good lyuer and feared god. Like him was all his whole housholde. For it is commenly seene that the residue of the housholde, do frame themselues in condicions, like vnto the maister of the house. He in two poyntes chiefly, declared hymselfe meete to take vpon hym Christes religion, in liberally refreshing the neady, & poore, and in continuall prayer to the lorde. He knowledged the true god, for that he learned, by reason that he was conuersaunt among the Iewes. He knew that his fauour was chiefly obtayned, by beyng beneficiall to the poore, and by cõtinuall prayer. It remayned alwaye certaine, that he whiche had already abundauntly ynoughe, shoulde haue more geuen hym. This man beyng in his prayer, not muche before supper tyme, the nynth houre of the daye, did euidẽtly see a vision, the angel of god cummyng towardes hym, and callyng hym by name, Cornelius, as though he had ben familiarly acquaynted with hym. But Cornelius beholding than the angel, and beyng sore afrayed by reasõ of the maiestie of so rare a personage, sayde: Lorde what art thou? The angell aunswered: thy prayers are not spente in vayne, neyther yet thy almes dedes, wherwith hitherto thou hast earnestly called vpon god, to be mercifull to the. For what thou hast bestowed to refreshe ỹ poore, ỹ lord voucheſafeth to coũte it bestowed vpon himselfe: & he wil reward thee in their behalfe, which are not able to requite. Wherfore thou hast not emploted thy benefite on him that wil forget it. Thou haste done for thy parte accordyng to his wyll, he agayne on thother parte, wyll accomplishe that thy requeste, whiche thou haste continually by prayer, desyred. The lorde hath heard thy prayers, because thyne eares were not stopped from the poore. Nowe therfore this must thou doo without delaye, that from hence forwarde the lorde maye shewe vnto the, his bountifull goodnes. Sende sum of thy seruauntes to the citie Joppa, and enquire there for a certaine man named Simon, and desyre hym to cum speake with thee, this man in the iyes of the world, is not of any great estimaciõ, but in the sight of god, highe in fauour by reason of his godlynes, and is otherwise called Peter. He hosteth at a certaine mannes house in Joppa, whose name is Simon, a tanner by his occupaciõ, and dewelleth by the sea syde. Of this Peter shalt thou learne what thou must do to obtaine saluacion. When the aungell had this sayde, he vanished awaye. Than by and by Cornelius sent a couple of his housholde seruauntes, and with them one that was a souldier retaynyng to hym, whose honeste conuersacion and trustynes, he hadde great proofe of, for not onely all Cornelius owne housholde resembled him in godly liuinge, but there were sum souldiers also, that folowed the vertuous trade of their capitaine. And whan he had shewed them all the matter and effecte, as touching his vision, he sent them to Joppa. These thinges were done in the euening.

A deuoute mã and one that feared God.

¶ On the morowe as they wẽt on their iourney, and drewe nye vnto ỹ cytie, Peter went vp vpõ ỹ top of the house to praie, about ỹ first hour. And whẽ he waxed hũgry, he would haue eaten. But while they made readye, he fell into a traunce, & sawe heauen opened, & a certaine vessell came downe vnto him, as it had bene a great sheete knyt at the fower corners, & was let downe to the earth, wherein were al maner of fower footed beastes of the earthe, and vermin, and wormes, and fowles of the ayer.

The texte.

The nexte daye Cornelius messengers went on their iournaye. In those dayes, so meane an embacie as that was, had Peter the chiefe pastoute of Christes

Chriſtes Churche no diſdayne at. And whan as they were almoſte at Joppa, Peter theſame time, as he was accuſtomed, had gon vp into an hyghe chamber to praye, almoſte at the ſyxte houre, that is to ſay, about noone. And as he was an hungred in his prayer, he mynded to eate ſumme meate after his long abſtinence. And whyles that meate was a dreſſyng accordyng to Peters commaundement, he was rauyſhed with the ſpirite of god. So chaunceth it ſpecially with them, that vſe prayer and faſting. For god diſcloſeth not his myſteryes to the fulle belyes, and ſlouthfull perſons. His viſion was this. He ſawe heauen open, and from thence a great veſſell let downe to the yearth, as it had ben a great ſheete, knotted and faſtened with coardes at euery of ỹ fower corners. For in olde tyme meate was ſerued to the table in great brode lynen clothes. In this veſſell were all kyndes of fower foted beaſtes, and vermin which crepe on the ground and lyue on the earthe, and beſydes that lyue in the ayre, as well vncleane as cleane, together indifferently. This was meate that the Jewes dyd abhorre, but yet was it theſame that Jeſus longed after, whan he ſayd to his diſciples, prokering him meat: I haue meat to eate ỹ ye knowe not.

The texte. And there came a voyce to him. Aryſe Peter, kill & eate. But Peter ſayed: not ſo lorde, for I haue neuer eaten any thing that is commen, or vncleane. And the voyce ſpake vnto hym againe the ſeconde tyme: what God hath clenſed, that call not thou commen. This was done thryſe, and the veſſell was receyued vp againe into heauen. Whyle Peter alſo muſed in himſelfe what this viſion (which he had ſeene) meaned, beholde, the mẽ which were ſent from Cornelius, had made inquiraunce for Symons houſe, and ſtoode before ỹ doore: and called out one, and aſked whether Symon, which was ſyrnamed Peter, were lodged there.

Peter muche maruayling what this viſion ment, a voyce ſpake and ſayed vnto him: aryſe Peter, kyll and eate. And although that the lorde had warned his diſciples that they ſhoulde make the Gentiles alſo partakers of his goſpell, yet to thintent they ſhoulde the more boldely dooe theſame, he againe was admoniſhed by a viſion. But Peter, as a Jewe, yet abhorring the meate that by the lawe was forbyd, ſayed: Oh lorde, god forbid that I ſhoulde eate any ſuche meates. For vntil this day haue I dewly kepte the trade of my forefathers. For hytherto neuer eate I any meate that was ſuſpẽded, or vncleane. To this, theſame voyce that had ſpoken before, made aunſwere: that whiche God hath made cleane, thou whiche art but man, call not it vncleane. After this viſion had thryſe appered, to this ende, that he ſhould more certainly beleue it, ſtrayght wayes the veſſell was taken vp into heauen.

Than Peter beyng cumme againe to his remembraunce, whyles he was muſing with himſelfe in a greate perpleritie, what this viſion ſhoulde meane, and whether it were a dreame, eyther els ſome ſignification of goddes wyll, beholde thoſe menne that Cornelius had ſente, ſtoode at Symons dore the tanner, and callyng forth one of the ſeruauntes, enquired whether that one named Peter were hoſted there.

The texte. Whyle Peter thought on the viſion, the ſpirite ſayde vnto him: beholde, men ſeke the: aryſe therfore, and get the downe, and go with them, & doubte not, for I haue ſent them. Peter went downe to the men whiche were ſent vnto hym from Cornelius, & ſayde: beholde, I am he whom ye ſeke, what is the cauſe wherfore ye are come? They ſaid: Cornelius the Capitaine a iuſt man, and one that feareth God, and of good report among all ỹ people of the Jewes, was warned by an holye Aungell, to ſende for thee into his houſe, and to heare wordes of the. Then called he them in, and lodged them.

But

But before that worde was brought to Peter, that some there were that
woulde speake with hym, and whyles he satte imaginyng in hys mynd, what
the vision should meane, the spirite of god sayed to hym (for god speaketh after
sondry wyse to his electe) beholde three menne stande at the doore and enquyre
for the. Therefore aryse and get the downe, and goe with theym, nothyng
doubtyng: For I sent them. And then shalte thou understande what the mea-
nyng of thys vision is, that thou somuche muselt of. With that Peter wente
downe, and came to the menne, and sayde, loo I am the verye same Symon
Peter whome you seke for. What is thoccasyon of your cummyng hyther?
Peter boasted not of his vision, but required the heathens confessyon. For the
benefyte of grace that cummeth by the ghospell, ought not to be thrust before
them whiche set nought by it, as in lyke maner it ought not to be denyed to the
that are desyrouse of it. Than they aunswered: Cornelius whiche by office is a
capitayne of a bande of menne, but yet a manne of good conuersacion, and
that feareth God, well credited and lykewyse estemed, and reported as wel of
his owne housholde, as also throughout all Jewry, was warned by the appe-
rauince of an holy aungell that spake to hym, to sende for thee home to his house,
that he myght receyue at thy handes knowleage what he ought to doe to ob-
tayne salvation. Peter perceyuing the visions to agree, and nowe understan-
dyng what that voyce signified, whiche thryse had sayed, what God hath clen-
sed, that accompte thou not vncleane, bad theim comme nere the house. For it
was euentyde, and he lodged them. This was the fyrst begynnyng of any con-
uersacion betwene the Jewes and the Gentyles, whiche Gentyles by theyr
owne accorde, prealed to be partakers of the ghospell. But the Apostles dyd
wisely in that they were not to hastye in the settyng forth of this matter, that it
myght be eupdent to all men, that they dyd not rashely, but by the commaun-
dement of God, receyue the Gentyles to the benefyte of the ghospell. Corneli-
us sent for Peter, but by the commaundement of the Aungell. Peter came
downe and mette them, but not before he had commaundement by the vision.
On the one parte, marke the eatnest desyre that the Gentiles had to the graci-
ouse benefyte of the ghospel, on the other parte the cherefulnesse of him, & rea-
dynes, that was desirouse to saue al sortes of men.

Beholde I am he whō ye seke what is the cause wher-fore ye are cumme.

Than cal-led he the in & lodged thē

The texte.

¶ And on the morowe Peter went away with them, and certayne brethren from Jop-
pa, accompanied hym. And the thyrde daye entred they into Cesarea, and Cornelius a-
wayted for them, & had called together his kynsmen, and his speciall frendes. And as it
chaunced Peter to cum in, Cornelius met him, and fell downe at his feete: and worshyp-
ped him. But Peter toke hym vp saying: Stande vp, I my selfe also am a man.

The nexte daye Peter went to Cesarea, beyng accompanied with certayne
christen men from the cytie Joppa, that should beare wytnes of those thinges
that were for to be doen. For their mynde gaue theym that sum good lucke
was towarde, they wyst not what. In the meane time, Cornelius beyng very
desyrous of saluacyon, wayted for the retourne of his messengers, that should
bryng with them Peter, and had called togethere as well his nygh kynsfolkes
as his other chiefe frendes, partely that moe myght be wytnesses of this facte,
and partely also that moe myghte be partakers of so greate a benefyte. But
whan as Peter entred into the house of this captayne Cornelius, he much re-
ioysyng therat for reuerence towarde him, went forth to mete him, and fallyng

downe to Peters feete worshypped hym: percepuyng to be in hym sum what more excellencie then was semely for a manne to haue.

Thus ought Christ to be worshipped in his ministers, but yet so, that the glory dewe vnto God, be not attrybuted to manne. Then Petet geuing example howe muche the preachers of Christes woorde, ought to abhorre ambicio, and the desire of honoure, and howe smalle prayse ought they to chalenge for those thynges whiche be done thorowe vertue of Christes name, suffred not thys captayne to lye prostrate vpon the grounde, but embracyng hym in his armes, dyd lyft him vp, saying: aryse, I am but a man as thou art. Geue vnto God this homage, for I am but his minister.

The texte. ¶ And as he talked with hym, he came in and founde many that were cum together. And he sayde vnto them: ye knowe howe that it is an vnlawful thyng for a man that is a Jew, to cõpany or cum vnto an Alien: but god hath shewed me, that I should not cal any man commen or vncleane: therefore came I vnto you without delay, assone as I was sent for. I aske therefore, for what entent haue ye sent for me?

It is an vnlawful thig for a man þ is a Jew, to company or cum vnto an alien.

And commonyng than in thys wyse familiarly wyth him, entred into the house together. Whan they were cum into the inner house, Peter found there, a greate numbre assembled together. Here concepued he as a couetous pastour good hope that he shoulde haue great vauntage. And so whan Peter was set doune, he began, as an heauenly orator, to speake to them in thys wyse, partly that those that came wyth hym, shoulde not haue occasyon to be offended, and partly that he myghte stably stye the captaines houshold in that theyr confydence, whiche they had concepued: you know that it is not permytted by the lawes, that a Jewe be eyther in household, eyther otherwyse in company with aliens, men of a sundry kynde of religion, and not cyrcumcised. Yet I being a Jewe, am not afrayed so to doo, not yet despising eyther the trade or custome of my countrey, but folowyng herein the commaundement of God, that signified vnto me by vision, that I oughte not to esteme any manne, what countrey soeuer he be of, to be vncleane, or hate worthy, for as muche as god taketh no man to be vncleane. For onely he maketh holy euery thyng. I therefore stickyng to the commaundement of god, came hither wythout delay as soone as you sent for me, wherfore it is your part to shewe me what the matter is, that you sende for me. Peter speaketh to all, that he maye wynne them all, percepuyng that for thys cause they were assembled together, that they myght al at one tyme, heare the ghospell preached. Marke howe featly Peter playeth the pastours part: for he doeth not cõmunicate the high misteries of the ghospell vnto them, before he percepued them to be desirous to learne.

For what entẽt haue ye sent for me?

The texte. ¶ Than Cornelius sayd: this day nowe. iiii. dales about thys houre, I sat fasting: and at þ ninth houre I prayed in my house: and beholde, a man stode before me in bright clothynge, and sayde: Cornelius thy prayer is hearde, and thyne almes dedes are had in remembraunce in the syght of God. Sende men therefore to go to Joppa, and cal for Symon, whose syrname is Peter. He is lodged in the house of one Symon a tanner, by the sea syde, whiche assone as he is cũme, shall speake vnto the. Than sent I for the immediatly, and thou hast well done, that thou art cũme. Nowe therefore are we all here present before God, to heare all thynges that are commaunded vnto the of god.

Than Cornelius before them all, rehearsed howe the matter stode, saying: fower dayes paste I was here in my house fastyng, and earnestly in my prayers, about the ninth houre of the daye. And sodaynly beholde a certayne man, whose countenaunce was full of maiestie, stoode visible before me, in a glysteryng

tening garment, and sayed vnto me: Cornelius thy prayer is heard, and thy liberall and bountifull almes, that thou hast bestowed on the poore, is not forgotten in the syght of God. Wherfore sende to Joppa, and desire Symon, otherwyse called Peter, to come to thee. He is hosted in the house of Symon the Tanner, nere to the sea. Than sente I incontinent messaungers of myne owne folkes vnto thee, whiche thyng I had not been so bolde to haue enterprysed, vnlesse an aungell had so wylled me. And I moste hertely thanke you of youre goodnes, that vouchesaked to come hyther. Nowe therefore we are here present all of one mynde, without hurte meanyng towardes any man, as we take God to wytnesse, very desirous to heare what God hathe geuen you in commaundement to shewe vs. For thaungell that put me in this confidēce, promysed me so: and we doubte not but you wyll so dooe, forasmuche as you also by the commaundemente of God, vouchesaued to come and common with vs.

Than Peter opened his mouthe, and sayd: of a treueth I perceyue that there is no respect of persons with god, but in al people, he that feareth him, & worketh righteousnes is accepted with him. The texte.

Than Peter perceyuing their vnfayned meanyng, opened his mouthe, and began to speake in thys wyse: I doe tyght well perceiue that in the syght of God, one person is not preferred before another: but that in all countreys who that feareth God, and liueth lyke a good man vpryghtly to God and the worlde, is set by of hym.

Ye know the preachyng that god sent vnto the children of Israel, preaching peace by Jesus Christ, which is lord ouer al thynges. Which preaching was published throughout al Jewry (and began in Galile after the baptysme which Johan preached) how god anoynted Jesus of Nazareth with the holy goste & with power. Which Jesus went about doing good, and healing all that were oppressed with the deuill, for god was with him. The texte.

For asmuche as I vnderstande that you are free from oure lawe, and yet neuertheles that ye worshyp one God whiche is the true God, as we do: & that dayly ye offer thorowe prayer, sacrifice, and seeke hys fauoure by succourīng of the nedye: For why? this is thonely thyng that the lawe and prophetes doe teache. And although that God hath nowe at the last performed that thing whiche he long sence promysed, by the mouthes of his prophetes, that he woulde sende Messias, that is to saye, Christe shewyng to the Israelites his wyll, nowe not by meane of any prophete, but by hys onely begotten sonne Jesus Christ, and preferyng them, thorow fayth & obedyence to hym whome he sent, remission of synne, and that he ekfsones wil be reconciled with theym: Yet that notwithstandyng bycause there is none other God but he, as well of the Gentiles as also of the Israelites, his wyll is that this fauour be shewed to all men, whosoeuer beleueth the gospell. And I am assured, that the rumour of this thyng beeyng sparsed, as it is, thorowout all Jewry, is heard among you also, howe that Jesus walked ouer all partes of Jewry, exhortyng all men to repentaunce, beatyng wytnes that the kyngdome of God is ryuen at hand. And chiefely hys beginning to preache, was aboute Galile after he had ben christened of John, whiche was his forerunner, and openlye bare witnesse of hym, that Jesus of Nazareth was the lambe of God, that should take away the synnes of the worlde, and that god had anoynted hys Messias with the holy ghoste. whome he had seene in lykenesse of a doue, as comyng from heauen and restyng on his heade, and that it was onely he that shoulde

Howe god anoynted Jesus of Nazareth with the holy ghost.

Christen all the faythfull, not in water, as he hymselfe Christened, but wyth an heauenly power. And this oure lorde Jesus also expressed in deades, walkyng thorowout all partes of Jewry, helpyng all men, not onely in teachyng the heauenly Philosophye of the gospell, whereby the soule is healed, but also in curyng the sycke, castyng oute of deuyls, healyng lepers, and reysyng the dead, and to be shorte, in helpyng all men whome the deuyll by tyranny kept vnder hys yoke. For as he onely was free from all synne, so he only was hable and of power, to vanquisshe the tyranny of the deuyll, the whiche raygneth ouer theym, that leadeth theyr lyfe in synne. For God expressed hys might in his sonne, whiche all Satans power was not hable to withstande. All these thynges beyng cõmonly spoken of thorowout Jewry, I am assured that you likewise haue heard, and doe beleue them.

The texte. And we are witnesses of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem: whome they slewe, and hanged on tree, hym God reysed vp the thyrd day, and shewed him openly, not to all the people, but vnto vs witnesses, chosen before of god for the same intente, whiche did eate and drynke wyth hym after he arose from deathe. And he commaunded vs to preache vnto the people, and to testifye that it is he, which is ordeyned of God, to be the iudge of quicke and dead. To him gene al the prophetes witnes, that thorow his name, whosoeuer beleueth in him, shall receiue remission of sinnes.

But that you maye more surely beleue thys, we that were conuersaunte wyth hym, both in house, and in all other places, as long as he, beyng manne, lyued among men, doe beare wytnes of all suche thinges, as he did in all coastes of Jewry, and in Hierusalem also, whome the highe prestes, scribes, and Pharisees, with the consentes bothe of the nobilitie, and the commens, put to death, fastenyng hym on the crosse, rendryng hym euyll thankes for hys so manyfolde benefites employed on theym. But God, by whose permission all these thinges were doen for the health of man, restored him to lyfe the third day after his death, and endowed him with like euerlasting. To make this certainly to be beleued, he did personally appeare alyue, he was heard, sene, and felt also with the handes, not of all the people, as he had bene before his death, but of certayne that were before chosen witnesses by God purposely, of vs I say, vnto whom he appered after he had arisen from death, being conuersaũt on earth fowertie dayes: & we did eate and drynke wyth hym, and he wyth vs lykewyse, lest we should doubte in our myndes, whether his body were in very dede raysed or not. And before he went into heauen, he commaunded vs, whome he before had chosen to this office, that we should openly preache to euery man, and beare witnes, that he was one, whom god had aduaunced to hyghe estate and power, that in thende of the worlde, he shalbe iudge of all, bothe quicke and dead. In the meane space a sure and an easy remedy is profered euery man. For all the prophetes long synce with one consente prophecied the very same of hym, that we teache, that it is onely he, in whose name remyssyon of synne shalbe geuen, not to the Jewes onely, but to all nacions also thorow out the worlde, not by merite of their woorkes, wherein the Jewes put confidence, but by fayth whereby we beleue the ghospell, and by meane of the ghospell, beleue in Christe.

Dym God rayled vp ỹ thyrde day, and shewed hym openly &c.

To hym gene all the prophetes wytnes. &c.

The texte. Whyle peter yet spake these woordes, the holy ghost fell on all them whiche heard the preachyng. And they of the circumcision whiche beleued, were astonied, as many as came with Peter, because that on the Gentyles also was shedde out the gyft of the holy ghost.

ghost. For they heard them speake with tongues, and magnified god. Then aunswered Peter: can any man forbyd water, þ these should not be baptised, which haue receiued þ holy ghost as well as we? And he commaunded them to bee baptysed in the name of the lorde. Than prayed they him, to tarie a fewe dayes.

Peter had not yet made an ende of his tale, and beholde the holy ghoste visibly descendyng from heauen, came on all that had heard, and beleued the apostles wordes. Whiche thing made the Iewes, that were conuerted to the ghospell, and had come in Peters company from Ioppa, to beare wytnes to those thynges that were for to be done, astonied thereat, meruelling that the gracious gyfte of the holy ghoste, was also powred furth vpon the Gentiles, whiche were not circumcised. For they supposed the promise of the Prophetes to pertayne to the Israelites onely, whereas in very dede, the prophetes sayed before, that the spirite of God shoulde bee shed on all those, whatsoeuer they were, that woulde call on the name of God.

For they heard them speake with tonges, and magnified god.

And the chaunce that followed, expressed the meaning of thys token whyche they had sene. For they began, in presence of all men that heard thē, to speake diuers languages, praysyng muche the bountifull goodnes of God. This so euident a token, was declared for the Israelites, that were alreadye presente and circumcised, that from thencefoorth they shoulde not stycke to call theym, whiche were not circumcised, to be partakers of the faythe of Christe: it was lykewyse done for Cornelius frendes, to put them oute of doubt that by theyr fayth, they were nothyng inferiour to the Iewes, yea thoughe they kepte not the Iewes lawes. Here accordyng to þ pleasure of god, the ordre was chaunged, for first they whiche were newly instructed in the fayth, had wonte to be christened, and afterwardes by layyng handes on theym, receyued the holye goste. But here without layyng of theyr handes on them, fyrste the holy ghoste was geuen, that the apostle shoulde nothyng stycke to ministre that, whyche was of lesse estimacion, seeing that God of hys owne accorde, had gyuen that, whiche was of more excellencie. Than Peter, as thoughe that he woulde doe nothyng wythout the consent of the Iewes, thoughe he had already purposed it, sayed to them that came wyth hym: Is there any man here that wyl saye nay, but that these men maye be chrystened, albeit they bee not circumcysed, whiche haue receyued the holy ghost aswell as we: And whan as no man sayed contrary, he commaunded them to be christened in the name of Iesus Christe. All this matter beyng happely finished, as Peter was makyng hymselfe ready to returne to Ioppa, they entreated him to tarry wyth them a fewe dayes, for asmuche as they were very desirous to haue more perfecte knowledge of the gospell. Peter beyng thus intreated, was content to abyde. For he knewe that the Iewes would scarsely brooke it, that he shoulde be in houshold conuersaunt with them, that were not circumcised.

¶ The.xi. Chapter.

And the apostles and brethren that were in Iewry, heard that the heathen had also receiued the word of God. And whan Peter was come vp to Ierusalem, they that were of the circumcisiō, contended against him, sayng: thou wentest vnto men vncircumcised, and diddest eate with them. The texte.

THe rumour of this fact, came ouer to the other apostles eares whiche remayned at Hierusalem, and to the eares of the brethren also, whiche were abrode in Jewry, that the gentyles had also receyued the woorde of God. For it was an harde thyng to kepe this matter close, partely because this captaine was by reason of his office, of so great estimation, and partly agayn for that many were Christened together, either els because the Jewes were present at the dede dooing (for the chaumberlaine that we spake of before, whan he was Christened as he rode by the waye, was alone without wytnes, as one that had stollen the benefitte of the ghospell from the Jewes) and partely also because it was doen in one of the noble cyties of Palestine. But Peter knowing certainly that it would be noysed abrode, and that there woulde some Jewes reproue this hys doyng, toke diligent hede euery waye, that he myght not deserue any rebuke, forasmuche also as God had put thys in his mynd, which had shewed him this vision three times, because he shoulde nothyng stycke to dooe it. On the other parte, by reuelacyon of the holye ghoste, he perceyued that messangiers were come frome Cornelyus: whome he foorthwith dyd not receyue into the house, leste he beyng a Jewe myghte haue semed to haue been desyrous to compaynye wyth the heathen, but spake to theym at the dooze, and before wytnesses asked theim why theyr cummyng was. Thys question he asked rather for the Jewes sakes that were presente, then for hys owne. Beysdes thys after he perceyued that the vysions dyd agree, bothe on the one parte and the other, he went thyther, but yet not without the compainy of some Jewes, whiche were knowen to bee menne of good credence, who shoulde beare witnes what were doen, and without whose consent he woulde do nothyng, to thentent that by these meanes afterwarde, if anye man woulde grudge at his doynges, they, as wytnesses, myght become proctours of hys cause. Agayne whan he was come to Cornelius house, he dyd not foorthwith enter in, as a man desyrous to talke with hym, but sente in woorde to him that he was come, that Cornelius myghte meete hym and bryng hym in: and yet was he neuertheleſſe well assured, that he shoulde bee welcum. This captayne fell prostrate at Peters feete and worshypped hym, whiche was to all the Jewes that were present, a greate token to meruayle at, of his ready minde. Agayne in hearing of the all, he asked what his wyll was with hym, that he had sent for hym, to thentent that the Jewes, whiche came with hym, hearyng the tale of Cornelius owne mouthe, myghte the better beleue it. And fynally the holy ghoste came downe by hys owne accorde, before that they had eyther made theyr prayers, eyther had theyr handes layde on them, either they had receyued baptisme. Neither yet did he vpon this, christen them, before he had commoned with the cyrcumcised that were present, and had expressed vnto them, that it were not mete to deny them baptisme, whome God had endowed wyth hys holy ghoste. This was that great wysedome of Peter beyng a pastor, and agreable with the ghospell. He well knewe the nature of the Jewes, howe muche they stode in theyr owne conceyte, because they were circumcised, and howe deadly they abhorred those that were not circumcised. This was the occasyon that he imagined all shyftes to auoyde offence of anye manne. He was desyrous to make the Gentyles partakers of the ghospell, but yet in suche sorte, that by the occasion thereof, he should not lese the Jewes,

And whan Peter was

yf it

pl it myght be. Nowe after that Peter had by chaunce returned to Hierusalem, where, by reason of the rumours, it was knowen howe Cornelius had been christened, they whiche were circumcised and had receyued the gospell, disputed against him, saying: wherefore dyddest thou enter into the houses of the vncircumcised contrary to the tradicion of our forefathers and not content with that, diddest also sitte at the same table, and eate those meates whiche are forbydden in Moyses lawe.

cum vp to Hierusalem they that were of the circumcisiō contended against hym.

¶ But Peter rehearsed the matter from the begynnyng, saying: I was in the citie of Joppa, prayng: and in a traunce I sawe a vision, a certen vessel descende, as it had been a great sheete, let downe from heauen by the fower corners, & it came to me. Into ꝑ which whan I had fastened myne eyes, I considered, and sawe fower foted beastes of ꝑ yearth, and vermine, and wormes, and fowles of the ayre. The texte.

In this matter it becommed not Peter to holde his peace, but he tolde all the matter euen frome the begynnyng, howe as it had chaūced in this wise. Certes I durst not breake the lawe whiche we haue deliuered vs of our forefathers, but in this poincte folowed I him, whiche is aboue the lawe. I was in the citie Joppa, fastyng, and in my prayers', that no manne can suspecte it to be a vayne dreame. And whan I had commaunded, (as very hungre enforced me) some meate to be dressed, I was in the meane time rauyshed, and in a traunce sawe this vision. A great vessell muche after the fourme of a greate linen sheete, knitte fast at fower corners, was let downe from heaue, and came to me. Wherupon whan I had sette myne eye, being very hungry, I loked what maner of meate there was.
And there I sawe dyuerse kyndes of fowerfoted beastes, besydes those that were noxious beastes, with other sondrye kyndes also of beastes, that crepe on the yearthe, and fowles of the ayre, whome the lawe by expressed commaundement, woulde vs to abstayne fro.

And I hearde a voyce saying vnto me: Aryse Peter, sley, and eate. But I sayed: not so Lord, for nothing commen or vncleane, hath at any tyme entred into my mouthe. But the voyce answered me againe, saying from heauen: count not thou those thinges cōme, which God hath clensed. And this was done thre times. And all wer taken vp againe into heauen. And beholde, immediatly there were thre men all ready cum vnto the house where I was, sent frō Cesarea vnto me. And the spirite sayed vnto me, that I should go with them wout doubtyng. Moreouer, these. vi. brethren accompanyed me, and we entred into ꝑ mans house. And he shewed vs, how he had seen an angell in his house, which stoode and sayed to hym, sende menne to Joppa, and call for Symon: whose surname is Peter: he shall tell thee woordes, wherby both thou and all thyne house shalbe saued. The texte.

Whiles I was lookyng on this, I hearde also a voyce whiche exhorted me that I shoulde not sticke to eate thereof, and sayed vnto me: aryse Peter, kyll and eate. To whome I made than answere: God forbyd. For to this daye hath no vnclene meate entred into my mouthe. Than aunswered the voyce ageine me in this maner: call not thou, whiche art but man, those meates vncleane, whiche god hath purified. This vision dyd three tymes appere. And afterwardes all those meates, whiche I thought worthy to be abhorred, were taken vp into heauen.

And after I was cum to my selfe, whyles I reuolued in my mynde what this vision, whiche so often apered, shoulde meane, the spirite of god forthwith gaue me knowlege that there were three men at ꝑ doore where I hosted, sent from Cesarea, that would speake with me. And the same spirite commaunded me that I shoulde not sticke to goe with them. I obeyed the bisp-

on, and by the holy ghostes sendyng, I tooke my iorney to Cesarea, not alone, but I tooke syxe brethren with me, to beare wytnesse of all those thynges, whiche I dyd by the commaundement of God. And brekely we entred into the mannes house that had sente for vs. There he in presence of vs all, shewed howe that fewe dayes before, whyles he was fastyng and in hys prayers, at home in hys house, he had seene an Aungell standyng before hym in a glistenyng garment, when it was brode daye, and saying vnto hym. Cornelius, sende some of thy seruauntes to Ioppa, and let theym desyre Symon, otherwyse named Peter, in thy behalfe to take the paynes to come speake with the. He shall tell the those thynges, whereby thou and all thy housholde, maye be saued. I perceyuyng these visions to had agreed on both partes, and perceyuyng farder howe earnest theyr desyre was with out all dissimulacion, beganne to teache them those thynges that our Lorde Iesus had willed vs to preache.

The texte.

And as I began to preache, the holy gost fell on them, as he did on vs, at the begynnyng. Than came it to my remembraunce, howe that the lorde sayed: Iohn baptised with water, but ye shall be baptised with the holy ghost. For as muche than as god gaue the like gyftes, as he dyd vnto vs, when we beleued on the Lord Iesus Christ: what was I, that I should haue withstand god? Whan they heard this, they held theyr peace & glorified God, saying: than hath God also to the Gentyles, graunted repentaunce vnto lyfe.

I had not fully fynished my communication, but beholde the holy ghost cummyng from heauen, entred into theym, in lyke maner as he at the fyrste tyme, had into vs: and they began to speake dyuerse languages, euen as we than spake. Thys was an euident token, that their faythe was approued before God. And euen than the very thyng it selfe shewed, what this hard vision to vnderstande, that I had seene, dyd meane. For these were those same fowerfooted creping beastes, and fowles, whiche we that are circumcised, do abhorre, but goddes wyll is to haue theym purifyed thorowe faythe, yea he wyll not, that we take anye thyng as vncleane, whiche thorowe faythe of the ghospell, is made holy. And farther I remembred the wordes that the Lorde spake vnto vs whan he was ready to ascende to heauen: Iohn baptised in water, but you shalbe baptised in the holy ghoste. And we diepe the body in water, but it is not water that gyueth saluacion, vnlesse by faythe we obtaine the fierye baptisme. And whan as the matter of it selfe in effect was euident enoughe, that they had receyued the baptisme whiche Iesus the lorde had promysed, and that the same fauoure thorowe faythe, was employed on those whiche wer not circumcised, whiche we before had receyued: not because we had so deserued by kepyng of the lawe, but thorowe our fayth, wherby we beleued our lorde Iesus Christ, how coulde I be agaynste the wil of god? Was it for me to staye, that they shoulde not be baptised in water, whiche were than already baptised in the spirite of God, seyng that water is nothyng elles but a token of the grace that shalbe geuen vs from heauen? But than was grace gyuen them before, without oure ministerie. So that to deny them to be baptysed in water, had bene nothynge elles, but to improue that whyche God had done. Whan they had hearde these hys wordes, they held theyr peace, and praysed God, saying: than the verye thyng in effect is euidently declared, that God hath gyuen repentaunce, not to the Israelytes onely, but to the Gentyles also, that they therby maye obteyne lyfe euerlastynge. And

What was I, that I should haue withstande god

these

these were the firste frutes of the Gospell that the churche had of the heathen, by Peters procurement. For before hym, none other durste so doo, but Philip onely, and that also not without monicion of an aungell

The texte. They also which were scattered abrode through the affliccion that arose about Steuē, walked throughout vnto Phenice, and Cypres, and Antioche, preachyng the word to no manns, but vnto the Iewes onely. Sum of theim were menne of Cypres and Cyrene: whiche whan they wer cum to Antioche, spake vnto the Grekes, and preached the Lorde Iesus. And the hande of the lorde was with them, and a great number beleued, & turned vnto the lorde.

And ꝑ hand of the lorde was wyth them. &c. For they that by reason of sore persecucion after Steuens death were dispersed, wente from village to village, and frome citye to citie, vntyll they came to Phenice, and sum to the Yle Cypres, whiche lyeth ryghte ouer agaynste Phenice, sum also scattered to Antioche, whiche deuideth Phenyce from Cilicia preachyng to euery man the doctrine of the gholpell, which they had receyued of the Apostles, and yet durst not they communicate it to anye man, but those that were Iewes, not because they hated all menne beſydes, but of a certayne godly feare whiche they had, forasmuche as they thoughte, that it was not lawfull to gyue to dogges the holye, whiche to do the Lorde had forbydden theym. Aboute thesame tyme, arose vp certayne menne that were cōuerted to the fayth, borne parte in Cypres, and parte in Cyrene, which entryng into the citie of Antioche, durste boldly speake of Christe to the Grecians, and preached oure Lorde Iesus vnto theym, and they prospered, the matter succedyng very well, as the wyll of God was that it shoulde do, who gaue strength and courage to the setters furthe of his name. For among them also a great numbre that gaue credence to the gholpell, were conuerted to the Lorde.

The texte. Tydynges of these thynges came vnto the eares of the congregacion, whiche was in Hierusalem. And they sent furth Barnabas, that he shoulde go vnto Antioche: which when he was cum, and had seene the grace of God, was glad, and exhorted them al, that with purpose of herte, they would continually cleaue vnto the lorde. For he was a good man, and full of the holye ghost and fayth: and muche people was added vnto the Lord. Than departed Barnabas to Tarsus, for to seke Saule. And when he had founde hym, he brought hym vnto Antioche.

The knowleage of this matter by noysyng of it abrode, frome one to another, came to the eares of the churche whyche was at Hierusalem. And for this purpose ꝑ sente Barnabas, a man whiche was borne in Cypres, one of suche perfection, as was semely for an apostle, was sent thyther by the apostles to see what was dooen there, and that he, yf he perceiued it to be agreable to the will of god, shoulde allowe it by the authoritie of thapostles. So great heede they tooke in receyuyng the heathen to be partetakers of the gholpell, although thapostles muche desyred that it shoulde so be, partely leste that it shoulde be afterwardes called backe or broken of the Iewes, as a thyng vnaduisedly or rashely doone, and partely lest the gentyles shoulde berye muche mistruste theymselues, in that that they had dooen, as thoughe the lawe of Moyses must haue been their helpe and they staye. But after that Barnabas was cum to Antioche, and perceiued that the Grecians had obtayned them lyke fauoure of god thorowe fayth, wythout obseruacion of the lawe, as the Iewes had, he muche reioyced that the numbre of the faythfull was encreased, and exhorted them all, that they shoulde stande stedfaste

And exhorted them al, that wyth purpose of herte. &c. in their

in theyr purpose, and stycke to God. For he was a good man, and replenished with the holye ghoste. And therefore came it to passe by meanes of hys preaching, that manye moe dyd ioyne wyth the other numbre, that professed the Lorde. And because that Antioche is adioyning to Cilicia, the very nerenesse of the place, moued hym to seke for Paule, whiche was more meete for thys office, than anye other, forasmuche as he was chosen of Chryste to glorifie hys name among the Gentiles, and prynces of the yerth. For the disciples had brought hym to Cesarea, a citie of Phenice, what tyme he fledde frome Jerusalem, and thence he went to Tarsus.

they would continually cleue vnto the lord. &c.

Whom, after he had founde there, he brought to Antioche, because he hoped to wynne moe by hys meanes whyche was an apostle, specially chosen to this office, in so great a cytie as that was, and so muche frequented bothe of Grecians, and also Jewes.

The texte. ¶ And it chaunced that a whole yeare they had theyr conuersacion with the congregacion there, and taught muche people: insomuche as the disciples at Antioche, were ỹ first that were called Christen.

And so they continued together at Antioche a whole yere, wyth the congregacion of the faythfull, that were there gathered together in a greate numbre, aswell of Grecians, as of Jewes, whiche was afterwardes muche increased by accesse of no smalle multitude of people, gathered together by the preachyng of Paule and Barnabas, insomuche that they, whiche before were called disciples, (because the name of Christe was odious) at Antioche firste were called of the principall authour of their religion, al Christians that professed Christes doctrine.

The texte. ¶ In those dayes came prophetes from the citie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde, which came to passe in the Emperoure Claudius dayes. Than the disciples euery man accordyng to his habilitie, purposed to sende succour vnto the brethren, whiche dwelt in Jewry, which thyng they also dyd, and sente it to the elders by the handes of Barnabas and Saule.

About this season certayne Prophetes came frome Hierusalem to Antioche, among whome, one, whose name was Agabus, standyng vp in the congregacion, inspired with the spirite of God, certified theym that there shoulde come greate sampne ouer all the whole worlde. The whiche came to passe in Claudius Cesars tyme that succeded Caligula. And because that the Jewes, whiche were conuerted to the fayth, and dwelled in Hierusalem, were for the moste parte poore men, and partly had giuen all that they had in commen, and manye of theym by reason that they professed Jesus Christes name had been spoiled of their goodes by the priestes, they prouided that those whyche had abundantlye ynoughe, specially amongest the Gentyles, and had receiued the ghospell, shoulde euerye man gyue a porcion, and the money so gathered, shoulde be sente to ỹ christen menne that dwelled in Jewrye, for their sustentacion so that no maynne was compelled to gyue any thyng, but that euery man should geue that, that he coulde fynde in his herte with a good wyll to depart withall, accordyng to the valew of his goodes. And euen as they had ordeyned, so was it doen. And ỹ same money was sent to Hierusalem by Paule and Barnabe to the elders, that they should distribute it as they thought belte, to those that had nede therof.

The

¶ The.xii. Chapter.

The texte.

At the same tyme, Herode the kyng stretched furth his handes, to vexe certayne of the congregacion. And he killed James the brother of John with a swoorde. And because he saw that it pleased the Jewes, he proceded farther, and tooke Peter also. Than were the dayes of swete breade. And whan he had caughte him, he put hym in prison also, and delyuered hym to xvi. quaternyons of Souldyers to be kepte, entendyng after Easter to bryng him forth to the people. And Peter was kepte in prison. But prayer was made without ceasyng of the congregacion, vnto God for him.

While that Paule and Barnabas were occupied aboute thys embassade, kyng Herode, whiche had before tyme beheaded John, and sente Christ agayne to Pilate, apparelled wyth a white garmente in a mockage, beeyng sorye that thys sorte of menne daylye encreased, and that the name of Jesus, kyng of the Jewes, was well knowen in manye countreyes, thoughte it to appertayne to hys duetye, that thys secte so growynge and dayly encreasyng, shoulde bee cleane vanquyshed: Sathanas euen than wooркyng eftesones by theym, as by hys tooles, the same thyng whiche he before went about, but yet obteynyng nothyng els thereby, but that the name of Jesus was more gloryously set foorth.

And ỹ same time Herod the kyng stretched furthe hys handes, &c.

Therefore Herode practysyng hys regall and absolute power, sente certayne of hys garde with weapons, to lay hande on some of the congregacyon that professed Jesus of Nazareth, Lorde of all thynges. And so he whyche in choppyng of Johns head, had learned to behead good men, and those that freely spake the trueth, did now lykewise lay handes vpon James thapostle, brother to John, because hys in those dayes was estemed of greatest autoritie amonges thother apostles, and commaunded hym to be headed whyche stedfastly contynued in professyng the name of Jesus. And whan he perceyued that this cruell acte, dyd well please the Jewes, he heaped myschiefe vpon myschiefe, and commaunded that Peter shoulde bee taken, whiche was chiefe among the reste of thapostles, thinkyng that it woulde come to passe, that the shepehearde beyng tyd out of the waye, the flocke myghte easily bee dispersed and scattered: vpon whiche consyderacyon the Jewes had before slayne our lorde Jesus, stayying their handes from the apostles. He would immediatly & without delay haue put Peter to death, but onely that their Easter day, whiche was had in greate honoure among the Jewes, was at hande, at which time the Jewes before had ben also afrayde to slea Jesus. Suche is the Jewes deuocion in keepyng theyr holy dayes. They are not afrayde to sacrifice an innocent mannes bloude at the peoples requeste, but they are afrayed to breake theyr holy daye, as thoughe that he were nothyng gyltie of murder, whiche hath in harte prefired to commyt murder. He than commaunded that Peter beyng thus taken, shoulde be caste into prison, and for feare lest he shoulde any waye escape, lyke as Paule had, he sette sixteene harneste men to kepe him lying in bandes, to thintẽt that no man myghte by force take him awaye. For he had purposed, after the holy dayes to bryng this sacrifice before the people, that euen thirsted for innocente bloud. Lyke people lyke kyng. In the meane season neyther refused Peter to goe to prison, hauynge

Than were the daies of swetebread.

knowlege

knowledge before by God, that suche thynges shoulde happen, neyther made the disciples any commocion agaynste the vngodly cruelnes of thys tyraunt, hauyng well in remembraunce, howe the Lorde had commaunded, that they shoulde wyshe nothyng but well, yea to those that pursued them. Herode was not satisfyed wyth inprysonyng of Peter, ne with double chaynes, nor wyth once fower souldiers in armour, whiche in other tymes & cases were thoughte enoughe to haue the safe keppyng of one man, for this purpose verely, that his cruell entente with so great diligence, myghte muche more auayle to the settyng forth and encreasyng of the glory of our sauiour Christ. In thys wyse Peter, whome the souldiers tooke diligent hede on, kept his holy day in prysson. In the meane while the congregacion of the disciples, takyng not a lytle thought for their shepeherde, neuer ceassed day ne nighte to pray to God, that Peter myght escape.

The texte. ¶ And whan Herode woulde haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bounde wyth twoo chaynes, and the keepers before the doore, kepte the prison. And beholde, the angell of the Lorde was there present, & a lyght shyned in the inhabytacyon. And he smote Peter on the side, styrred him vp, sayinge: aryse vp quickely. And hys cheynes fell of from hys handes. And the aungell sayd vnto hym: gyrde thy selfe, and bynde on thy sandales. And he dyd so. And he sayeth vnto him: caste thy garment about the, and folowe me. And he came out and folowed him, & wyste not that it was trueth, whiche was doen by the aungel, but thought he had sene a vision. Whan they were past the first and ſ seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accord. And they went out, and passed thorowe one strete, and forthwith the aungell departed from hym.

And whan as Herode purposed to bryng hym forth before the people after the holy dayes were ended, as God would, the nyghte before he shoulde haue bene brought forth, Peter was a slepe betwene two souldiers bounde wyth two chaynes. The rest of the souldiers watched at the prysson doore. And beholde thangell of god sodainly stode by Peter, and a wonderfull lyght withall made al the house bryght notwithstandyng that it was both a darke prysson, and a darke nyght also, and smytyng Peter on the syde, reysed hym, saying: Arise speadily. And forthwyth, assone as these wordes were spoken, the chaines, fell from hys handes. Than sayed the angell, gyrde thy selfe, and put on thy shooes, and see that thou leaue no parte of thy apparell heare. Whan Peter had thys doen, than sayed the angell agayne: cast on thy cloke and folowe me. In this wise Peter folowing the aungell hys guide began to goe forth of the prysson, not yet perceiuing that this was in very dede done that the aungell did, but supposyng that he sawe a vision, as he had before seene. But after they had passed the first and the seconde warde, they came to an yron gate that leadeth into the citie, which by it owne accorde, opened vnto them, though it had many lockes and boltes vpon it. And whan they were cleane forth, they passed on vntyll they had gone thrroughe one strete of the citie, and than forthwith the aungell vanishyng away, left Peter, as soodaynly as he before had comen to him.

And beholde, the angell of the lorde was there present. &c.

And they went out & passed. &c.

The texte. And whan Peter was come to himselfe, he sayed: Now I knowe of a suretie, that the Lorde hath sent his angell, and hath delyuered me out of the hande of Herode, and from all the waytyng for of the people of the Iewes. And as he consydered the thyng, he came to the house of Mary, the mother of one John, whose surname was Marke, where many were gathered together in prayer. As Peter knocked at the entry doore, a damosell came forth

worth to harken, named Rhoda. And whā she knew Peters voyce, she opened not the entry for gladnes, but ranne in and tolde how Peter stoode before the entry. And they said vnto her, thou art mad. But she affirmed that it was euen so. Than sayd they: it is his Aungell. But Peter continued knocking: and whan they had opened the dooze, and saw hym, they were astonied. And whan he had beckened vnto them with the hand that they myght holde their peace, he tolde them by what meanes the Lorde had brought hym out of the prison. And he sayed: goe shewe these thynges vnto James, and to the brethrē. And he departed, and went into an other place.

Then Peter lookyng about hym, and perfectly knowyng in what part of the citie he was, cummyng to hymselfe, sayde: Nowe I perceyue it is no dreame that is done, but the Lorde pytyinge those that be hys, hath sente hys Aungell, and hath delyuered me out of the handes of Herode, whiche had decreed to put me to deathe, and hath disappoynted bothe the cruell kyng, and also the earnest expectacion of the multitude. Than as he was in consultynge and deuising with hymselfe whither he myghte moost safely goe, thynkyng that he woulde make hys disciples and felowes to be partakers of thys hys ioyfull chaunce, wente to the house of Mary that was the mother of John, not the same John that was brother to James, but that was otherwise called Marke, in whose house many were assembled, prayeng with one assente, for the delyuery of theyr pastoure.

And as he consydered the thyng, he came to the house of Mary. &c.

And whan Peter knocked at the wicket of the gate whyche was towardes the streate syde, a lytle mayden came forthe softely to harken what the matter was. Her name was Rhoda. Whome Peter perceyuyng to come to the dooze, willed her spedely to open the dooze. Whan she heard Peters voice, beeyng halfe amased for sooddayn ioye, did not open the dooze, but runnyng backe agayne into the house, broughte theym woorde that Peter was at the dooze. But they beeyng well assured howe safe Herode had caused Peter to bee kepte, answered to the mayden. Surely thou arte peuyshe. But whan shee contynued styffely affirmyng that it was true that shee had sayed, some of theym sayd, it is not Peter but his ghoste, or angell that speaketh lyke him. For they were of this opinon, that euery man hath an Angell to be hys keper and guyde, whiche often tymes woulde take mannes lykenes vpon hym.

But Peter contynued knockyng. &c.

But when as Peter styll knocked, they opened the dooze, and whan they sawe Peter come in, they woondred at hym. But Peter hearyng the greate noyse of those that reioyced that he was come agayne, beckened to theym with his hande, that they shoulde holde theyr peace, and harken wythoute noyse what he woulde saye, leste that any manne shoulde perceyue the matter, that had chaunced, by so straunge and vnaccustomed noyse that they made. Whan sylence was made, he shewed theym all the matter as it had chaunced in ordre, howe the Lorde had broughte hym out of the pyson, by the guydyng of his aungell. And looke, sayde Peter, that James the brother of the Lorde, be certified hereof (he was than bysshope of Hierusalem) and the reste of the brethren, that they maye bee partakers with vs of thys ioye. In thys wyse the good God dooeth myxte sadnesse with myrthe, and myrthe with sadnesse, that we shoulde not vttrely despayre. After Peter had spoken these woordes, he forthwith departed thence, and went into an other place wheras he myghte moze safely bee hydde, for feare leste Herode, whose contynual endeuoure in cruelte he had experyence of, shoulde agayne espie him out.

And he departed and wente into an other place.

Assone as it was daye, there was no lytell to doe emong the souldiers, what was becum

The texte.

becum of Peter. Whan Herode had sought for him, and founde him not, he examined the kepers, and commaunded them to bee had away. And he descended from Iewry to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. But they came all with one accorde, and made intercession vnto one Blastus the kinges chaumberlayne, and desired peace, because their countrey was nourished by the kynges prouision.

But as sone as it was daye the souldiers, to whose custody he was committed, seeyng the chaynes remayne whole, and that the prysoner was escaped (the doores beeyng shutte) were sore amased, marueylyng what was become of Peter. And Herode, whan he had sente for Peter, to thyntente that he myght bryng him foorth before the people, and so to condemne hym to death, and founde hym not in the pryson, after examynacyon hadde of the kepers, commaunded them to warde, that he myghte at laysure put theym to execution. But God euer mercyfully tenderyng those that loue hym, restrayned Herodes rage, aswell prouydyng for the safetye of the Apostles, as also of the souldiers. For it was not sytting that the safegarde of Peter shoulde be occasion that the innocentes shoulde suffer the paynes of death. And in the meane space it it befel that Herode had occasion to take hys iourney to Cesarea, a citie of Palestine. He was offended with thinhabitours of Tyre and Sydon, and dyd euen than purpose in his mynde, to wage battayll agaynste theym. But they hearyng of that, repaired wyth one accorde vnto hym, and hyrste desiryng the fauoure of one Blastus, whyche was chefe of the kynges priuie chaumbre, and obteyning the same, sued for peace, forasmuche as they thought it expedient for them to haue the frendshyppe of hym, beyng a kynge that dwelte so nere theym: Because that their ryches and welthynes in Tyre and Sydon, stoode moste by marchaundyse, and therefore it was theyr commoditie and bauntage, to bee at league wyth the countreys that adioyned nere vnto them, and that they could not wage battell, without theyr great hynderaunce, hauyng not free passage for occupiers to carry out, and bryng in marchandises.

The texte. ¶ And vpon a day appoynted, Herode arayed him in his royall apparell, and sat hym in his seate, & made an oracion vnto them. And the people gaue a shout saying: it is the voice of a God and not of a mā. And immediately the angel of the Lord smote hym, because he gaue not God the honour, and he was eaten of wormes, & gaue vp the goost. And the woord of God grew and multiplied. And Barnabas and Paule returned to Hierusalem, when they had fulfilled their office, and tooke with them Iohn whose surname was Marke.

After these matters were peacibly ended, whan as vpon a certayne solemne feaste, or high daye, that was by vowe kepte holy for the health of the Emperour, by occasion whereof the chiefe rulers of the whole countrey were assembled thither, the seconde daye that the playes were kepte, (for they continued many dayes) Herode was speakyng vnto the people out of an hyghe place or pulpet before the people, hauyng on hym a gorgeous garmente that was very richely and coningly wouen and enbrodered, with bothe syluer and also gold: when that the brightenes of the Sunne beames shyning on the lap and bosome of the kinges garment, by reason of reflectiō, glistered vpon euery mans yes, that no man might abyde the bryghtenes thereof, euen as it had been lyghtening, the multitude with flattery made a shout thereat, praysyng hym, & sayd: the voyce of god and of no man, as though they had perceyued in him some thing to surmount mans excellency. Such flattery of the people, doeth often cause the kynges become tyrauntes, whan they are praised as goddes, that are scarcely worthy the name of man. And princes on the other parte flat-

The voyce of god and not of a mā. &c.

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ter the people, exhibitting vnto theym shewes to gase vpon, & vncleanly plaies, and oftentymes by puttynge good menne to death, as he before had obteyned the peoples fauour by the death of James. And yet Herode for hys parte refused not, nor abhorred this so vngodly flattery, but as a wretched person, and one that should within short space after dye, reioysed to be called god. But the vengeaunce of god immediatly lighted on hym. For streight waies in presence of the multitude, before he came downe, the aungell of god smote hym, whom he lokyng backe sawe, because that he beynge man, had taken on hym the honoure that cannot be communicate or parted with any creature, but is due vnto god alone. And beyng taken with a sodayne disease, whiche was as fylthy and dolorouse as anye myght be, died for the verie payne and anguishe therof, within fewe dayes after, his body beyng eaten vp with vermyne.

And he was eaten wyth wourmes, & gaue vp the ghoste. &c.

In this wyse whan he, that had persecuted the flocke of god, was rydde oute of the waye, the doctrine of the gospell encreased, and spred more and more abrode. And Barnabas and Saule, whan their busynesse was done, that they had in hande by the consent of the brethren, and had delyuered the money to ỹ apostles, and sene the same distributed to the helpyng and relyuing of ỹ pore, as it was ordeyned that it shoulde, returned from Hierusalem to Antioche, bryngyng wyth them a companion, whose name was John, otherwyse called by his syrname Marke.

¶ The.xiii. Chapter.

The texte.

There wer in the congregacion that is at Antioche, certain pphetes, and teachers, as Barnabas and Symeon that was called Niger, & Lucius of Cyrene, and Manahen, Herode the Tetrarches nourselefelowe, & Saule. As they mynystred to the lorde, and fasted, the holy ghost sayed: seperate me Barnabas and Saule, for the worke whereunto I haue called them. And when they had fasted and prayed, and layed theyr hãdes on them, they leat them goe. And they after they were sent forth of the holy gost, departed vnto Seleucia, & from thence they sayled to Cipzus. And when they were at Salamine, they shewed the worde of God in the Synagoges of the Iewes. And they had John to their minister.

THe Churche at Antioche, dyd than so florysshe, that in it were dyuers that had the gifte of Prophecye, and other that had the gyfte of teachyng the same. Emong whome were Barnabas, and Symeon, whiche was sirnamed Niger, & besydes these were also Lucius, a Cyrenian borne, and Manahen whiche had ben brought vp euẽ of a child with Herode the Tetrache, and was his nourselefelowe, & playfiere, whose coumpaignie he had lefte, and dyd than folow Christ. But Saule emong all these, was moste excellente, and one that passed all the other in qualyties requited in an apostle.

And whereas they studyed for the profyt of the Churche, bestowyng those gyftes that they had, to eche mannes welth, and to set forth the glorye of Chryste faythfully, whyche is a sacrifyce so acceptable to god, that there is none more, fastyng in the meane space, that they by prayer in puritie of lyfe, myghte further the profytes of the Churche, besydes the executing and doinge of al other duetyes: the holy ghoste beeyng moued with their prayers, certifyed theym by Prophetes what he woulde haue doen, sayinge: disseuer me Barnabas and Saule, two the chief of all the reste, for my purpose, that they maye take

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And when they had fasted & prayed, and laied their hãdes on thẽ, they lear thẽ go.

in hande that office, for the whiche I haue specially chosen theym: that is to saye, that they maye be instructours of the gentiles, and that I maye sowe farre abrode the gospell by theyr meanes. At this commaundemente of the holye ghost, Barnabas and Saule were separated and set apart from the reste, that it myght appere to euery man, who wer chosen. And after that they wyth one consente, by fastyng, and prayer had made peticion to God that he would turne the office that they toke on them to ỹ profite of the congregation: those that were highest of authoritie emõg them, layed their hãdes on theim, & so dimissed them ready to take theyr iourney, whythersoeuer the holy goste would leade or appoynte theym. And so firste by mocion of the holy ghost, Barnabas and Saule went to Seleucia, whyche is a great promontory, or peake on the weste parte of Antioche, & thence they sayled vnto Cypres. And as soone as they had arryued at Salamin, whyche is a noble citie in that Yle, and ỹ firste that ye cum vnto on ỹ easte syde, they preached not fables inuented by mans witte, but the worde of god: and that not in corners, but in the Jewes Synagoges, of whome there was a greate noumber, by reason that it was nere vnto Syria. They had with them, as a partaker of thys mynysterie, John otherwyse called Marke, whome they had brought wyth them from Hierusalem. Suche honor was euery where geuen to the Jewes, accordynge to the commaundement of Christe, that wylled the ghospell firste to be offered them, leste that sorte of people, whiche otherwyse was euer full of complaynte and waywarde, shoulde saye, that they wer despised and nought set by.

And they had John to their minister.

The texte. Whã they had gone through the yle vnto Paphos, they found a certayne sorcerer, a false prophet, a Jew, whose name was Barjesu, which was wt ỹ ruler of ỹ countrey, one Sergius Paulus, a prudent mã. The same ruler called vnto him Barnabas & Saul, & desired to heare the word of god. But Elymas the sorcerer (for so is his name by interpretatiõ) withstode them, and sought to turne away the ruler from the fayth. Than Saul (whiche is also called Paul) being ful of the holy gost, set his ies on him, and sayed: O thou ful of al sutteltie & deceitfulnes, thou chylde of the deuyll, thou enemy of all rigyteousnes: wilt ỹ not cease to peruerte the straight wayes of the lord: And now beholde the hande of the lord is vpon the, and thou shalt be blynd, and not see ỹ sunne for a season. And immediatly, there fel on hym a myste & darkenes, and he wente aboute, seking them that should leade him by the hande. Than the ruler whan he sawe what had happened, beleued and wondred at the doctrine of the Lorde.

They beyng thus occupied, walked aboute all the whole Yland, vntyll that they came to Paphos, whiche was a citye dedicate in the honoure of Venus. For this cytie standeth fardest of, on the West parte of Cypres. There they founde a certayne enchaunter whose name was Barjesus, as a manne would say, the sonne of Jesu, a Jewe borne, and one that professed the Jewes religion, and vnder pretense therof, falsely bearyng men in hande, that he had the spirite of prophecie. He was retaynyng to Sergius Paulus, whiche was proconsull, that is to saye lieutenaunt, or the lorde deputie of that Yland, and was a wyse man and of good experience. For suche felowes had wonte commonly to get them in suche greate mennes fauour, that they may do more mischiefe among men, when they haue once broughte theym in errour. The proconsul hearyng than that the gospell was sowed throughout Cypres, dyd not onely not withstande it, but also sent for Barnabas and Paule, beyng verye desirouse to learne of them this heauenly doctryne. But Barjesus beynge an enemye to oure sauiour Jesus, endeuoured hymselfe to resyste the increase of

the

the gholpel, and ſtriued againſt the trueth whiche was cumming to lyghte, where as he was in very dede a woorker of falſehood. And Elimas, whiche worde in the Sirians language betokeneth an inchaunter and a falſe prophet alſo, withſtode the apoſtles that were true prophetes. For he perceiuing that the proconſul was deſyrous to heare the goſpell, and wel aſſured that in time to come, there woulde be no place for his deceitfull craftes amonge them that had once learned the lure and ſtedfaſt trueth, wente about to alienate the proconſulles minde, that he ſhoulde no more beleue the apoſtles. Here marke the buckling together of mannes craftes, and the liuely force of the goſpell. Paule whiche was alſo named Paule, coulde no lenger forbeare this felowe, whom he perceyued ful of the deiuils ſpirite, that ſtriued with myſchieuous craftes againſt the pure trueth, but taknge to hym hertie courage, by inſpiracion of the holy gholt, ſtedfaſtly loked on this enchaunter, and ſayde vnto hym: O thou wicked, full of all deceite and wylynes, that expreſſeſte thy father the deiuyll, whiche firſt by his wiles and lyes drew man to deathe. O enemy of al iuſtice and truth, and in this ſhewynge thy ſelfe to be the ſonne of the deuyll, for he firſte tooke from man his innocencie, thou openly ſtrueſt that truth ſhall not ſpring againe. And thou art not contented that thou hytherto haſt deceyued ſimple men with thy deceitefull craftes but nowe alſo when the wyll of god is, that the trueth of the goſpell, in whiche is no deceit, ſhall ſhyne throughout the worlde, thou ſtubbernely continuyng in thy euyll intent, doeſt not ceaſe to ſtriue againſte the wyll of god, rather haunynge an eye to thine owne vayne glorye and fylthye lucre, than to the health and ſaluacion aſwell of thine owne ſoule as of a great ſorte of other mennes alſo. And that thou mayeſt perceiue that the craftes whiche thou worke ſt by the deiuils power, can nothinge preuayle againſte the trueth of the goſpell, beholde thou ſhalt nowe fele what he is hable to do, whoſe wyll thou doeſt withſtand. Thou braggeſt that thou arte a Prophete, and one that knoweth hygh miſteries, wheras in very dede, thou art inwardely in thy ſoule blynde. Here haſte thou deceyued men, who iudge of thoſe thinges that they ſee, but God that knoweth the blyndneſſe of thy herte, ſhall ſtreight wayes take awaye the vſe of thy bodely eyes, that euery man ſhall perceyue that thou art blynde in very dede, and one that is vnworthy to ſee the ſame lighte whiche all other men ſee, forasmuche as thou wageſt open warre againſt the lyght of the goſpel, that now beginneth to aryſe in the worlde. This waye ſhall God take vengeaunce on the vntyll that thou repent. Paule had ſcarcely ſpoken theſe wordes, but ſodainly this enchauntoure was ſtricken with a great blyndneſſe, inſomuch that he, as one amaſed wandred vp and downe, ſekynge for ſome man to leade him by the hande. Theſe thinges were doen, the proconſul beyng a wytnes of it, and lookyng theron, who merueylyng muche at the great efficacy of this heauenly doctrine, by vertue wherof the Phantaſticall woorkynge of ſuche enchauntours was trode ſo ſoone vnder foote, was conuerted to the fayth and profeſſed the name of Chriſte, and in ſtede of the falſe Prophet Bariſus he had in high fauoure the diſciples of Jeſus.

O thou full of all ſutteltie & deceitfulnes thou childe of the deiuel. &c.

And nowe beholde the hande of the lord is vpon the, & thou ſhalt bee blinde. &c.

The texte.

¶ Whan Paule departed frō Paphos, thei that were with him, came to Perga in Pamphilia: and John departed from them, and returned to Jeruſalē. But they wandred thorow the cuntreys, & came from Perga to Antioche, in Piſidia: And wēt into the Synagoge of the Jewes on the Sabboth day, and ſate down. And after ỹ lecture of the law &

the Prophetes, the rewlers of the synagoge sent vnto them, saying: ye men and brethrē, yf ye haue any sermon to exhorte the people, say on.

These thinges were doen at the citie of Paphos, from whence Paule sayling with his company into the lesse Asia, landed at Perga, whiche is a citie of Pamphilia. But John whiche by surname was called Marke, wente from them, and returned to Hierusalem, whence he before came to beare Barnabas and Paule compayne. But they with no lesse spedynes whan they had gone ouer Pamphilia, came to Antioche, whiche is a citie of Pisidia. There entring into the Synagogue, where as the Iewes dyd customably resorte, they sate downe as other men dyd, to heare a lesson of the lawe, and of the Prophetes, whiche after it was rehersed, and no man arose vp, the chiefe rulers of the Synagoges perceyuing by their garmentes and apparell, that these straūgers were of the Iewes, and that their face and outwarde behaueour shewed them to be vertuous men, sente woorde vnto them by theyr vnder officers, that forasmuche as they were Iewes, yf any of them would teache, or geue any exhortacion to the people, it shoulde be lawfull for them soe to doe.

The texte. ¶ Than Paule stoode vp, and beckened with the hande, and sayed: Ye men of Israel and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people, whē they dwelt as straungers in the lande of Egipt: And with an high arme brought he them out from thence. And about the time of fowertie yeares, suffred he their maners in the wildernesse.

Than the heauenly orator Paule, beyng ready to shewe his minde, arose, signifying to the multitude with mouing of his hande, that they should holde their peace, began to speake vnto them in this wyse. Ye men of Israel which according to the trade of youre forefathers, stande in feare of god, harkē vnto me whiles I shall shewe vnto you the wyll of God, & expounde the misterye, or meaning of this lesson, whiche is euery Sabboth daye customablye reade, in your Synagogue. God the defendour of the Israelites, chose our forefathers, that is to saye, this sorte of people, to serue him before all other, insomuche that whan they serued in Egipte, beyng kept in great seruytude and bondage, Pharao endeuouringe himselfe by all meanes, that they should not encreace, and that they that remayned there on lyue, shoulde be oppressed by excesse of paynfull labour, he wonderfully sette them vp throughe myracles, against the tyranne that oppressed them, and delyuered them of theyr bondage, not by meane of any craftye deceite, or els by mans pollicie and strength, but by his high and mighty power, ꝑ all men might certainly know, that this people was fauoured of God. And whan as he of a tendre loue towarde them, had delyuered them out of Egypte, very gently he bare with theyr condycions in the wyldernes by the space almost of fowerty yeares, thoughe they often made sedicions, and commocions, and grutched against Moyses. And yet dyd not he extremely punyshe them, to the ende that he myghte perfourme his promyse whiche he had made before vnto the patriarkes.

The god of this people choose oure fathers. &c.

¶ And he destroyed seuen nacions in the lande of Chanaan, and deuided their land to them by lot. And afterward, he gaue vnto them iudges about the space of fower hundred yeares and fyfty, vnto ꝑ time of Samuell the Prophet. And afterwarde, they desired a king, and God gaue vnto them Saule the sonne of Cis, a man of the tribe of Beniamin, by the space of fowerty yeares. And whā he was put downe, he set vp Dauid to be theyr king, of whome he reported saying: I haue found Dauid the sonne of Jesse, a man after myne owne herte, whiche shall fulfill all my wyll.

The texte.

After fowertye yeres completed and expired, he brought them to the land that he had promysed, and whan he had for theyr sakes cleane vanquyshed seuen

seuen nacions within the lande of Chanaan, the same land parted he by lottes amongest them, and that within the terme of. CCCC. yeres. Whiche was an euidente token howe erneslly he loued oure countrey. And so whan they had obteyned peace, he gaue them iudges, vnder whose gouernaunce they myghte quietly lyue, vntyll the tyme of Samuell the Prophete, whiche was last of the iudges. In tyme of his rule, they desyred of god, that he would gyue them a kyng (Samuel disswadyng them from it) and whan as they contynued styll in the same mynde and desyre, he made Saul king ouer them, that was the sonne of Cis, of the tribe of Beniamin, whome the lorde reiected, partely for his pryde, and partely for dysobeying his commaundement. And thus continued they vnder the dominion of the good iudge Samuel, and vnder the vngodly Saule, fowerty yeares. Yet for all this, the fauour of the mercyfull god forsoke not vs his people whome he had once chosen, but in stede of an euyll kynge, whome they had contrarye to the wyll of God desyred, he reysed vp vnto theim kyng Dauyd, of whose ryghteousnes god hym selfe bare witnes saying: I haue founde Dauid the sonne of Jesse, a man to my mynde, whiche shall obey my wyll in all thinges. For euen as god, what tyme he is angry, for a greate punishement, geueth vnto the people a foolish and an vngodly king, euen so whan he is pleased and reconciled vnto vs, he geueth for the euyll kyng, whome he layeth out of the way, a good man, and one that will fulfil his commaundemente.

And afterwarde, they desired a king, & god gaue vnto them Saule the sonne of Cis.

The texte.

Of this mannes sede hath god (according as he had promised) brought foorth to Israel, a sauiour, one Jesus, when Johu had firste preached before his cumming, the baptisme of repentaunce to Israel. And when Johu had fulfilled his course, he sayde: whome ye thinke that I am, ỹ same am I not. But behold, there cumeth one after me, whose shoes of his feete, I am not worthy to lowse.

Vnto him hadde GOD made a promyse, that one of his lynnage should become kyng of Israel, who shoulde raygne for euer. Nowe is it at length fulfilled, whiche oftentimes and long ago, was by the prophetes promysed. For of the stocke of Dauid, according to his promyse, he hath exhibited vnto vs Jesus the sauioure of the Israelites, his name ryghte well agreeyng with theffecte ensuinge therof. This sauioure, as he was promysed of the prophetes, and as he was signifyed before in shadowes of the lawe, and figures: so before he shewed hymselfe to the worlde, he was prophecied and spoken of, and also was shewed to be already cum, by the mouthe of Johu the baptiste, who also was sent before, according to the prophecye of Esaye, as a messenger to shewe that he was cummyng, exhortinge all the people of Israel to bee baptysed, and to repente their lyfe whiche they had ledde before, openly pronouncinge, that the kyngdome of god was euen at hande. But whan Johu, (whome god purposely sent to be the forerunner of our sauiour which was cummynge, and to make ready the myndes of men agaynste he came) had almoste made an ende of his course, and was thoughte of many for his good liuing to be Christe, he openly reiected this title from hym, and referred it to hym that it was dewe vnto, saying: Why thynke ye that I am Christe? I am nothing els but his messenger. And yet he, whome ye (though in dede not truely) suppose me to be, wyl within shorte space cum. For he, as concerning tyme, shall cum after me, but so far he passeth me in power and dignitie, that I am far vnworthy, yea to vnbuckle hys shooes, whiche amonge men is accoumted but an homely office, and a base seruice. For what is in him of leaste eputacion, the same doeth farre surmounte that that is in

me moſte excellent. Wherfore we preache vnto you no newe thing, but that the ſame ſaluiour is now come, that hath ſo many hundred yeres ſence, been promiſed to oure forefathers, and whiche hath ſo long time ben looked for of your owne ſelues, whome Iohn, whiche among the Iewes was in great eſtimacion, knowledged to bee the ſame ſaluioure, and ſo pronounced openly of hym before the Iewes.

The texte. Ye men and brethren, chyldren of the generacion of Abraham, and whoſoeuer among you feareth God, to you is this worde of ſaluacion ſent. For the inhabitours of Ieruſalem and their rulers, becauſe they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth daye, they haue fulfilled them, in condemning him. And whan thei founde no cauſe of death in him, yet deſired they Pilate to kil him. And whan they had fulfilled all that were written of him, they toke him downe from the tree, and put hym in a ſepulchre. But God reyſed hym againe from death on the third daye, and he was ſene many dayes of them, whiche came vp with hym from Galile to Ieruſalem: whiche are witneſſes of him vnto the people.

Wherfore brethren ye that haue the lawe in price, and that greatly regarde the prophetes, and that come of Abrahams linage, to whome god promyſed iſſue, by meane wherof all nacions ſhould be bleſſed, yf you bee the children of Abraham in very dede, yf ye earneſtly ſtande in the feare of god, folowe in this poynt the godlyneſſe of your father Abraham, and receyue this wholeſome doctrine that we bring vnto you, and embrace hym beyng now alreadi come, and beyng lyuely exhibited and geuen to you in very dede, whome the Patriarkes did moſt highly reioyce to haue no more but promyſed vnto them, that he ſhoulde come. This helth of ſoule thorow Ieſus, is indifferently brought to all men, but vnto you eſpecially is it profered, to whom, and for whoſe ſaluacion the prophecies were diſcloſed, and of whoſe ſtocke Chriſte was borne. Let not the vulgare example of them that inhabite nowe Ieruſalem moue you any thing, or of thoſe that be rewlers there, whiche in condemning Ieſus to death, whome they woulde not knowleage for their Meſſias, nor vnderſtande the Prophetes whiche yet bee read euery ſabboth daye to them, hath vnawares fulfilled that, that was before prophecyed. For ſo was it determyned by the wyll of god, and ſo did the Prophetes with one conſēt, ſignifie and declare before, that one that was free from al ſinne, ſhould be ſacrifyſed as a lambe without ſpotte, for the ſinnes of all men. And whan the prieſtes, Phariſees, Scribes, and other of the piers, with the conſente alſo of the commons, had aſſayed all meanes, and coulde finde no iuſt cauſe why they ſhoulde put him to death, yet obteyned they with importune clamours of Pilate, that he woulde put him to death. And whan they hadde vnaduiſedly fulfilled all thoſe thynges that wer ſpoken before of hym by the mouth of the prophetes, they toke him downe from the croſſe, and layed hym in his graue. But he whom man of malyce had ſlayne by the permiſſion of god, the very ſame was reyſed from death, by the power lykewyſe of God the thirde daye, according as it was before prophecied. And leſt we ſhoulde thinke this to bee but a vayne tale that I tel you, he was ſeene, harde, felt, and in his owne perſon, knowen of his diſciples that folowed hym, whan he went from Galile to Hieruſalem to ſuffre, by the ſpace, after he roſe from death to lyfe, of fowertie dayes, and they be almoſte all aliue vntil this day, teſtifying faythfully before all the people thoſe thinges that they ſawe with their eyes, and heard with their eares, and felt with their handes.

For the inhabitours of Hieruſalem. &c.

But God reyſed hym againe frō deathe, on ꝑ thirde daye &c.

The texte. ¶ And we declare vnto you, how that the promiſe (whiche was made to the fathers) God hath fulfylled vnto their children (euen vnto vs) in that he reyſed vp Ieſus again, euen as it is written in the firſt pſalme. Thou art my ſonne, this day haue I begotte the.

As

as concerning that he reysed him vp from death, now no more to returne to corrupcio, he sayd wise. The holy promises to Dauid made, wyll I geue faithfully to you. Wherfore, he saith also in an other place. Thou shalt not suffre thine holy to see corrupcio. For Dauid (after he had in his time fulfilled ỹ will of god) fell on sleape, & was laid vnto his fathers, & sawe corrupcion, but he whome god reysed againe, saw no corrupcio.

And we lykewyse beyng commaunded by our sauiour to execute the office of apostles, doe witnesse that god hath now fulfylled his promyse to you and your posteritie, in rayling Jesus from death to lyfe: whiche thing long ago was promysed to Abraham, and Dauid your forefathers, and to your other auncestrie by the mouthes of the prophetes. For this is the same sonne of god, borne of the virgin Mary as concerning his humayne nature and bodye, of whome the father himselfe speaketh in the first mistical psalme saying: thou art my sonne I haue begotten the this daye. And that he hath reysed him from death to lyfe, who shall neuer after be more subiecte to mortalitie or death, he affirmeth by his prophete Esaye saying: I wil performe vnto you faithfully, the promyse that I made vnto Dauid. Now had he kept no promise, if he had not rayled Jesus to lyfe euerlasting. For this was his promyse vnto Dauid: I haue once sworne to Dauid, as I am holy, and I wil not deceiue hym, his seed shall continue for euer, and his throne, or royall seate, shall continue as the Sunne in my sight, & as the full Moone without ende, & as a faithfull witnesse in heauen. But ye see now that none of the lynage of Dauid, obtayneth this kindom: but this prophecie signified Christ, that sitteth on the right hand of his father, and enioyeth the kyngdom that neuer shall haue ende. Of this selfe same matter, speaketh also the .xv. psalme in this wyse: Thou shalt not suffre thy holy to see corrupcion. Whiche prophecie can not be referred to kyng Dauid in his owne persone, of whome we certaynly knowe, that after that he had liued and reigned as long as pleased god, he than died, & was buried sembleably as his auncestry was before him. But if to see corrupcion be nothing els but to die, than his graue, whiche yet vnto this daye is remaining among vs where his bones lye, dothe euidently proue, that he hath sene corrupcion. Wherfore this prophecy cannot be referred vnto hym but to thother, whome we preache vnto you of, whom god rayled from death to lyfe ere his body began to putrifie, and made him immortall.

For Dauid (after he had in hys time fulfilled the will of God) fell on sleape. &c

The texte.

Be it knowen vnto you therefore ye men and brethren, that through this man is preached vnto you, remission of sinnes: and that by him, all that beleue, are iustified from all thinges, from whiche ye coulde not be iustified by the law of Moyses. Beware therefore lest that fal on you, whiche is spoken of in the prophetes: Beholde ye despisers, & wondre, and perish ye: for I doo a woorke in your dayes whiche ye shal not beleue, though a man declare it to you.

Be it therfore knowen vnto you brethren, that thorow thafore sayde Jesus, ye haue preached vnto you remission of sinnes, and freedom from all offenses, which you coulde not hitherto be cleane ridde of, by keping of the lawe. For the lawe was vnperfect, take carnally, neither coulde it put awaye all sinnes, but punished sum of them, nether it helped all nacions. But through this same Jesus, eche man without respecte of any persone or els offence, hath rightcousnesse or iustificacion, and innocencie proffered vnto him, so that he beleue the promyses of the gholpel. Beware therfore, lest it may be spoken of you, that god threteneth to the vnfaithful, and those that resiste the preaching of his gholpell, saying by the mouthe of his prophet Abacuc: Looke ye despisers, and maruayle ye beyng amased, and euen dye for angre, for I woorke in your dayes a woorke that ye shall not beleue, thoughe a man tell you of it.

Who euer yet did beleue that a virgin shoulde beare a childe? Who woulde haue thought that all countreyes should obtaine life euerlasting by the death of one man? Who woulde haue beleued that a man beyng slaine and buried, coulde within three dayes aryse agayne from death to lyfe euerlasting? This wonderfull woorke, god, accordynge to his promyse heretofore made, hath wrought nowe in your time. Become not ye despisers, bee not occasion that your selues perish through stubberne and wylfull vnbeliefe, but beleue ye in him, & embrace ye that health of soule whiche is now freely profered vnto you.

The texte. ¶ When the Jewes were gon out of the congregacion, the Gentiles besought that they would preache the worde to them, the next Sabboth. When the congregacion was broken vp, many of the Jewes, and vertuous proselites folowed Paule & Barnabas: which spake to them: and exhorted them to continue in the grace of God.

After Paule had concluded, and the hearers began to departe, they desyred Paule and Barnabas, that they woulde speake more of the same matters the sabboth day next folowing in audience of the synagoge. And whan the cumpany was dimissed, many that were partly Jewes borne, and partely other straungers whiche yet lyued accordynge to the trade of the Jewes, and were lykewyse desirous to know this kinde of religion, folowed Paule and Barnabas, coueting to be more playnly, and familiarely taught of the Apostles. And than talked they with them aparte, exhortinge them to continue in that fauoure and grace whiche once they had begun to embrace, of free gifte at the hand of god, and what they had once begun, in the same to procede with continuall increase. In the meane time the rumoure of this matter was publisshed far abrode, one telling another what he had hard as men commonly do.

The texte. And the next Sabboth daye came almost the whole citie together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignacion, and spake against those thinges whiche were spoken of Paul, speaking against it, and rayling on it. Than Paul and Barnabas wared bolde, and saied: it was mete that the woorde of God shoulde first haue been preached to you. But seeyng ye put it from you, and thynke your selues vnworthy of euerlastyng lyfe, loe, we turne to the Gentiles: For so hath the Lord commaunded vs. I haue made the a lighte of the Gentiles, that thou be the saluacion vnto the ende of the worlde.

So the next sabboth daye not onely the Jewes, and suche straungiers as obserued the Jewes lawes, but also all the whole citie came to the Synagoge to heare the gholspell preached. But the Jewes for the most parte of them, that had perswaded themselues, that this fauoure through beleuing the gospell, was promised to suche onely as were carnally dyscended and came of Abrahams stocke, whan they sawe that a great multitude of Jewes, and suche other as kept their lawe, (whiche were proselites, and Gentiles also,) were gathered together indifferently, the said Jewes grudgeyng in their minde, dysdayned at it meruelously, speaking against suche thinges, as had ben spoken of by Paule, and not abstayning from vnstitting, oprobrius, and rayling wordes. Whan Paule and Barnabas perceyued their malitious stubbernes, remembring that the lord had commaũded the apostles, that if in any place they chaunced to mete with suche, as woulde reiecte the gholspell whan it is profered them, they shoulde leaue that citie and place, shakyng the dust of theyr feete also to such stubberne persons againe, sayde freely: we haue doen our duties: For according to the commaundement of Jesus the lorde, the gospel first was to be preached vnto you. Suche reputacion Christ had you in. But seeyng that you refuse so great fauour that hath ben freely and without suyte

profered

proffered vnto you, & thinke your selues vnworthy of eternal life, beholde we wyll turne our preaching to the Gentiles. And yet wyll not we so doo vpon our head: But Jesus oure lorde so commaunded hys disciples, that after they had preached his gospel throughout Jewry, they should afterwardes preache it to all nacions vnto the ende of the worlde. This was long since prophecied by the prophet Esay, that Jesus should saue, not the Jewes onely, but all the nacions also in the worlde. For in his booke of prophecy, the father speaketh vnto the sonne in this wyse: I haue set the to be a lighte vnto all nacions, and to saue all the whole worlde.

¶ Whan the Gentiles hearde this, they were glad, and glorified the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the woorde of the Lorde was published throughout all the regyon. But the Jewes moued the deuout, and honest women, and the chiefe menne of the citie, and reysed persecution against Paul and Barnabas, and expelled thē out of their coastes. But they shoke of the dust of their feete againste them, and came vnto Iconium. And the disciples were filled with ioye, and w the holy ghost. The texte.

Whan those that were of the gentiles hearde this, they muche reioyced, not because that the Jewes shoulde perishe, but so that they rendred to God thankes, that had turned the Jewes incredulitie vnto their saluacion. The Jewes spake blasphemously againste this healthfull doctrine: but the gentiles beyng sodenly conuerted, did receiue it very promptly, and readily, and glorified the worde of the lorde. Whiche worde many of the gentiles beleued, but yet not all, but as many as god of his mercye had ordeyned to haue euerlasting lyfe, whereunto no manne attayneth, vnlesse he be called, and chosen of god. In this wise the worde of god was sowen abrod throwout all that countrey. But the Jewes enuying the gentiles, stirred vp certayne deuout women (for suche commonly are soonest deceiued vnder the fayned pretence of holynesse) and those that were in estimacion honorable, to thentent that all might bee doen with the more autorite: and furthermore they moued diuerse of the head men of the citie, and through them, caused Paule and Barnabas to bee persecuted, and banished them out of their coastes. Here marke, good Theophilus, the crafte, that the Jewes had to styre vp the myndes of men againste those, that sincerely preached Jesus. Malyce firste moueth them that doe counterfet holynesse, and soone after thinwarde sorowe of their malicious myndes, breaketh out into woordes of reproche. Than vpon this, sad women, and suche as be deuoute, be meanes wherby they call the commons vnto sedicion, for by the auncyente matrones they stirre vp the rewlers. And in this wise were the Apostles drieuen oute. Than Paule and Barnabas shaking of from them the dust of their feete, tooke theyr iourney to Iconium, which is a citie in Licaonia. The disciples also reioycing that the ghospell had so good succesle, were replenished with gladnesse and with the holy ghoste. And the woorde of the lorde was published throughout all the regiō.

The.xiiii. Chapter.

The texte. ¶ And it fortuned in Iconium, that they went bothe together into the Synagoge of the Iewes, and so spake, that a great multitude bothe of the Iewes, and also of the Grekes beleued. But the vnbeleuing Iewes, stirred vp, and vnquyeted the myndes of the Gentiles against the brethren. Long tyme abode they there, and quit themselues boldly with the helpe of the lorde, whiche gaue testimony vnto the worde of his grace, and graunted signes and wonders to bee dooen by their handes. But the multitude of the citie was deuided: and parte helde with the Iewes, and parte with the Apostles.

When as they were come to Iconium, they went together as their custome was, into the Synagoge of the Iewes, & there they preached also the ghospell of Iesus Christe, lyke as they had before done at Antioche, insomuch that a great numbre aswell of Iewes, as of Grecians, were conuerted to the faith. Here againe likewyse ỹ Iewishe malice was occasion of sedicion. For ỹ Iewes that woulde not obey the ghospell, beyng not contente to perishe themselues, except they might drawe many with them to damnacion, stirred vp & corrupted the myndes of the gentiles, againste them ỹ did beleue. But the gospel increased and waxed stronger, aswell by aduersitie, as by prosperitie. Wherefore Paule & Barnabas continued a long space in this fyghte at Iconium, valiantly settyng forth the matter, by the helpe of god, whiche bare witnesse (whiche was greater than any testymony of man) to thys hys free gift, that he exhibited to al men through his ghospell. For power he gaue to these his preachers of the ghospel, that were but weake persons, and out of reputacion, to worke signes and wonders, to thentent that it mighte bee knowen therby, to bee the very handye worke of god. So by meane of the Iewes, the citie Iconium was diuided in two partes, of whiche thone fauoured the vnfaythfull Iewes, the other thapostles.

The texte. Whan there was an assaulte made bothe of the Gentiles, and also of the Iewes with their rewlers, to do them violence, and to stone them, they were ware of it, and fled vnto Listra, and Derba, cities of Licaonia, and vnto the regyon that lieth rounde aboute, and there preached the gospel. And all the multitude was moued at their doctrine, but Paul and Barnabas taried stil at Listra.

And at the last, whan they that were of the gentiles, adioyning themselues to the Iewes, and gouernoures of the citie, went about to laye violent handes on thapostles, that they might punish and stone them, they hauing knowlege of the matter, fled to Listra, a citie in Licaonia, whiche is parte of Pamphilia and from thence to Derba. In the meane space they walked ouer all coastes of the countrey that were neare, sowing in euery place, seede of the ghospell, so that in this their fyght the apostles dyd not so muche procure their owne health, as spreade abrode the ghospel.

The texte. ¶ And there sate a certaine man at Listra, weake in his feete, beyng a creple from his mothers wombe, and neuer had walked. The same heard Paul preache. Who beholding him, and perceiuing that he had faith to be whole, said with a loude voice: stand vpright on thy feete. And he stert vp, & walked. And whan the people saw what Paule had doen, they lift vp their voyces, saying in the speche of Licaonia: Goddes are come down to vs in the likenes of menne. And they called Barnabas Iupiter, & Paul Mercurius, because he was ỹ preacher. Than Iupiters priest, whiche dwelt before their citie, brought oxen and garlandes vnto the porche, and would haue doen sacrifice with the people.

There

There was the same time in Listra a certaine manne, whose legges were so feble and impotent, that he continually satte still, nothing hable to walke and was lame euen from his mothers wombe, neyther could he go of all the dayes in his like before. This man among the other multitude, hearde Paule speakyng of Christe, and Paule looking vpon this man, perceyued by his countenaunce, howe earnest and desirous he was to heare hym, because he trusted, that by the name of Jesus whiche he had hearde preached, he shoulde obtayne health of his limmes, and said vnto him with a loude voyce: Stande vp on thy feete, and with that worde this lame man leaped vp and was wel hable to go. But whan the multitude saw this wo[illegible]e (for there was no man but he knew this lame creature, and that with one woorde he was restored vnto his health) they spake with loude voyces in their owne countrey language of Licaonia, and said: doubtlesse the gods haue taken on them the likenes of men, and haue descended from heauen vnto vs. And the people of Licaonia did so muche more perswade themselues that it was so, because there went commonly certaine talkes of Jupiter, and Mercurius how they being gods, tooke on them the lykenesse of men, and were receiued as gestes of Licaon, of whome it appereth that they were called Licaonians. Wherefore they called Barnabas by the name of Jupiter, because he shewed in hys countenaunce great grauitie and auncientnes, and Paule they called Mercurie, because he was the spokesman: for the Gentiles were of this opinion that Mercurius was the messengier of the goddes and the president of eloquence. And Jupiters priest, who dwelled in the subburbes of the citie of Listra, brought oxen and garlandes to ỹ gate of the house, where the apostles were lodged, to thintente that he woulde haue doone sacrifice vnto them. For they supposed that Jupiter was most delighted with sacrifising of oxen. And aswell the priestes, as also the beastes that were killed in sacrifice, had wont to weare garlandes. And a great number of all estates indifferently one with an other, folowed hym.

And they called Barnabas Jupiter, & Paule Mercurius. &c.

The texte.

Whiche whan the Apostles, Barnabas and Paul, heard of, they rente their clothes, and ran in emong the people, crying and saying: Syrs, why doo ye this? We are mortal men like vnto you, and preache vnto you, that ye should toutne from these vanities vnto the liuing God, whiche made heauen and earth, and the sea, and al thinges that are therin: the whiche in times past, suffered all nations to walke in their owne waies. Neuertheles, he left not himselfe without witnesse, in that he shewed his benefites from heauen in geuing vs rayne and fruitful seasons filling our hertes with foode and gladnes.

But whan Paule and Barnabas had enquired what the matter ment, and learned how they were taken as goddes, and that the priest hastened to sacrifice vnto them, they woulde no longer abyde so greate blasphemye against god, to haue that same honoure that was due to god onely, applyed to manne, but cuttyng their garmentes as the Jewes manner was in sorowe, they with haste came foorth to the multitude cryinge, and sayde: Syrs what meane ye? Why doe you thus? We are no goddes, but mortal men as ye bee, ready and apte to fall into lyke mischaunces as you are, and we dooe not onely not desire thus to bee honoured of you, but rather we came hyther to you for this purpose, that by oure counsell ye maye turne to the true lyuyng god, that made heauen, and yearth, and the sea, and all thinges whatsoeuer is conteyned therein, leauing these false goddes, whome ye haue hytherto with heathen sacrifice woorshipped, whiche in dede are nothing els,

but

but eyther men that be nowe dead, or els ymages boyde of lyfe, or finally euil spirites. For there is but one god the maker and gouernour of al thinges. His wyll is now to be knowen and worshipped of all nacions in the worlde, that all men through him maye obtaine lyfe euerlasting. For in times paste, he, winking as it were, at mennes factes, permitted all nacions to lyue euery one after his owne trade, to the ende that after it were once euidente that man coulde not be saued by his owne meanes, all men might bee saued, if they would beleue in god, & the ghospel taught by his sonne. And although the moste parte of menne through errour, hath lefte the true God, worshipping ymages of diuerse thinges in stede of God, or thinges that were created in stede of their creatoure, yet he by and by dyd not reuenge hymselfe on them, as he iustly might haue done, nor ceased not to prouoke them to know, and loue him, by his continuall benefites.

In geuyng vs rayne and fruitfull seasons &c.

For he that made the worlde to the vse of man, doeth make both fruitful, and plentifull the grounde, by sending downe rayne from heauen, and causeth yerely increase of fruites to suffice aboundantly to the vse of mannes life, refreshyng vs plentyfully with soondry kyndes of meates, and stirryng our hertes, to mirthe, with pleasaunte wynes. For ye haue not receyued these benefites of Jupiter, Ceres, or Bacchus, whome ye haue hytherto worshipped, but of the same god whome we preache vnto you. Than although the apostles had so plainely shewed the trueth in the hearing of all the multitude, yet they coulde scarcely stay their handes, from doyng sacrifice vnto them.

The texte. ¶ Thither came certaine Jewes from Antioche and Jconium: whiche (whan they had obtained the peoples consent, and had stoned Paule) drew him out of the citie, supposing he had been dead. Howbeit as ỹ disciples stode rounde about him, he arose vp and came into the citie. And the next day he departed with Barnabas to Derba.

In the meane space while these thinges were done at Listres, certayne persones beyng Jewes borne, that repined against the ghospell, came thyther from Antioche that is in Pisidia, and from Jconium: whiche Jewes, when they had turned many of the people to their minde and opinion, that is to say, when they had caused them to lay violent handes vpon the apostles whyche thing they had also attempted afore at Jconium, they stoned Paule and drew him out of the citie, thinking that he had ben dead. Thus is mans fortune sodaynly chaunged. They were but a litel before taken for gods, and should haue had sacrifice done vnto them, but now Paule being stoned, was cast out of ỹ citie. For they were more angry with him, because he by reason of his eloquence, entised manye to folowe Christe. Then the disciples compassed him about there as he was cast, and left for dead, and woulde haue buried the corps. But Paule cummyng to himselfe againe, arose priuely, and entred into ỹ citie, and the next daye fled to Derba with Barnabas, whither they first of all had purposed to haue gone.

The texte. And whan they had preached to the cytie, and had taught many, they returned againe to Lystra, and to Jconium and to Antioche, and strengthned the disciples soules again, & exhorted them to continue in the faith, affirming that we must thorow muche tribulacion, entre into the kingdome of god.

And whan they had preached the gospell there in that citie, and had taught many thinges, and (as a man woulde say) had cast the seede of the ghospell abrode, they returned to Listres, Jconium, and Antioche making the myndes of the

of the disciples stedfast in the fayth, as many as they had conuerted to Christ, and geuing them exhortacion to continue in the fayth, and that they woulde not for any feare be withdrawen from the truste whiche they had once put in our lorde Jesus, nor should not be moued because they heard saye that Paule was stoned at Listres forasmuche as Christ had tolde his disciples, that this was the way, that through muche trouble they shoulde entre into the kyngdom of heauen: So that Paule toke more thought, lest those that were weake in the faith shoulde be alienated from Christ, seyng how sore he was vexed of the wicked Jewes, then that he himselfe passed so muche on it, geuing example to Bisshoppes that they ought to folowe thrifty husbandemen, whiche thinke it not sufficient to plant, or to sow except they do also their diligence, that the same that beginneth to growe, may come to his full ripyng.

The texte. ¶ And whan they had ordeined them elders by election, in euery congregacion, and had prayed and fasted, they commended them to the lorde, on whom they beleued.

And forasmuche as it was requisite to the setting forwardes of the ghospell, that the apostles shoulde trauail through many countreyes, they set priestes or auncientes, who were chosen by the voyces of the comens of euery citie, to ouersee them, and to supply the rowmes of the apostles in their absence, and so whan they had vsed generally prayer and fastinge, they commytted them to god, that they might profite in him, whome they had once professed,

The texte. ¶ And whan they had gon through out Pisidia, they came to Pamphilia, and whan they had preached the worde of God in Perga, they went downe into the citie of Attalia, and thence departed by shippe to Antioche, frō whence they were committed vnto the grace of God, to the worke whiche they fulfilled.

These thinges were doen in Antiochia, whiche is a citie in Pisidia, and whan they had walked ouer that cuntrey, they likewise went throughe Pamphilia, sowing the gospell in euery place, where as it was not sowed alredy, and strengthening them that already beleued, vntyll they returned to Perga. And whan they had there also set all matters in order, they came to Attalia, whiche is a Citie of Pamphilia, sumwhat neare the sea. From thence againe they toke shypping to Antioche in Syria, whence they firste came, whan the office of preaching to the Gentiles was committed vnto them by the elders, and when by laying of handes vpon them, by prayer, and by fasting, they were commytted to the grace of god, that throughe his helpe it might happely come to passe, that they had taken in hande.

The texte. ¶ When they were cum, and had gathered the congregacion together, they rehearsed al that God had done by them, and how he had opened the doore of faith vnto ꝑ Gentiles. And there they abode long time with the disciples.

Wherfore whan they were retourned thither, as men accomptable for their doynges, they called together the congregacion of the faythfull, and opened vnto them all suche thinges as it had pleased god to worke by them, shewing them that the fauoure of god had furthered their endeuour, and how he had geuen occasion to call the Gentiles to the faith, by whiche they myght obtaine saluacion without the obseruing or keping of the heauy & burdenous commaundementes of the lawe.

The

The.xv. Chapter.

The texte. ¶ And certayn men whiche came downe, taught the brethren: excepte ye be circumcised after the maner of Moses law, ye cannot be saued. So whan there was arisen a dissencion and disputing not a litell vnto Paule and Barnabas against them, they determined that Paule and Barnabas, and certayne other of them, shoulde goe vp to Ierusalem vnto the apostles and elders about this question.

PAule and Barnabas continued a long space at Antioche with the dysciples, because that in so noble a Cytie as that was, a great multitude of faythfull were gathered together of sundry sortes of men, whiche dayly encreased more and more. And the apostles were glad to tarry longer there where the greatter increase of faythfull men was, because the inhabitours of Hierusalem, and of that parte of Syria, whiche is properly named Iewry, dyd more sticke to Moses lawe, than any other: forsomuche as they were lesse conuersaunte with the Gentiles: and because that they dwellyng more neter the temple, woulde not permyt the Gentiles to be partakers of the ghospell, vnlesse they woulde kepe the lawe, whiche they dyd not yet perceyue shoulde bee abrogate, as concerninge the shadowes, figures, and ceremonies, after the true lyghte was once come. Of this sorte were circumsicion, vacacion, and forbearyng from worke on the Sabboth day, choyce of meates, holy dayes, dyuersities and dyfferences betwene one sorte of men and an other, in garmentes, vowes, fastinges, eschewing the eating of suche beastes as dyed by them selues: whiche thinges all that grosse people were commaunded to kepe for a season, ỹ they might accustome themselues to obey Gods commaundemente, vntyll that the true lyght dyd appeare throughe the ghospell, and to it shadowes shoulde geue place.

Wherfore suche as vnderstoode not the lawe to bee spirituall, affirmed that that whiche was commaunded and appoynted by god, and lefte to them of their fathers, and obserued or duely kept of their auncestry, so many hundred yeares ought to continue for euer. This opinion in them proceded not of malice but rather of a superstitious fauour to the lawe, whiche, whyles they endeuoured to kepe stil, they cleane ouerthrewe. For Paule at the first time beyng prouoked with lyke zele, persecuted the christen men. And so whan as the rumour and brute of those thinges which wer doen at Antioche (from whence Paule and Barnabas of a common consente, toke their iourney towardes Cypres, and thence to Pamphilia, and had openly without respect of any person preached the ghospell, both to the Iewes, to the Proselites, and also to the Gentiles, and had not willed them to obserue or kepe any parte of the lawe) had bene spred as far as Hierusalem, certaine came from Iewry to Antioche, teaching a new doctrine disagreeyng from that, that Paule and Barnabas had taught. For they sayde to those of the Gentiles that were turned to the faith: Except ye bee circumcised accordyng to the rule appoynted by Moses lawe, ye can not bee saued. This was the beginnyng of dyssencion betwene those that stucke to the litteral sence of the lawe, and the other that folowed the pure and spyrytuall lybertye of the ghospell, whiche stryfe and dyssencion wyll still euermore continue among christen menne also. And to none other ende did god suffer this same stryfe to aryse vp, but that all suche as

were

were the disciples of Christe, myghte the better perceiue, howe pernicious a thing relygion is, that is wholy founded vpon ceremonyes. But whan as Paule and Barnabas, lyke valiaũt defendoures of the libertie of the gospel, had ernestly resisted their doctrine, whiche outwardly semed to be godly, but in very dede was very ful of myschiefe, there arose a great variaunce, whyles that the apostles strongly defended the puritie of the doctrine of the ghospell, whiche is spirituall, by testimonies of the prophetes, againste those that superstitiously defended the lawe, and they on the other side beyng affectionate to the law that they had receyued of theyr forefathers, went about to bryng the Gentiles, vnder the same yoke, not perceiuyng in the meane season what slaundre and reproche it was to Christe, whose grace they thought lacked assistence of the lawe. For it was lawful for him, that made the law, to abrogate and abolyshe the same. Howbeit he doeth not abrogate the law that perfourmeth it. This sedicion was more hurtful to the ghospell, than the crueltie of Herode, or any other prince, because it stroue against the true relygion, vnder a false and cloked pretence of godlynes. Wherfore lest that this mischeuous dyscorde shoulde increase, it was thought expedient by the congregacion of the disciples, that Paule and Barnabas, and certaine other of the same sorte, shoulde take their iourney to Hierusalem to Peter and the other apostles and prestes, whiche did than rule the churche of Hierusalem, that this question, or controuersie that was arisen, mighte bee decysed by theyr cunning and knowledge. For hitherto the chiefe autoritie remayned there, where the doctrine of the ghospell first sprong vp, & the same autoritie remayned emong them, that firste were sent abrode by Jesus Christe to preache.

They determyned that Paule and Barnabas, &c.

And after they were brought on their way by the congregacion, they passed ouer Phenice & Samaria, declaring the conuersacion of the Gentiles, and they brought great ioy vnto all the brethren.

The texte.

Than Paule and Barnabas toke their iourney, and a great multitude of disciples honorably brought them on their waye, and as they passed by Phenice and Samaria, they shewed in euery place howe the Gentiles were conuerted to the faythe: so sure were these apostles that they had preached well, that they feared not openly, and of theyr owne accorde to rehearse the same: neyther wente they to Hierusalem to learne of the apostles, whether they had dooen well before tyme or not, but that the troublous commocion, and disquieting of the weaker sorte, mighte be layed downe and appeased by the autoritie of the elders. And as many as were conuerted to the faythe in those partes, did not onely not reyse sedicion as the Jewes had doen, but reioyced also wonderfully.

The texte.

¶ And whan they were come vnto Jerusalem, they were receiued of the congregacio and of the apostles and elders, and they declared al thinges that God had doen by them.

But whan Paule and Barnabas and their other companions were come to Hierusalem, they were tenderly receiued of the congregacion whiche was there, and lykewise of the apostles, and seniours, vnto whome beyng assembled together, they shewed all thinges, that God had wrought by them emõg the Gentiles.

The texte.

¶ Then arose vp certain of the secte of the Pharisees, which did beleue, saying that it was nedefull to circumcyse them, and to commaunde them to kepe the lawe of Moses. And than the apostles and elders came together, to reason of this matter.

And

And whereas the more parte of the multitude approued their doynges, there arose certaine of the Pharisees secte, that had been conuerted to the faythe: whiche were in this opinion, that they thoughte that man coulde not obtayne saluacion by grace and fauour through the ghospell, vnlesse he kept the lawe. And therefore earnestlye reasoned that no Gentiles ought to be made partakers of the ghospell, vnlesse they woulde before take vpon them the yoke of Moses lawe, whiche thing the Gentyles exceedyngly abhorred. But the Pharisees woulde be seen more earnest folowers of the lawe than others were. And therefore they, as doctours of the lawe, affirmed that those Gentyles, that were receyued to the faythe, ought to bee circumcised and that a strevght commaundement ought to bee geuen vnto them that they shoulde kepe Moses lawe, not vnderstanding ꝑ none brake the law more then they as sticked so muche to the letter, and not to the meaning of the law. And what in this matter ekt sones dissencion was moued (see howe perillous a thynge and how easye to set men together by the eares superstition is) the Apostles and elders assembled together, to thentent that they mighte consulte and deuyse what was best to bee doen in this matier. For they beyng muche desyrous of their maysters auauncement, and to wynne moe vnto him, feared leste that many of the Gentyles myndes woulde be alienated and turned awaye from Christe, because they coulde not abyde the lawe. And againe, they thoughte it not expedient to geue a iuste cause to the Iewes to forsake the ghospell, as thoughe it were dysagreeyng from the holye lawe, forasmuche as they were so earnestlye rooted in the lawe, whyche they had receiued of their forefathers, and had at that tyme in great reuerence, that they mighte not sodainly be plucked from it.

Then arose vp certayne of the secte of the Pharisees.

The texte.

And when there was muche disputing, Peter arose vp, and saide vnto them: ye menne and brethren, ye know how that a good while ago, God did choose emōg vs, that ꝑ Gentiles by my mouth should heare ꝑ word of the gospel, and beleue. And god which knoweth the hertes, bare them witnesse, and gaue vnto them the holy ghost, euen as he did vnto vs: and put no difference betwene vs and them, seyng that with faith he purified their hertes. Now therfore, why tempte ye god, to put on the disciples neckes the yoke which neither our fathers, nor we are able to beare? But we beleue, that through the grace of ꝑ lorde Iesu Christ, we shalbe saued, as they do. Than all the multitude was pleased, and gaue audience to Barnabas and Paule, whiche tolde what sygnes and wunders God had shewed emong the Gentiles by them.

Wherfore bothe parties beyng in earnest disputacion, and reasonyng, and bothe parties allegyng testimonies out of scriptures, and groundyng their argumentes vpon thesame, Peter arose vp and spake vnto them, in this wise. Brethren, wherefore call ye this matter into controuersy, or disputacion as though it were doubtfull, and as who sayth, that it were in mannes arbitrement to allowe or disallowe that thing, that god hath already allowed. Your selues do knowe that fewe yeares since it chaunced me to haue the practyse of suche a lyke thing in Iewry, as ye finde fault withal emong all the Gentiles nowe. For whan ye likewyse grutched that Cornelius a his householde were Christened, I shewed vnto you all the whole matier, howe that I toke my iourney to Cesarea, not of myne owne heade, but by the commaundemente of God, to preache his ghospel to the Gentiles also, that they throughe faythe in hym, might obteyne saluacion. And where as they, that hearde me than preache the gospell, were vncircumciled, and free without bondage of Moses law, yet neuertheless god, (who esteemeth not man of his apparel, or outwarde furniture, but of the inwarde affeccion of his herte, whiche he alone doeth knowe:

knowe:)gaue vs manyfest tokens that he approued theyr faythe,forasmuche as he,whiles they harkened vnto vs, powred on them his holy ghoste, yea so plentifully, that they spake diuerse languages,as well as we, and that also before they were christened, so that he put no difference, as concernynge the gracious fauour that cummeth by the gospell,betwene them whiche were not circumcised,and vs that are Iewes.

For their hertes he clensed through fayth,playnely declaring to vs that thys fauour doeth not consist in the power of the lawe to geue it vnto men, but in fayth,whiche maketh man acceptable in the syght of God. For God geueth not his holy spirite to the vncleane.And they had nothing els but eue a playne belieke,whan the holy ghost came downe vpon them. Wherefore nowe seeyng that God hath expressed his mynde,and will,that the Gentiles shoulde bee receyued to the ghospell,and shoulde bee partakers therof throughe onely faith without the burden of the lawe,why than dooe ye prouoke and tempte God, whiles that contrary to his will,ye go about to lay vpon the disciples neckes this so heauy a yoke of the lawe,whiche they were neuer hitherto vsed vnto: and the whiche neyther our forefathers, nor yet we oure selues that wer borne vnder the lawe, coulde euer bee hable to beare: For whyche of vs all euer kepte the lawe as it oughte to bee kepte: Wherefore there remayneth no hope for vs to attayne vnto saluacion by keppynge of the lawe,but we truste to bee saued by the grace of oure Lorde Iesus Christe, beeyng in this behalfe, nothynge better then the Gentiles, vnto whome he willed thys gyft to bee freely communicate,and parted,as he freely gaue it vnto vs also. By these woordes of Peter,the contencious disputacion betwene the Pharisees, and those that were of opinion contrarye, was ceassed. And so afterwarde the multitude quietly harde Barnabas and Paule,shewing by howe sondrye myracles,and woonders, whiche had by theyr handes bene wroughte amonge the Gentiles,God had witnessed that his will was, that the Gentyles shoulde bee made partakers of the ghospell,without kepeynge of the heauy burden of the lawe,accordyng as he had declared his mynde beefore to Peter, whan he was preachyng Christe in Cornelius house, by sendyng downe the holy goste vpon them. But we beleue.&c.

¶ And when they helde theyr peace, James answered,saiyng: Men and brethren,herken vnto me. Simeon tolde how god at the beginning did visit þ Gentiles, to receiue of them a people in his name.And to this dooe agree the woordes of the prophetes, as it is written. After this I wil returne,and will buylde vp agayne the Tabernacle of Dauid whiche is fallen downe,and that whiche is fallen in decaye of it,wil I build again,& I wil set it vp,that the residue of men myght seke after the lorde,and also the Gentiles,vpon whome my name is named(saith the lord) which doeth al these thinges, knowē vnto god are al these his workes frō the beginning of the world. Wherfore my sentēce is þ we trouble not them which from among the Gentiles,are turned to God:But that we write vnto them that they abstayn themselues from filthynes of ymages,and from fornicacion,and from strangled,and from bloude. For Moses of olde tyme hathe in euerye citie them that preache him in the synagoges,whan he is read euery Sabboth day. The texte.

Whan they had ended their communicacion, James whiche otherwyse was called Iames the iust, or James the good, and was commonlye named the brother of our lorde,to whom the apostles had than cōmitted chiefe autorite, arose,and approued their sayinges,in this wise:Brethren,for asmuche as ye haue quietly heard the other that spake vnto you, I pray you heare me also,

whiles

whiles that I shew you my conceite, what I thinke best to bee doen in this matter. Symon Peter declared euen now that thinge whiche all we knowe to be very true, how that first it pleased god, whiche had great pitie vpon mankynde, seeyng in what distresse and extremitie of peryll and daunger to be lost the Gentyles were, and how they were all gyuen to worshyppinge of idols, to chose hym a people euen of those also, that semed to bee none of his people, a people that shoulde be well accepted with him, and call on his name, as wel as we. And that same thinge whiche God begon by Peter, he hath enlarged by Paule and Barnabas. And what we heard was doen by them, the same long sence was prophecied and shewed afore by the prophetes that it shoulde come to passe: And amonge the reste of the sayde prophetes, Amos speaketh in the person of god, in this wyse: After this wyll I returne, and repayre the tabernacle of Dauid, that is fallen in decaye, and I wyll buylde vp againe his ruines, and falles, and set them eftsons vp, that all mey whiche are on lyue shall seke the lorde, and all gentiles that haue taken my name on them (sayeth the lorde) that doe accomplyshe these thinges. Whatsoeuer promyse god maketh he wyll vndoubtedly perfourme. For before the creacion of the worlde, he had appoynted, what he would doe from time to tyme. And whatsoeuer he hath ordeyned, muste nedes bee wonderfully wel doen. Nowe therefore seeing that we perceyue that it is come to passe, whiche he promysed, I thinke it not expedyent to resist the wyll of God nor to speake ought againste them that of heathen, are become worshyppers of the true god: neyther yet to charge them with the obseruing of the lawe, forasmuche as faith through the gospel, is sufficient for the saluacion of all men. But let them onely haue this monicion, that for their sakes, whiche be weake in faythe, and can not yet bee perswaded that an Idoll is of no pryse, and that there is no dyfference betwene the fleashe that is sacrificed to Idolles, and any other fleashe that is solde in the market: and because of suche persons likewise as thinke whordome to be none offence, forasmuche as it is commonlye vsed and permitted without any punyshment appoynted by mans lawe, they absteyne from fylthinesse of Idolles: that is to say, that they neyther sacrifice to them, nor eate of that whiche is sacrificed, and that also they abstayne from whordome.

Symon told how god &c.

Againe because of certaine Iewes that be somewhat superstitious, and can not yet be perswaded, that all thinges are pure and clene vnto them that bee pure and clene theyr selues, let them abstayne from strangled beastes, and from bloude, not because these thinges pertaine any whit to the healthe of the soule, but because that charitie so prouoketh vs to doe, that for a tyme we beare with certayne of our brethren, whiche be weake, vntyll suche tyme that they maye attayne to more perfeccion, and in the meane time let euery manne beare one with an other, and so nourysshe concorde betwene you, doynge eche for other as louing brethren.

Neyther nede the Iewes to feare lest Moyses shoulde bee abrogate, or decay, for he hath certaine, and hath had this many yeres, that speake of hym in the Synagoges, where he customably is read euery sabboth day.

The texte.

¶ Than pleased it the Apostles and elders with the whole congregacion, to sende chosen men of theyr owne cumpany, to Antioche with Paule and Barnabas. They sent Judas (whose syrname was Barsabas) and Silas, whiche were chiefe men among the brethren, and gaue them letters in their handes, after this maner.

Whan

Whan James had this sayde, and euery man had allowed his saynges thapostles and seniours, and the whole congregacion, thought it expediente, that certayne shoulde be chosen oute of that noumbre, to goe wyth Paule and Barnabas to Antioche. And so they chose a couple that wer knowen to be men of good credite, thone was Judas, whiche for hys godlye behauioure was otherwyse called by synname the Juste, and Silas, which both were accoumpted to bee of moste vpright liuyng among all thother brethren. To these they gaue certayne messages to doe, and deliuered them an epistle to carye, the tenour whereof was this.

The texte.

¶ The Apostles, and elders and brethren, sende gretynges vnto the brethren which are of the Gentiles in Antioche, Siria, & Cilicia. For asmuche as we haue heard, that certaine whiche departed frō vs, haue troubled you with wordes, & encumbred your myndes, saiyng: ye must be circumcised, & kepe the law. To whom we gaue no such cōmaundement. We therfore thought it good, whē we wer cum together with one accorde, to send chosen men vnto you, with our welbeloued Barnabas & Paul, beyng men that haue iesperded theyr liues for the name of our lord Jesus Christ: we haue sent therefore Judas & Silas which shal also tel you the same thynges by mouth. For it semed good to ỹ holy gost and to vs, to charge you with no more then these necessarie thinges: that is to say, that ye abstayne from thynges offered to ymages, & frō bloud, and from strangled, & from fornication. From which yf ye kepe your selues, ye shall do well. So fare ye well.

The Apostles and elders with the other brethren also, whiche of Jewes are becum christen men, sende gretyng vnto those of the Gentiles, whiche are conuerted to Christe, and are nowe abydyng in Antioche, Siria and Cilicia. Forasmuche as we vnderstande, that certayne of the Jewes which came from hence, as though they had bene sent of vs, haue troubled you, wheras before theyr cummyng, ye were quiet, and continued in vnitie together, lyuyng after the trade of ghospell, and forasmuche as the sayde persones so cummynge to you, haue peruerted your myndes with theyr newe doctrine, in that they wylled you to be circumcised and to kepe the lawe, where as we gaue them no such thyng in commission: we haue now thought good and expedient by the assemblye of the whole conuocacion, that certaine amongest vs purposely chosen, shoulde be sent vnto you, with Paule and Barnabas, whome we, not without good cause, dooe fauour and greatly tendre, forasmuche as they haue auentured theyr lyues for the settyng furthe of the name of our Lorde Jesus Christe. Wherfore we haue sent Judas & Silas, men whō we know to bee very godlye & faythfull, by whose reporte, ye maye certaynlye haue knowledge of those thynges that we wryte. The whole summe wherof is this that foloweth: It hath pleased the holy ghoste, and through his motion vs all with one consent, not to burden you with any more, then wyth these thinges which we thoughte very necessarye to be obserued, that is to saye, fyrste that ye abstayne frome that that is sacrificed to Idolles, leste that yf ye should eate of it, ye myght seme to fauoure the same superstition, whiche ye haue once renounced and forsaken. Secondly that ye eate no beastes bloude, or any beast that is strangled, which are vnlawfull meates and forbydden by the lawe. Fynally, that ye abstayne from whoredome, whiche the Gentiles supposed to be lawfull. If ye abstayne from these thynges, ye shall do well. And thus fare ye well.

The texte.

Whan they therfore were departed, they came to Antioche, and gathered the multitude together, & delyuered the Epistle. Which whan they had red: they reioyced of the consolacion. And Judas & Silas beyng Prophetes, exhorted the brethren wt much preachynge and strengthened thē. And after they had tarried there a space, they were lette go in peace

of the brethrē vnto the Apostles. Notwithstandyng it pleased Sylas, to abyde there still, but Judas departed alone to Hierusalem: Paule and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lorde with other manye.

After this done, they were dimissed with the letters and message: & whan they came to Antioche, they delyuered the letters to the congregacion. Which, whan they were in audience of them al rehearsed, the whole multitude reioysed with great comforte, because the Apostles and elders, and commons of Hierusalem, had vouchesafed by theyr authoritie to staye theym in that opinion, whiche they had already conceyued in theyr myndes. And than Judas and Sylas hauyng the gyfte of expoundyng scriptures, satisfyed euerye man in those thynges that were not namelye expressed in the letters, accordyng to the commission of the Apostles. And at large they exhorted the brethren and made them stedfaste in theyr mynde, wyllyng them to contynue in that that they had begonne. And whan they had tarryed there a good sorte of dayes, they were dimissed of the brethren in peace, and were permitted to returne vnto theym that hadde sente theym. And forasmuche as Sylas thought it best to tarrye there, Judas returned alone to Hierusalem. In the meane space Paule also and Barnabas remayned at Antioche, teaching indifferentlye bothe Jewes and also Gentiles, preaching saluacion vnto euery manne to be obteyned, yf they woulde beleue the Gospell, that is to saye, the worde of God.

The texte. ¶ But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visite our brethren in euery citie where we haue shewed the worde of ꝑ Lord, and see how they do. And Barnabas gaue counsel to take with thē John, whose surname was Marke. But Paule would not take him vnto theyr cōpany, which departed frō thē at Pamphilia and went not w thē to the worke. And the contencion was so sharpe betwene them, that they departed a sonder one from another, and so Barnabas toke Marke & sailed vnto Cipres. And Paule chose Silas, and departed, beyng cōmitted of the brethren vnto the grace of god. And he went through Syria and Cilicia, stablyshyng the congregacions. Thē came he to Derba & to Listra, cōmaunding them to kepe the preceptes of the apostles & elders.

But Paule woulde not take him vnto theyr compaye. &c. And after a good space, Paule became carefull for the disciples, that he hadde lefte at Cypres, and in Pamphilia. Than he sayde vnto his cumpanion Barnabas: Let vs go visitte our brethren that be abrode in all cities, wheras we haue preached the woorde of God, and see how they do. Barnabas allowed hys sayinges, but hys mynde was to haue John, whiche otherwyse was called Marke, to go with them, whom they before had brought out with them whan they toke theyr iourney thytherwardes. In whiche matter Paule dissented or disagreed from hym, thynkyng hym not mete to be receyued in parte of that businesse, seeyng that he before tyme of hys owne accorde, had forsaken them before they had finished that businesse, whiche they had taken in hande, and had sayled backe from Pamphilia to Antioche. And they were so earneste in disputing or reasonyng this matter, that where as none woulde gyue place to other, one departed from the cumpany of the other. Not because that anye greuous displeasure was arysen betwene so greate apostles, but because that both contended to bryng to passe that they thought expedient for setting furth the Gospell. And we haue here example lefte vs, not streyght wayes to esteme euyll, whatsoeuer disagreeth with our opinion. It is no matter to be of a dyuerse opinion, so that mennes myndes do agree in furtheryng the ghospell. And god also prouyded this, that by the dissencion of the Apostles, whan two chiefe capitaynes wer disseuered, the ghospell should sprede more at large, then yf they

yf they had continued together in one companye, as they had done before. And then Barnabas taking Marke with him sailed into Cypres whiche was hys natiue countreye.

And so Barnabas toke Marke, and sailed to Cypres.

And Paule takyng to hym Sylas, (whiche, as god woulde, had remayned at Antioche, euen as it had bene for the nones and of a purpose, that Paule shoulde not be destitute of a sad man to beare him cumpanye, and a manne that was in good estimacion, beyng dimissed of the brethren, and committed to the grace of god,) toke his iourney whither euer he had any token of hope, that ỹ gospel should haue increase. So he went ouer to Syria, and Cilicia, wheras he hymselfe was borne, and elsewhere stablyshinge the cumpanyes of suche disciples, as he before had gotten there, and encreasyng also the number of them, as his purpose before was, cõmaunded them to kepe those thinges that the apostles, and elders had decreed at Hierusalem, as concerning eschewinge the cũpany of such as were worshyppers of Idolles, and eschewyng whoredome, strangled beastes, and bloud, and that they were none otherwyse bound to kepe Moses lawe. Whan all these thinges were done in Cilicia he returned againe to Derba, and after to Listres.

The.xvi.Chapter.

The texte.

And beholde, a certaine disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleued: but his father was a Greke. Of whom reported well, ỹ brethren that were at Lystra and Iconium. Hym woulde Paule, that he should goo forth wt him, and tooke, & circumcised him, because of the Jewes whiche wer in those quarters. For they all knewe, that his father was a Greke.

AND beholde there was a certaine disciple, whose name agreed with his dedes, and was called Timothie, as a man woulde saye, in estimacion with God, who was borne of Parentes, that were of sondry sectes. For his mother beyng nowe a widowe, was a Jewe borne, and had of late bene conuerted from the fayethe and peruerse belieke of the Jewes, vnto the true faith of Christe. And his father was a gentile. This Timothie for hys vertuous disposicion, and lyuing, was muche spoken of among all the brethren that were at Listres, and also at Iconium. And so Paule desiring nothyng more than by all meanes dayly to enlarge the boundes of the gospell, searched out in euery corner, suche as might serue his turne, euen as ambicious kinges are accustomed to do, whiche beyng wholy gyuen to enlarge theyr dominions, care for nothynge more, then to get mete capitaynes, and rulers, to whome they may commit their affaires. But it is not sufficient for him that is captayne, or guyed in matters of the ghospell, to haue meane qualities, nor yet to be of an vpright behauioure, but he muste haue commendacion of all good men, leste that an euil name going on him, thoughe it be falle, may hurte the furthering of the gospel. Wherfore Paule was desyrous to haue Timothie to beare him cumpany in his tournies, because he was good, and estemed also of all good men, to bee good and vertuous. And whan he had obteined hym, to ioyne with hym, he circumcised him, not because he thought he myght

Of whome reported wel, the brethren that were at Listra and Iconium.

therby obteyne saluacion, whiche onely fayth coulde doe, but leste the Jewes shoulde make any commocion, of whome there was no small noumber in those partes, he vouchesafed rather to suffer Timothie to lese a lytle piece of skinne, (which yf he had styll kepte, he had not bene the better, nor yet the worse for lacke of it) then by occasion thereof, to turne awaye the Jewes myndes from the gospell, whose stubbrenesse he knewe well enough. The Gentiles were free from the burden of the lawe, by the decree that the apostles had made at Jerusalem, Paule beeyng present: And circumcision was a profession made to obserue the lawe, and as a token therof. But the Jewes were not yet openlye deliuered from the yoke of the lawe, whiche ought by litle and lytle to be abolisshed. Wherfore seeyng that it was euident by al tokens, that Timotheus mother was a Jewe borne, and his father a paynym, by occasion whereof he had not been hytherto circumcised, Paule ryghte well perceyued that the Jewes woulde make sedicion yf they myght haue neuer so lytle a cause, and speciallie yf Timothie, whiche was halfe a Jewe borne, were not onely made partaker of the gospell without circumcision, but also called to the office of a preacher. Wherfore Paule in those dayes did beare so muche with theym, hauyng euer respecte only to further the gospell, and to kepe men in quietnes, whiche had professed Christ the authour of all true peace.

For they all knewe y his father was a Greke.

The texte. As they went through the cities, they deliuered them the decrees for to kepe, that were ordeyned of the apostles & elders, which were at Hierusalem. And so were the congregations stablished in the fayth, and encreased in numbre dayly.

And not only thus did he, but whatsoeuer cities they were that he wente by, he commaunded those that of heathen were becum christen, to kepe those thynges that had bene decreed by the apostles, and elders at Hierusalem: for the whyche purpose Judas, and Sylas, had been sente before to Antioche, leste the Jewes should fynde any faulte therwith. And god furthered Paule in all hys businesse. For ỹ congregacions of the disciples were both establysshed in the fayth of the gospel, and dayly also augmẽted, many persons beyng day by day conuerted to the fayth.

The texte. When they had gon throughout Phrigia, and the countreye of Galacia, and were forbydden of the holy ghost to preache the word in Asia, they came to Mysia, & sought to go into Bithinia. But the spirit suffred them not. But when they had goen through Mysia, they came downe to Troada.

And when they had trauayled ouer Phrygia, and Galacia, with greate profite in wynnyng many to the fayth, although thei were but a grosse, and a rude people, and were muche desyrous to take their iourneye towardes that parte whiche is properly called Asia, the holy ghoste woulde not suffer theym to preache the gospell there. And this the secrete and priuie wyl of God obeied they, forasmuche as it is not sittyng that manne should withstand god. And so chaungeyng their entent, they turned to Mysia fast borderyng vpon that cõtreye, which is properly called Asia. Thence they attempted to take their iourney towardes Bithinia, turnyng theym northwarde. For that was a noble prouince of the Romaynes, and therfore they hoped there to haue great auaũtage. But the spirite of Jesus whiche was theyr guide, would not permit them to go thither, the cause why is vncertayne. Wherefore returnyng backe towarde the weste, when they had goen ouer Mysia, they came to Troas. That same is a citie of Phrigia, toynyng nere vnto the sea, and otherwyse called Antigonia.

And

¶ And a vision appered to Paule in the nighte. There stoode a man of Macedonia & prayed hym saying: cum into Macedonia, and help vs. After he had sene this vision, immediatly we prepared to go into Macedonia, beyng certified that ꝑ lord had called vs, to preache the gospel vnto them. Whē we loosed forth then from Troada, we came with a straight course to Samothracia, and the nexte day to Naples, & from thēce to Philippos, which is ꝑ chiefeste in the partes of Macedonia, & a free citie. We wer in that citie abydyng certayne dayes. And on ꝑ Sabboth dayes we went out of ꝑ citie besides a riuer where men wer wont to pray. And we sate downe, & spake vnto the women which resorted thyther. The texte.

There had Paule a vision in his slepe, which shewed him whither he should goe: The vision was this. There stoode by hym a certayne man apparelled lyke a man of Macedonia, which entreated hym, and sayde: Cum to Macedonia, and helpe vs. And he that so appered, was the Aungell that is defendour of that countreen. And as soone as Paule had sene that vision, whiche hadde once or twyse before bene forbydden by ꝑ holy gost to preache the ghospell, we that were his fumpanions, were very glad of it. For I also that wrote thys, was in that iourneye, and by and by we prouyded al thinges to take our iourney to Macedonia, beyng assured that God had called vs thyther to preache the gospell vnto theym, the whiche we doubted not, but God wolde prosper them wel. And in thys wyse leauyng Troas, and sayling by Cherſonesus, we arriued at Samothrace the Yland, whiche is situate directly against Thracia. And from thence the nexte daye we came to Naples, whiche is a citie on the sea syde in the marches of Thracia, and Macedonia. And from thence to the citie Philippos, whiche is a free citie, and the first that ye come vnto, whan ye go from Naples. In this citie abode we certayne dayes, lookynge for a good tyme and occasion to begynne the matter, wherfore we came. And on the sabboth daie we walked forth of the citie into a certayne place, wythout ꝑ gates that was nere to a riuer, where as a greate multitude of the people together, did customably resorte & assemble for to make their prayers. And as we were there syttyng, our talke was vnto certayne women that wer cōme thyther, and we were preachyng vnto them Jesus of Nazareth.

¶ And a certayne woman (named Lydia) a seller of purple, of the citie of Thyatira, whiche worshipped God gaue vs audyence. Whose herte the lorde opened, that she attended vnto the thynges, whiche Paule spake. When she was baptised, & her housholde, she besought vs, saying: If ye thynke that I beleue on the laide, cum into my house, and abyde there: and she constrayned vs. The texte.

Emonge theym was one whiche was verye deuout, whose name was Lidia, a seller of purple, and one that was borne in the citie Thyatira, whiche is a citie in Lidia. And emong all other that hearkened vnto Paules preachynge of Christe, god opened her herte diligently to heare those thynges that Paule taughte. And so after that she was Christened with all her housholde, she desyred Paule, and his companions, saying: If ye haue thought me one not vnworthye to be receyued by meane of baptisme, & your instruction, as a partaker of the ghospel, I pray you do so much also for me, as to cum into my house, and do it honour with youre presence, and take not me as an Ethnicke, as I was erewhiles, but take me as I am nowe, renewed by fayth of the gospell throughe your ministery. By these woordes she entreated the Apostles to tary as gestes at her house a good space. Here is an example for preachers, that they refuse not ientylnesse profered vnto theym, by those that are newlye conuerted to Christe, yf it be readely and instauntly profered, leste they seme

not to knowledge them for theyr . And on the other syde, they ought not to preace on them, vntyll they be desyred, lest they seeme to craue rewardes for preaching the ghospell. But he that hathe receyued a spirituall or ghostely benefyte, ought ernestly to cause those that haue so doen for hym, to receyue at his handes againe corporall benefytes, yf they shall haue nede therof.

The texte. ¶ And it fortuned as we went to prayer, a certaine damsell possessed with a spirite that prophecied, met vs, which brought her master and maystres, muche auauntage with prophecying. The same folowed Paule and vs, and cryed, saying: these men are the seruauntes of the moste high God, whiche shewe vnto vs the waye of saluacion. And this dyd she many dayes. But Paule not contented, turned about, and sayde to the spirite: I commaunde the in ye name of Jesus Christ that thou comme out of her. And he came out the same houre.

And it chaunced, as we wer goyng to praye, as our custome was, that a certayne damsell met vs, whiche had in her the spirit of the deuyll Pithon, whiche by prophecyng and tellyng thinges before hand, gotte greate auauntage to her master and maystresse. She ouertakyng and folowyng Paule and vs, cryed sayeng: These men are the seruauntes of the high god, whiche are com to teache you the wayes of saluacion. And where as she contynued thus dooyng many dayes, Paule beeynge dyscontented, lest that he shoulde seme to knowlege that prayse whiche the wenche beeyng possessed with a deuell, attributed vnto hym, turned to her, and sayed to the spirite: I commaunde the in the name of Jesus Christ that thou depart out of her. And the spirite lefte her immediately.

The texte. And when her maysters, sawe that the hope of their gaynes was gone, they apprehended Paule and Silas, and drewe them into the market place vnto the rowlers, and brought them to the officers, saying: These men trouble our citie, saying they are Iewes, and preache ordinaunces, whiche are not lawfull for vs to receiue, neyther to obserue beeyng that we are Romaynes. And the people ranne againste theym, and the officers rent their clothes, and commaunded theym to be beaten with roddes. And when they had beaten theim sore, they caste them into prison, commaundynge the iayler of the prison to kepe theim diligently. Whiche whan he had receiued suche a commaundement, thrust them into the inner prison, and made theyr feete fast in the stockes.

But the damsels maister and maystres, seyng that theyr vauntage was goen, toke Paul & Silas, & brought them violently into the market place before the chiefe of the citie, & there before the officers, accused theym, saying: These men whiche are com hyther from sum straunge cuntrey, do trouble all the whole cytie: forasmuche as they beeyng Iewes borne, teache vs a newe relygion, and teache vs newe ordinaunces, whiche is not lawfull for vs to receyue, seeyng that we lyue accordyng to the lawes of the Romaynes, whiche wyll not permitte ne suffer vs, neyther to receyue any straunge goddes, nor to practyse any newe kyndes of worshyppyng the goddes. Upon these complayntes, the people there emõg whom the veray name of a Iewe was in great hatred, clustryng all in a rage together, made assaulte vpon the Apostles. And the officers, to satysfye the people in their furye, cut a sondre theyr garmentes for wrathe, and commaunded them to be beaten with roddes. And beeyng not satysfyed with this punishement, whã they had laied many a sore stripe on theim they caste them in prison, commaundyng the iaylour to kepe them dyligently. The iaylour whan they had so streyghtly charged hym, for the better safegarde, layed theim beneathe in a lower prison: and yet was not contented, but sette them faste in the stockes. This lucke had they at theyr fyrst entryng to

preache

preache in Macedonie. Marke here that euermore either lucre, or ambicion, or els superstition, letteth the furtheraunce of the ghospell. But whan the worlde moste cruelly rageth in persecucion of Christes members, than especially appereth comforte from heauen.

The texte. At mydnyght Paule and Silas prayed, and lauded God. And the prysoners hearde them. And sodenly there was a great erth quake, so that the foundacion of the prison was shake, and immediatly al the dores opened, and euery mannes bandes wer loosed. When the keper of the prison waked out of his slepe, and sawe the prison dores open, he drewe out his swearde and wolde haue kylled hymselfe, supposing that the prysoners had bene fledde. But Paule cried wt a loude voyce, saying: do thy selfe no harme, for we are all here.

About mydnyght Paule and Sylas, not passyng for theyr whyppyng, nor yet that they were cast into prison, prayed and song hymnes in the laude & prayse of God, thankyng hym, that he had vouchesaued to do theym beeyng hys seruauntes, suche honour, as to lette theym suffer these iniuries for hys name. And other, whiche were prysoners there, hearde theym meryly syngynge the prayse of God, and of hys sonne Jesus Christe, and meruayled, that they in suche aduersitie coulde be so merye. And sodaynely came a greate yearthequake, insomuche that all the whole prison was shaken euen the foundacyon and all, and all the doores of the prison were open with the same, and all the prysoners gyues and other lyke bondes were loosed. The keper, at the greate noyse and rumblyng that was made, awaked: and whan he had starte foorth, and founde all the prison doores wyde open, thynkyng vpon and verely imagynyng that the prysoners were all gone, and hauyng in remembraunce the charge that he had of the officers, pulled out hys swearde and was aboute to kyll hymselfe, wyllyng rather to slaye hymselfe, then fyrste to suffer manye paynefull tormentes, and afterwarde at the hangmannes hande, whiche was executioner of the towne, to suffer death. But Paule whiche laye beneth in the darke, seyng hym about suche a dede, cryed out wyth a loude voyce, that although the man were astonied, yet he made hym hearken vnto hym, and sayde: Beware, holde thy handes, and hurt not thy selfe, for thou shalte haue no damage by vs. For we are all here, and not one of vs fled hence.

All the dores opened & euery mans bandes were loosed.

The texte. Than he called for a lyght, and sprang in, and came trembling vnto Paule, and fel downe at the feete of Paul and Sylas, and brought them out, and sayd: Syrs what must I doe to be saued: And they sayd: beleue on the lorde Jesus, and thou shalt be saued, and thy housholde. And they preached vnto hym the woorde of the lorde, and to all that were in his house. And he toke them the same houre of the nyght, & washed their woundes, and was baptised, & al they of his householde streyghtway. And whan he had brought them in to hys house, he set meate before them, and ioyed, that he with all hys householde, beleued on God.

Whan the keper heard these wordes, he came to himselfe againe, & commaũded lyght to be brought: and seyng it to be so, & that the thynge was not done by any crafte of man, but by sum diuine power: consyderyng also wyth hymselfe, howe that Paule had sene in the darke what he was about to do, and the cause therof, went downe into the lower prison, and fel at Paules and Sylas feete. And regarding not the charge ẏ was geuen him by the officers, brought them forth of prison, into a more commodious place, & sayed: Maysters what must I do to be saued? Hys mynde was to exchaunge helth for helth. Hys entent was to saue theyr lyues, and lykewyse he mynded to heare of theym howe he shoulde obteyne lyfe of his soule. Than they aunswered: Beleue in our lord Jesus, and thou shalt be saued with all thy householde. And there streyghte-

wayes he called theym all together, and the apostles preached vnto theym the doctrine of the ghospell. Thou mayest here see that no tyme, ne place is vnmete to preache or to heare the ghospel. For that same darke & stynkyng prison was as a churche to the apostles. They ceased not from syngyng hymnes thoughe it were mydnyght. By preachyng the gospel in prison a vauntage was gotten to Christe. The prison is here as a chayre to preache the gospell in. And furthwith the keper beyng newly enstructed in the fayth, hastened to recompense or sumwhat to rewarde his enstructour. For he anone had them aside, and washed cleane theyr woundes. The taylour thought this to be hys duetie. And he hymselfe afterwarde with all his whole householde, had the woundes of theyr soules washed cleane awaye. After this so doen, he led the into his own house where he dwelled the daye tyme, and gaue them meate to refreshe theyr bodies.

For after baptisme nexte was the communion of the table. And the keper of the prison reioyced muche, that it had bene his chaunce to haue, in custodye suche prisoners, wherby both he and all the house had receiued the faith. These thynges were done in the night.

The texte. ¶ And whan it was daye, the officers sente the ministers, saying: let those men go: The keper of the prison tolde this saying to Paule: The officers haue sent worde to loose you. Now therfore, gete you hence, & go in peace. Than saied Paule vnto them: they haue beaten vs openly vncondemned, for all that we are Romaines, & haue caste vs into prison, & now would they sende vs away preuely? Nay verily, but let them cum themselues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared whē they heard that they were Romaynes, they came & besought them, and brought them out, and desyred them, to departe out of the citie.

Whan it was daye the officers more diligently hauinge the matter in communication, after they had weyed it well, sente the ministers to the keper, commaundyng hym to let Paule and Sylas departe at their owne lybertye. The keper hearyng thys tidinges, beyng glad as well for his owne parte, as for the apostles sakes, brought this woorde to Paule, that the officers had lycenced them to go at lybertie. Wherfore, (sayth the keper,) seyng it hath so well chaunced, go ye in goddes blessyng. But Paule of an earneste mynde, to make both his innocencie the better knowen, and to fynde occasion also to saue many, made answer vnto the messengers in this wise: For asmuche as they boaste themselues to be Cytezens of Rome, by theyr lawes it is forbidden to punisshe any man, before he be hearde to pleade his cause, and lawfully conuicted of the same, this notwithstandynge they haue openly beaten vs beyng Romaynes before we pleaded our matter, or were lawfully conuicted: and as though thys had been to lytle, they caste vs also, after that we had been sore beaten, into prison. Nowe for their owne sauegarde, that they maye seme to haue done nothyng, but that theyr office woulde beare them in, and that it maie be thoughte that we were gilty, they woulde haue vs priuily to cōuey our selues hence to ỹ intent, that men myght suppose that we brake prison and fled awaye. No, we will not so do, but let them cum themselues, and delyuer vs hence by the same right, that they cast vs in. The ministers told to the officers, what Paule had sayed.

May verily but let them come themselues and fet vs out.

Who hearyng that they were citizens of Rome, came themselues to Paul, and Silas, and desired them to pardone them, in that they had doen agaynst the

the custome of the Romayne lawes, beeyng compelled by the commocion of the people, and bryngyng them honourablye out of the keepers house, they desyred them, leste the people shoulde make any busynesse, to departe from theyr citie named Philippos.

And they went out of the pryson and entred into the house of Lydia, and whan they had sene the brethren, they comforted them, and so departed. The texte.

The Apostles were contente to accomplyshe their requeste, and whan they were out of pryson, they went into the house of Lydia, where they had bren first hosted, which Lydia with all her whole householde, had before receyued the doctryne of the ghospell. And whan they had seen her, and the rest of ꝑ brethrē, they comforted them, rehearsyng vnto them what had chaunced in the nyghte whiles they were in prison, exhortyng them to continue in that they had begon. This doen, they lefte Philippos the citie, and went another waye.

¶ The.xvii. Chapter.

¶ As they made theyr iourney through Amphipolis, and Appollonia, they came to Thessalonica, where was a synagoge of ꝑ Iewes. And Paule as his maner was, wente in vnto them, and three Sabboth daies reasoned out of the scriptures vnto them, opening and alleagyng, ꝑ Christ must nedes haue suffered, and ryse vp agayne from death, & that thys Iesus was Christ, whom (sayed he) I preache vnto you. And some of theym beleued, and came and cōpanyed with Paule and Sylas, and of the deuoute Grekes a great multitude, and of the chiefe women, not a fewe. The texte.

AND passyng by Amphipolis and Apollonia, both Cities of Macedonie, they came to Thessalonica, whiche is the chiefe and head Citie in Macedonie. Where (because it was a noble cytye) was a Synagoge of Iewes, and therfore hoped they to haue there great encrease. Wherefore Paule (as he customably vsed to do) entred with the multytude in to the Synagoge, & thre sabboth dayes reasoned he with them, allegyng for his parte, Prophecies out of the scriptures, & expoundyng the harde meanynges of figures, cityng testimonies out of the lawe, and conferryng these sayinges together with the actes that were past, he shewed howe that it was the wyll of God, that Christ should in that wyse suffre for the worlde, and ryse agayne frō death to lyfe. And forasmuche as all Prophecies that were spoken afore of Messias commyng, & all those thynges that were shadowed vnder figures, did agree in Iesus of Nazareth, he affyrmeth in his teachinges that the Iewes should looke for none other Messias, but only the same that he preached vnto them, which was Christ. Whan Paule had reasoned this matter in the Synagoge, certayne of the Iewes beleued & ioyned themselues with Paule and Silas, and besides these, a great number of the Gentyles that feared God, were conuerted to the faythe, and emong other, dyuers worshipfull women of the chiefe of that citie.

¶ But the Iewes whiche beleued not, had indignacion, and toke vnto them euill men whiche were vagaboundes: & gathered to them a companie, & set all the Citie on a roare and made a saute vnto the house of Iason, & sought to bryng them out to the people. But whan as they founde them not, they drue Iason, and certayne brethrē vnto the heades of the cytie, cryng: these that trouble the worlde, are come hyther also, whome Iason hath receiued priuily: And these all doe contrary to the decrees of Cesar, affyrmynge The texte.

another

another kyng, one Jesus. And they troubled the people, and the officers of the citie, whē they heard these thynges. And whan they were sufficiently aunswered of Jason, and of the others, they let them go.

On the other parte, certayne Jewes beyng ouermuche wedded to Moyses lawe, whiche Paule sometyme had earnestly fauoured, beyng of a zele moued, and ioynyng themselues with a certayne numbre of naughty bagabounes, whom they had made of theyr parte (for of suche fellowes haue they that be authours of any commocion, nede of) and gatheryng to them a great companye besydes, reysed vp the cytye. And seditiously comnyng to the house of Jason, woulde haue brought Paule and Sylas furth before the people. But forasmuche as they entryng in to the house, founde not them that they sought for, they brought Jason hymselfe, and with hym certayne other disciples, before the gouernours of the cytye, cryng alowde (for so had they before tyme serued Christe) and sayed: These felowes that alreadye haue troubled all the worlde, are nowe cumme hither lykewyse to trouble vs. And Jason knowyng them to be suche felowes, receyued them into his house.

But all those that goe about any suche matters, or lodge such as go about the same, doe agaynste Cesars actes, forasmuche as they saye, that there is an other kyng, besydes Cesar. For they preache of one Jesus, that was a good whyles since, doen and nayled vpon the crosse by Cesars deputie, because he affyrmed hym selfe to be kyng of the Jewes. Marke howe they here abuse the name and authoritie of Cesar, agaynste the gospell. Whan the people and rewlers of the cytye heard these woordes, they were muche moued therwyth, euen as Pylate before in lyke maner was moued agaynst Christ.

And whan they were sufficyently answered of Jason. &c.

For than cried the vnhappy Jewes: we haue none other kynge besydes Cesar: and agayne: If thou let hym goe, thou arte not Cesars frende: and yet agayne: Whosoeuer maketh hymselfe a kyng, withstandeth Cesar. On the other parte, the true Jewes thus doe crye: We haue none other kyng but onely Jesus of Nazareth: and agayne, whosoeuer conformeth himselfe to folowe Cesar, is not Christes frende. For he onely is kynge ouer all the worlde. But after that Jason and the other brethren had alleaged a lawfull excuse, the officers let them goe.

The texte.

¶ And the brethren immediatly sent away Paule & Sylas by nyght, vnto Berea. Which whan they were cum thyther, they entred into the Synagoge of the Jewes. These were the noblest of byrthe emong them of Thessalonica, whiche receyued the word with all diligence of mynde, and serached the scripture dayly, whether those thynges were euen so. And many of them beleued, also of worshypfull women which were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge that the word of god was preached of Paule at Berea, they came, and moued the people there.

But whan the brethren percepued that throughe displeasure and malyce Paul and Silas were lyke to be in daungier, they with spede, conuaied them out prpuely in the nyght season to Berea, whiche is a citie in Macedonia, not far from Pella, wheras Alexander the greate was borne. In thys wyse, the euangelicall captaynes flye, but so that they neuertheless fyght styll. For assoone as they came to Berea, they entred into the Synagoge, nothyng afrayed for all so many seditions that the Jewes had raysed agaynste them. But these were more gentyll, than the others that were at Thessalonica. For they

receyued

receyued the doctrine of the ghospell verey readely, euery daye searchyng the scriptures diligently, that they myght see howe those thynges that they had learned by thapostles instruction, agreed with the Prophecies, and figures of the lawe. And so were many of the Citizens of Berea, conuerted to the faythe, not Jewes onely, but also dyuerse worshipfull women that were Grekes borne, and a greate noumber of men besydes. But whan the Jewes that were at Thessalonica, whiche had made a commocyon there, heard that the ghospel was preached at Berea by Paule, whome they had dryuen from them, they tooke their iourneye thither, and as they before had doen, so ekesones they stirred vp the multytude there also against the Apostles.

Whan the Jewes of Thessalonis had knowesledge, that the woorde of god was preached of Paule at Berea.

And than immediatly the brethren sent awaie Paule to gooe to the sea syde: But Sylas and Timotheus abode there styl. And they that guided Paule, brought hym vnto Athens, and receiued a commaundement vnto Silas and Timotheus, for to cumme to him with spede, and came they ware.

The texte.

And what time the brethren perceyued that daungier was ꝑ the Apostles had taryed, they immediatly sent forthe Paule, whome they thoughte to be moste in daunger, to goo & take the sea, whiche is not far from Berea. And Silas & Timothie remayned at Berea. Than the brethren that had brought Paule thither, taking shypping with him, broughte hym as farre as Athens. There they left Paul, & returned to Berea, hauing message frō him to Silas and Timothie, ꝑ they should folow after as sone as they might conueniently.

Whyles Paule wayted for them at Athens, his spirite was moued in him whan he sawe the citie geuen to worshipping of Images. Then dysputed he in the Synagoge vnto the Jewes, & with ꝑ deuout persones, & in the market dayly with them ꝑ came vnto hym by chaūce. Certaine Philosophers of the Epicures & of ꝑ Stoickes, disputed with him.

The texte.

There Paule though he wer left alone & without companions, yet seeyng so noble a citie as that was and so full of learned men, wholy and vtterly geuen to worshipping of idols, waxed hote in spirite, in so muche that he coulde not abyde the cummyng of his felowes, but entred into the sinagoge, and ther disputed with the Jewes, and other deuout persons. And besydes that also, he reasoned in the market place with all that came vnto him, whether they were Jewes, or els Grekes. Among whome were some Philosophers, of Epicures secte, some Stoickes, betwene whō was great diuersitie of opinions. For thei that were of Epicures sect mesuring the felicitie of mā by pleasure, thinke that either there be no gods, or if there be any, that they nothing regarde the lyfe of man. The Stoickes besides other straung opinions, dooe sette and esteme the felicitie of man by the stedfast qualities of the soule, whiche felicitie they call vertue or honestie. These men disputed with Paule, as he had bene a Philosopher that were a begynner of some newe secte.

And some there were that saide: what will this babler saye? Others sayde: he seemeth to be a tydynges bringer of newe deuyls, because he preached vnto them Jesus, and the resurrection. And they tooke hym and brought hym into the strete of Mars, saying: may we not knowe what this new doctrine wherof thou speakest, is? For thou bryngest straunge tydynges to our eares. We wolde knowe therfore, what these thinges meane. For all the Athenians & straungiers whiche were there, gaue them selfes to nothing els, but eyther to tel or to heare some newe thing.

The texte.

But after that Paule had taught them the euangelycal Philosophie, whiche farre dysagreed from the Philosophers opinyons, some sayde in mockage: What is it that this prateryng felowe sayeth? For by this reprochefull worde *spermologus*, the Grekes meaned a iangler, and a foolyshe talker

of

of vayne wordes, and a prattler: for the heauenly wisedome semed vnto theym foolyshenesse. And others there were that sayde: He semeth to bring in some newe kynde of gods, because that he preached vnto them that Jesus was the true sauiour, and the sonne of God, and that the dead in tyme to cum shoulde aryse agayne. For they of Athens, according as they had bene instructed of Plato, called the gods children gods, whome they supposed to haue bodyes whiche shoulde continue for euer. Wherefore, inasmuche as whiles they were in the market place, they had diuerse opinions of Paule, they thought it beste to leade him aside in to a strete, whiche is called Mars strete. The strete is a place in Athens of muche resorte of people, by reason that there they did sit on matters of lyfe and death in the nyght season. And that place was meete for that kynde of disputacion, whiche proffered saluacion to theym that beleued therein, and death to the vnfaythfull. For they sayde: Maye a manne learne of the what newe kynde of doctrine this is, that thou speakest of. For where as all kyndes of Philosophye are treated of amongeste vs, yet thou shewest vs newes, and such as we neuer hearde of yet: we are therefore desyrous to heare the more at large, to what ende these thinges maye growe, that thou speakeste of, or what they meane. And for asmuche as that citie was namely emong all the cities of Grece, moste exercised in all kyndes of learnyng, and gyuen to eloquence, by occasion whereof, many resorted thyther out of all partes of the worlde, to be studentes there, bothe the citizens of Athens, and other straungiers that wer continuing there, did nothyng els, but either harken for newes, or els tell some newes: and that more for theyr pleasure, then that they desyred by knowlege of matters, to be the better experte. But god that is destroule of mannes healthe, as fyshers and hunters doe inuent all meanes to get their praye, so taketh euery man by occasyon of those thynges, that he is moste delyted with all.

He semeth to be a tydinges bringer of newe deuilles.

The texte.

Paul stode in the middes of Mars streate, and said: ye men of Athens, I perceiue that in all thynges ye are to superstitious. For as I passed by, and beheelde the maner how ye worshyp your goddes, I founde an alter wherein was written: vnto the vnknowen God. Whom ye than ignorauntly worshyp, him shewe I vnto you: God that made the world and all that are in it (seeyng that he is lorde of heauen and yearth) dwelleth not in temples made with handes, neyther is worshypped with mens handes, as though he neded of any thyng, seeyng he hymselfe geueth lyfe and breath to al men euery where, and hath made of one blood all nations of men, for to dwel on al the face of the yearth. And hath appoynted before howe longe time, and also the endes of theyr inhabitacion, that they shoulde seke god, if they myght fele and fynde him, though he be not farre from euery one of vs. For in him we lyue, we moue, and we haue our being, as certaine of your own Poetes sayd. For we are also his generacion. For asmuche than as we are the generacion of God, we ought not to thinke that the Godhed is lyke vnto golde, siluer, or stone, grauen by crafte or ymaginacion of man.

Wherefore Paule that knewe howe to behaue himselfe emonge all sortes of men, and to frame his eloquence to all mennes capacities, nowe beeyng in the myddes of Mars strete, as it were in a stage to playe his parte alone, hauing aboute hym a great multitude, spake vnto them in thys wyse: Ye men of Athens, although this citie flourysheth more thē any other in learnyng & knowlege, yet I perceyue that ye, as concerning your trade in relygion, are verye superstitious, where as true religion in dede, is the chiefe parte of Philosophye. For as I walked about, desirous to knowe the customes and ordre of your citie, markyng those thiges ẏ ye haue in honoure and do worshyp, emōg

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all other thynges, I espied a certayne alter, whiche in the title that was graued on it, made mencion of an vnknowen God. Wherefore they are deceiued, that say that I bryng in newe and straunge goddes, but I rather preach him vnto you, yea euen the veray same vnknowen God whome ye worshyp, for it appeared by the title on the aulter, that ye knowe not what he is, so that you maye hereafter reuerently worshyp hym, whan ye know hym, whom ye haue hytherto as vnknowen, worshypped wyth superstition. Whiche God forasmuche as he is an infinite mynde, moste pure, present euery where, and yet after that sorte, that he is contayned in no one certeyne place, ought not to be beleued to dwell in temples of mannes handyworke, or in ymages made by any crafte of man: neither is he dewly worshipped with the sacrifice of beastes, as thoughe that eyther he lacked, or els were delited with any thyng that is doen by mannes handes, and cummeth of hys owne brayne. For where as he is infinite in hymselfe, and able to doe all thynges that shall please him beyng also moste blessed, and that naturally, so that he can neyther be hurted by anye malice of manne, nor yet be holpen by any seruyce that manne can doe, yet for somuche as he is principally best, and moste bountifull and beneficial, he created and made thys worlde maruaylously for mannes cause: and ordeyned for his vse, all thynges that are conteyned in thesame.

Whome ye than ignorantly worship, him shewe I vnto you.

God ỹ made the worlde and all that are in it. &c.

Wherfore although that he be the founder, lorde, and gouernoure as well of heauen and yearthe, as of all thynges in theym contayned, yet of all these thynges, taketh he hymselfe no fruicion, for because that he by reason of hys eternall felicitie, and blysse, hath no nede of any externall or outward goodnes to the augmentacion of hys perfectnesse, but thys worlde hath he lefte vs, as his worke to muse and maruayle at, that mortall menne lyuyng therin, myght perceyue by so wonderfull a woorke, the power, wysedome, and goodnesse, of the maker of it, and hauyng therby once knowlege of hym, shoulde loue hym, and with greate reuerence worshyp hym, by whose benefite they haue the fruicion of so many commoditties.

Now yf he be aboue this frame of the worlde, and hathe nede of none of those thynges that he hathe made, howe muche lesse maye it bee thought that he is delyted with temples, with Images, or els with the sauoure of burned offerynges? But for asmuche as he is a substaunce without body, he ought to be worshipped with puritie of ỹ mynd: neither loketh he for the slaughter of oxen or shepe, that endoweth all thynges with lyfe, and gyueth to all that breathe, both theyr lyfe and their breath. For he made all kyndes of beastes, and they liue al by him continuyng and multyplying euery one their owne kynde from tyme to tyme by generation. But all mankynde made he of one man, to haue the rewle ouer all these beastes, and to dwell in all partes of the worlde, and hathe lymitted and appointed euery man a determinate space to lyue, whiche no manne can for himselfe prolong: and hath lykewyse appoynted euery nation, certayne partes of the yearthe to inhabite, for they are deceyued, that suppose the world, whiche god himselfe made, not to be rewled by hym, but that eche thing is at all aduentures, and without any consideracyon, vnaduisedly brought forth, & for no purpose, where as in dede there is nothyng doen in the worlde, be it great or small, but it cummeth by the prouidence of him that created the worlde.

Seeyng he himselfe geueth lyfe & breath to all men euery where. &c.

And because that the wytte of man cannot conceyue hym as he naturally is in dede,

in dede, by reaſon of groſſenes of the body, he endowed menne with reaſon, that by one thinge they maye vnderſtande an other, that is to ſaye, thinges that cannot be ſeene by thoſe that are ſeene, and generall thynges by the particuler, eternall by thoſe that laſte but for a tyme: and ſuche thynges as by the mynde, reaſon, and ſpirite, onely maye be ymagined, by thoſe that be open to the ſenſes of the body, and ſet him in the middes of all thinges, as in a ſtage to ſerche out the creatore and maker of all thinges by meane of his creatures whiche maye eyther be ſeene, felte, or otherwyſe perceyued, by ſuche commodities as dooe enſue to manne therof: and that like as blind menne by feling, ſumtyme fynde that out, whiche they can not ſee, ſo they conſyderyng howe wonderfully all thinges were made, myght cumme to ſumme knowledge of god, whome to haue true knowlege of, is the higheſt felycitie that manne can haue. And yet we ſhall not nede to ſeeke for god in foreyne thinges, for we may fynde hym in our ſelues, yf euery manne wyll looke on hymſelfe, and marke in hymſelfe the myghty wyſdome, and goodneſſe of his maker. For where as god hath ſhewed vnto vs certaine tokēs of his godhed, in the heauenly balles and circles aboue, and on the yearthe beneth in the ſea, and in all lyuing creatures on the yearthe, yet hath he wrought in none of theym more wonderfully, than in manne.

But yf any man be of ſuch groſſe wyt and capacitie, that he cannot attayne to the knowlege of the mouyng of the ſtarres, in the ſkye aboue, or of the ebbyng and flowyng of the ſea, how water ſhoulde fyrſte ſpryng, howe ryuers ſhoulde ſtyl euermore continue runnyng, and briefly the priuie and ſecrete cauſes of other lyke thinges, he nede not loke far, for he maye ſee god in euery man. For by hym all we dooe lyue, we moue, and we haue our beeyng, and there is none other that we are dettours vnto for that we bee any thyng at all, but only he, that created this worlde of nothyng: and his benefyte it is, and none others, that we haue lyfe, whiche we muſte ſone forgoe and leaue, yf he leaue vs: and we ought to thanke none other, that the members and partes of this lyuely body dothe eche of them his dutie, the yes ſee, the legges goe, and the handes worke. It is euident than that god is in euery one of vs, that he worketh in vs, as a worke man woulde by a toole, that he hymſelfe hath made. And man erreſſeth god, not onely as the worke erreſſeth the workeman, but as the chylde doeth reſemble his father or mother, by a certaine lykeneſſe and ſymylytude of fauour or complexyon. For ſo doeth the holy ſcriptures teache vs, that God made Adam (whiche was the firſte manne, of whome all men came) a body of moyſte cley, wherein he ſhoulde be lyke vnto other beaſtes, but with his owne mouthe breathed he into the ſame yearthen Image, parte of his heauenly breathe, whereby we might more nere reſemble god our father. And forbecauſe the natures bee ſumwhat lyke, we ſhoulde more eaſyly attaine vnto the knowledge of hym: whiche propertie he gaue to none other creatures on yearthe lyuyng. Thinke not ye this thynge vnlyke to a thynge of trueth, for ſome of youre owne countrey menne that were poetes haue affirmed the ſame, that I alleged out of the ſcriptures, and emonge other, Aratus ſayeth the ſame in his worke called Phenomena, in halfe a verſe, in thys wyſe: We all cumme of hys lynage. It is no matter thoughe he ſpeake this of Jupiter, for in that, that he called Jupiter the chiefe and higheſt god, he thought hym withall to be the father of all lyuyng thynges, but eſpecially of menne,

For in him we lyue and we moue. &c

For we are alſo his generacion.

Wherefore

Wherefore seeyng that we are of the lynage of God, by symplytude of our mynde, whiche he hathe geuen vs, we haue an euyl opinion of oure father, yf that where as we be accounted menne for that parte in vs, whiche we cannot see, (the whiche is reason,) we wyl thynke hym to be lyke an Image of golde, syluer, woode or stone grauen by wytte of manne. For what is a greater inconuenience, or more agaynste reason, then that manne, (who thoughe he be somewhat kynne to God hys heauenly father, yet for all that is nothyng lesse then God,) shoulde be hable to make any Image with hys handes, that can haue in it the power and vertue of God? Reason woulde that the same thynge whiche is wurshypped as God, shoulde be more excellent, then he that geueth wurshyppe vnto it. Nowe howe diuerse wayes doeth man passe an Image, whiche he doeth wurshyppe as it were god? First of al thys shape of his body, man hathe receyued of God, beslydes and furthermore dooeth he breath, he lyueth, he moueth, and worketh. Finally by agilitie and quicknesse of the minde, he beareth in hym a certayne resemblaūce of god the father. But in an Image there is no suche mattier. Wherefore yf it bee to goddes greate dishonour yf we wurshyp a mortall manne for god, howe muche more than doeth it disagre with the true honoure of God to wurshyppe an Image made of tymber, as it plased ỹ artificer to make him: of which tymber, yf he had bene so disposed, he myght haue made a benche, or a fourme to sit on, whiche thinge is not onelye nothyng lyke god, (who hath no body) but also, beslydes the outward shape of the body, hath nothyng lyke a manne, no, not one iote of that parte, whereby manne is lyke vnto god.

¶ And the tyme of this ignorauncе, God regarded not. But nowe byddeth all men euery where repent, because he hath appoynted a day, in the which he will iudge the worlde with rightwisenes, by that man, by whō he had appoynted, and hath offered faith to all men, after that he had rayſed hym from death. The texte.

Whiche reprochefull iniury though it be haynous before God, yet he of his greate fauoure and loue that he beareth to man, hath not reuenged himselfe, but hytherto hath wynked at mans ignorauncе, vntyll the tyme was cumme that he had determyned to open hymselfe to all men, and to caste cleane awaye all darke and blynde errours, which menne haue so long bene conuersaunt in. Whiche tyme is now present, wherin he monisheth all mē to leaue their old errours, and turne to him. For hys wyl is that those ỹ repent, shal haue forgiuenesse, whiche they that wil be stubberne, shal not in time to cū, haue: for because he hath appoynted a daye, whan he will iudge the whole worlde, and that with a iuste and streight iudgement, which no man shal escape. And therfore he sendeth his messangers to warne men, lest any man myght pretende ygnorauncе in these thinges for his excuse, & proffereth remyssion of synne to them that wil repent, lest any should say that god were not merciful. For both these purposes chose he Jesus of Nazareth an excellent person, whom he sente into the worlde for this cause, that al men by his meanes, might be conuerted to wurshyp the true god: and hathe geuen him power to iudge the vnfaythfull, and such that wyll resyste thys doctrine. And this is he whome he promysed by the mouthes of his prophetes many yeres past, that he shoulde cum to bee bothe a saluiour and also a iudge. And loke what he promised, he hath hitherto performed very certainly. For he was so borne, so taught, euē so troubled with veratiō, and so slayne: and in conclusion, so arose he frome deathe to lyfe, as it was before

Because he hath appointed a daye, in the whiche he wyll iudge the worlde &c.

prophe-

prophecied that he shoulde. And there is no doubte, but that he will as surelye perfourme all other thinges that remayne behynde.

The texte. ¶ Whan they heard of the resurrection from death, sum mocked, and other sayd: we wil heare ꝑ agayne of this matter. And so Paul departed frō among thē: Howbeit certaine men cleued vnto him, and beleued: among ꝑ which was Dionisius a Senatour, & a woman named Damaris, and other with them.

Whyles Paul spake these woordes, certayne that stoode by, gyuyng good eare to all other thynges that were spoken, whan they had hearde mencion made of aryslyng from death to life, they mocked at it, as an vnlyke thing and a thyng that were not to be beleued, because that no Philosopher had holden any suche opinion before, though there were summe, whiche sayed that the soules remayned on lyue after the death of the body, and sum other also whych sayed that the soules entred out of one bodye into an other. But others that were not of so rashe a iudgement, sayed: We wyl heare the agayne an other tyme of this same matter. And in this maner Paule dimissed that coumpany. Yet sum ther wer among them, that wer perswaded, and ioyned themselues with Paule: emong whom was Dionisius a Senatour which afterward was bishop at Athens, instituted by Paule, & a certayne woman whose name was Damaris, and beslydes these dyuerse others.

The.xviii.Chapter.

The texte. After this Paule departed from Athens, and came to Corinthe, and found a certaine Iewe named Aquila, borne in Pontus, lately cā frō Italy wt his wife Priscilla (because that ꝑ Emperour Claudius had commaunded al ꝑ Iewes to depart frō Rome) and he drewe vnto them, because he was of the same craft, he abode with thē, & wrought: their craft was to make tentes. And he preached in ꝑ Synagoge euery Sabath daye (settynge forth in the meane whyle the name of the Lorde Iesus) and exhorted the Iewes and the Gentyles.

Whan Paule had gotten thus muche gaynes (litle and slender thoughe it were) of encreasyng and auaunceyng the ghospel of Christe at Athens, a cytye of very corrupte manners, he wente thence to Corinthe whiche is the chiefest marte towne in all Grece: and as it was the welthiest, so was it by reason of ryot, incontinencie, and pryde, very vicious. There he by chaunce met with a man whose name was Aquila, which obserued the Iewes religion, but was borne in Pontus, whiche Pontus, is a part of the lesse Asia, bendyng towardes the North. This person, as God would, was cum thyther but of late afore from Italye, wt his wife Priscilla, forbecause that the Emperour Claudius had cōmaūded al Iewes ꝑ were in Rome, (as there wer a great number,) to auoyde the citie. And because these wer of the same crafte that Paule was, he lodged in one house togyther with them, (for he would not be alone,) labouryng, as they dyd, wyth hys handes, lest he shoulde burthen any manne. And their crafte was to sowe together skynnes to make tentes wythall.

And lyke as Peter was not ashamed to returne to hys crafte of fyshyng, as often as nede compelled him, so the greate Apostle Paule, whiche valiauntlye had sustayned and borne manye stormes for Christes sake, was nothynge ashamed to take in hande agayne sowyng of skynnes, whiche for to further the Gospell, he had for a tyme layed aside. Yet in thys meane whyle ceased

not

not he to preache the gospel, disputing in the sinagoge euery sabboth day both with the Iewes and also with the Gentiles.

When Sylas and Timotheus were come from Macedonia, Paule was constrayned by the spirit, to testifie to ꝑ Iewes ꝑ Iesus was very Christ. And when they sayd contrary, and blasphemed, he shoke his rayment, & sayd vnto them, your blode be vpon youre owne heades, frō henceforth wyl I go blamelesse vnto the Gentiles. And he departed thence, & entred into a certayne mans house, named Iustus, a worshipper of god, whose house ioyned hard to the Synagoge. Howbeit, one Crispus ꝑ chiefe ruler of the sinagoge, beleued on the lorde with all his householde, & many of the Corinthians when they gaue audyences, beleued, and were baptised.

In the meane season Sylas and Timothee, whome Paule willed to folowe him to Athens, came frome Macedonie. This dooen, Paule, because he was muche sorie that he had dooen beary lytle good there, was constrayned by the spirite neuertheless, to preache yet dylygentlye Iesus of Nazareth to the Iewes, affyrmyng that he was Messias, whome the Prophetes hadde before promysed, that throughe hym onelye and none other, man shoulde obtayne saluacion. But whan they clamoured agaynste hym, yea in so much that they were not afrayde blasphemouslye and slaunderously to speake agaynste Iesus and Paule, he hauyng in remembraunce what the gospell in that case woulde hym to doe, shooke his lappe, as who shoulde saye, that he cast in their teeth that he had freely brought vnto them the message of saluacion, whiche they ought to haue ioyfully receyued, and sayed vnto them: If you had rather perishe then to be saued, stande ye to your owne harme, for asmuche as ye are the occasion of your owne death. For seeyng that I haue doen my duetye, the fault cannot be layed to me. Wherefore I wyll hereafter go to the Gentiles accordynge as the lorde commaunded vs. And in this wyse he, withdrawynge himselfe from the cumpany of the Iewes, entred into the house of a certayne man named Titus, and Iustus by syrname, a man that was well dysposed, who dwelte harde by the Synagoge. Than Crispus whiche was chiefe of the Synagoge, by reason that he dwelled nere, beleued in the Lorde with all hys whole householde: and diuerse others of the Corinthians after they had heard Paule, beleued, and were christened.

¶ Than spake the lord to Paule in the night by a vision: be not afrayed, but speake, and holde not thy peace: for I am with the, & no man shall inuade thee that shall hurte thee. For I haue muche people in this citie. And he continued there a yeare & syxe monethes, and taught them the worde of God. The texte.

But whan Paul had there neyther, not profited so muche as his moste gredie desyre and dilygente seekyng was, by reason that the Iewes dydde stiffelye barke agaynste hym, and he had in hys mynde purposed to leaue Corinthus, the Lorde stayed hys wauerynge mynde, apperyng to hym in hys sleepe in a vision, and sayng: let not the stubbernesse of the Iewes feare thee, neyther kepe thou close the doctrine of the ghospell for theyr cause: for thou muste not more regarde the inuincible malice of a fewe, then the healthy of many. Wherefore continue boldly in preachyng the gospell, and put thy truste in me, and I shall resiewe and defende the agaynste theym, be they neuer so manye. And no man shall set handes on thee to vexe or trouble thee, for I wyll be thy defen-

doure. Wherfore departe not hence, for in this citie (thoughe it bee vicious) there is a greate numbre of people whiche I haue already appointed to lyfe euerlastyng. Whan Paul hearde this, he leauyng and forsaking his own purpose and determynacion, whiche was but of mannes deuise, and obeyng the counsell of God, continued at Corinthe a yeare and an halfe, constantely and frankly preaching the ghospell.

The texte.

¶ Whan Gallio was rewler of the countrey of Achaia, the Jewes made an insurrection with one accorde against Paul, & brought him to the iudgement seat, saying: this fellow counselleth men to worshyp God contrary to ꝑ law. And now whan Paul was about to open his mouth, Gallio sayd vnto the Jewes: yf it were a matter of wrong, or an euyll dede (O ye Jewes) reason would that I shuld heare you: but if it be a questiō of wordes or of names, or of your law, loke ye to it your selues. For I will be no iudge of such matters, & he draue them from ꝑ seat. Than all the Grekes toke Sosthenes the chiefe rewler of ꝑ Synagoge, & smote hym before ꝑ iudges seat. And Gallio cared for none of those thynges.

And whereas one Gallio beyng proconsull, that is to saye the lorde deputie there, dyd in those dayes rule the realme of Achaia vnder Ceasar the Emperoure, within whiche countreye the sayed citie of Corinthe is situate, the Jewes whiche had made conspiracie agaynst Paule, and a cōmocion among the people, drewe hym before the place of iudgement where the lorde deputie sate, accusyng hym, and saying: This man contrarye to Moyses lawe, counseleth men to worshyp God after a newe sorte, and bryngeth in newe trades of religion. Whiche complaynte whan Paul openyng his mouthe was about to make answere vnto, Gallio perceyuyng by the accusacion or enditement that was brought in and declared, howe the controuersye betwene theym concerned the Jewishe religion, dyd fynd a meane to ridde his handes of the examinacion thereof: And preuentyng Paule, who was than in a redinesse to speake in defence and declaracion of hymselfe, saied vnto the Jewes: Maysters, I occupie here the roume of an officer to minister iustice in causes, by the authoritie of the Emperour, and to see ciuile iustice kepte, and that nothing be doen agaynst the common ciuile lawes of Rome. Wherfore yf wrong were doen to any man, or anye haynous dede of mischiefe commytted, that ought to be punyshed by the lawes, ye myght iustly compell me, yea and it were my duety, to heare you. For the serchyng out of suche matiers appertayneth vnto me. But if it be no suche matier, but some speciall or priuate contencion, that is growē emong your selues, about names of sectes, or cōmunication of the Jewes religion, & of your own cōuntrey lawes emong certayne priuate persones of your own selfe: because neither it appertayneth to myne office, nor I can discusse thē whiche am ignorannte of your lawe, it were beste for you to make an ende of it youre selues. For I will medle in no suche matiers. With these woordes he caused them to auoyde from the place where he sate in iudgemēt. The Grekes seeyng thys, smote Sosthenes whyche was of the chiefe of the Synagoge, because that he and his household had take Paules part, forsakyng the Jewes: and were more moued with Sosthenes then with Paul, because they supposed that Paule could haue doen nothyng at Corinthe, vnlesse that he had bene maynteyned by Sosthenes. Yet for all this, the proconsul would not meddle, seyng this businesse, but dissembleth that he sawe it. Forasmuche as the Ro-

Than all the Grekes toke Sosthenes ꝑ chiefe ruler of the synagoge.

maynes

maynes hated the Jewes, and yet put no difference betwene a Jewe and a chriſten man, the proconſull, whiche was a Romayne, did not paſſe or regarde what one Jewe dyd vnto another, beeyng perfecte that that ſorte of people, had wonte to be euery where buſy and full of trouble and contencion.

The texte.

Paule after this, taried there yet a good while, & than toke his leaue of the brethren & ſayled thence into Siria, Priſcilla, & Aquila accompanying him. And thore his heade in Cenchrea, for he had a vowe. And he came to Epheſus, & left thē there, but he himſelf entred into ỹ ſinagoge, & reaſoned wt the Jewes. Whē they deſyred him to tarye lōger time with thē, he conſented not, but bad thē fare well, ſaying: I muſt nedes (at this feaſt that cōmeth) be in Jeruſalē but I wil returne agayne vnto you yf god wil. And he departed frō Epheſus: & whan he was come vnto Cēſarea, & aſcended vp, & ſaluted the congregaciō, he departed vnto Antioche: & whē he had taried there a while, he departed, & went ouer al the countrey of Galacia, and Phrigia by order, ſtrengthenyng all the diſciples.

But Paul hauyng in mynde the warnyng that god had gyuen hym, thoughe he perceyued the rage of the Jewes daylye to encreaſe more and more, yet he contynued there a good ſorte of dayes more. And at the laſte perceyuyng that the goſpel was wel forward there, he thought it beſt to depart for a ſeaſon and to geue place to the furious rageyng of the Jewes. And ſo takyng his leaue of ỹ brethren, he appoynted to ſayle into Siria, hauyng Aquila with hym and his wyfe Priſcilla. And foraſmuche as Paul perceyued that the Jewes were moſt moued, becauſe that he a man borne vnder the Jewes lawe, ſemed to ſette no ſtore by the traditions of the lawe, before he toke ſhyppyng at Cenchrea, whiche is the hauen at Corinthe, he thore his heade, makyng a ſolemne vowe accordyng as the cuſtome was among the Jewes.

He did not this craftily to colour or to feigne with them, but he had regarde vnto charitie, that they ſhould not be offended. For his deſyre was to wynne theym all to the goſpell, and therfore did he frame himſelfe to al mennes appetites, as nere as he could, to thentent that he myght wynne them all to Chriſt. Emong the Jewes, he ordred himſelfe as a Jewe, and whan he was emonge thoſe that were not circumciſed, he alſo behaued himſelfe as a man vncircumciſed. But thus bare he with them for a ſpace, becauſe they were ſo wedded to ſuperſtition, that they could not eaſely bee plucked from it, vntyll ſuche tyme as the trueth of the goſpell myght more clerely ſpryng abrode. For to make a vowe and to ſhere thy head vpon theſame, is not that thinge whiche of it ſelfe is euyll: but to put confidence in ſuche Jewyſhe ceremonies is damnable.

And in like maner, circumciſion hurteth not a man that beleueth in Chriſte, neyther yet to be vncircumciſed, in whiche matter at a tyme it is the parte of charitie to geue place, vntyl a man ſee opportunitie, and in ſuche wyſe as whan he ſhall haue opportunitie, he ſpeake againſt theſame. But in all other matters that of themſelues are nought, we muſt not geue place to any mannes weakeneſſe. For Paul neuer bare with the Gentiles in any matier of cōmitting aduoutrye, or worſhyppyng Idolles: but in familiar conuerſacion together, in neglecting thoſe of meates, in citying or allegeyng their Poetes, ſometyme he bare with them. So firſte they arryued at Epheſus, whiche is a citie vpon the ſea ſyde in the leſſe Aſia, whiche properly and without any other addicion, had wonte to be called Aſia. There he lefte Aquila and Priſcilla, who were deſirous to tarye and to dwell at Epheſus. And himſelfe entring into the Synagoge of the Jewes that dwelte there, diſputed with theym. Of whom whan he was deſired to continue there a great while, he excuſed hymſelfe, and toke

his leaue of them, and puttyng them in hope that he woulde shortely see them agayne, he coumforted them in this wise: There is no remedy, I muste nedes kepe this feaste that is nowe at hande, in Hierusalem, but I wyll returne agayne vnto you, by goddes grace. Whan he had spoken these wordes, he departed from Ephesus, and sayled towardes Hierusalem: and whan he hadde arryued at Cesarea, a cytie in ꝑ countrey of Palestine, he wente vp to Hierusalem, and saluted the congregacion. From thence he toke his tourney to Antioche that is in Syria. After he had taried there a while he wente forewarde on his tourney that he had begon, goyng ouer all the countrey of Galacia, and Phrigia, confirmyng the disciples fayth in euery place, wherefoeuer he mette with any assembly of them. Thus carefull was Paule for hys flocke that he had wonne to Christe.

The texte.

¶ And a certayne Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, & myghtie in the scriptures. The same was enformed in ꝑ way of ꝑ lorde, and spake reuerently in the spirite, & taught diligently the thinges of the lorde, & knewe but the baptisme of John only. And the same began to speake boldly in the Synagoge. Whō whan Priscilla & Aquila had heard, they toke him vnto them, & expouned vnto him the way of God more perfectly. And whē he was disposed to go into Achaia, ꝑ brethrē wrot, exhortyng the disciples to receyue hym. Whiche, when he was cum, helped them muche which beleued through grace. For he ouercame the Jewes mightily, & that openly, shewing by the scripture, that Jesus was Christ.

In the meane space one Apollos an Alexandrian borne, but one that kepte the Jewes religion, a man that was well learned, and had good knowlege of holy scriptures, came to Ephesus, where as Paul had left Priscilla & Aquila. This Apollos was halfe a christen man. For he had learned the rudimentes and first rewles of the ghospel of the christen men, and with feruente desire he dyd communicate the same to others, that himself had learned, and suche thynges as he knewe of Jesus, before that he the sayed Apollos was christened with Christes baptisme, (whereby grace was more plentifully geuen) he taught diligently, but as yet he knewe not the sayed baptisme of Christe, but knewe onely the baptysme of John, whereby penaunce was taught and preached. This Apollos beyng not yet fully instructed in those thinges that Christ had taught, thought that sufficiente: Whome whan Priscilla and Aquila hearde boldely speake of Jesus, but yet in suche sorte that they well perceyued hym to bee not fully instructed in the principles of the gospell, and seeyng hym endued with so many good qualities, that, as it appered, he woulde bee an excellent preacher and setter forth of Christes name, they toke hym home with them, and seuerallye taught him more perfectly the misteries of the ghospell, according to the doctrine that Paul had taught them before. They refused not him to be a teacher, whiche thoughe he were diligent, yet was not perfecte: and he on the other syde disdayned not to be monished of any manne what euer he were. They gaue exaumple in so doyng, that suche oughte gently to be holpen forwardes, in whome any hope of doyng well remayneth. Agayne here is an exaumple, that we muste gladly learne of any man suche thynges, the knowlege whereof cannot be let passe without perill of damnacion. Apollos was christened in the name of Jesus, and receyued the holy ghoste. But than afterwardes he was desyrous to go into Achaia, where as Corinthe is, to the ende

And knewe but the baptisme of John only.

that

that he myght preache the ghospell: the brethren seeyng hym wyllyng of hys own accorde, dyd set him forwardes, and more prouoked hym to it, and wrote letters in commendacion of him, to the disciples in Achaia, that they shoulde receyue hym. Who did after his cumming thyther, muche good vnto thē, that had bene conuerted to the fayth, and valiauntly dyd sette forth the ghospell. For the holy ghoste holpe to set forwardes his eloquence that he had ioyned with knowlege of the holy scriptures. With whiche weapons he beeyng armed, did stoutly put the Jewes to silence, that continually contended against the young sowen corne of the ghospell that was bladyng vp, shewyng openly and also playnelye by euydente testimonies of the scriptures, that Jesus was the same Messias, whom the Jewes had so many hundred yeares looked for, and that all thinges that the Prophetes spake before of Messias, dyd agree in him.

For he ouercame the Jewes myghtelye.

The.xix.Chapter.

The texte.

It fortuned that whyle Appollo was at Corinthe, Paul passed through the vpper coastes, & came to Ephesus, and founde certayne disciples, and saide vnto them: haue ye receyued the holy ghost, sence ye beleued: And they sayed vnto hym: no, we haue not hearde whether ther be any holy gost or no. And he sayd vnto them, wherwith wer ye than baptised? And they sayed: with Johns baptisme. Than sayed Paul: John verely Baptised with the baptisme of repentaunce, saying vnto the people þ they shoulde beleue on hym: which should come after him: þ is on Christ Jesus. Whē they heard this, they wer baptysed in the name of the lorde Jesu. And whan Paule had layed his handes vpon them, the holy gost came on them, and they spake with tounges, and prophecied, and all þ men were about twelue.

BUt euen as Priscilla and Aquila hadde amended Apollos in suche poyntes as he lacked, beeyng necessarye for a christen manne to haue, so Paule fyndynge others in lyke takyng, dyd. For whyles that Apollos was at Corinthe, whiche is the chiefe citie in Achaia: it chaunced that Paule, after he had goen ouer the other countreyes of Asia the lesse, whyche declyne moste to the Northe and Easte, returned to Ephesus. There founde he certayne of the disciples that were no perfecte Christians, whiche were in one flocke emong the other brethren. Wherfore Paule to the intent that he myght more perfectly instructe theym, asked whether that they had receyued the holy ghoste, synce the tyme that they were conuerted to the faythe. They, forasmuche as theyr errour was of no malyce, but of plaine ignorance, frākely aunswered and freely as it was in dede, and sayed: No, neyther haue we euer heardē yet hytherto, whether there be anye holy ghoste, that is gyuen to them that beleue. Than saied Paule, forasmuche as ye are taken for christen men, whose baptisme than were ye baptised with? They made aunswere: with the baptisme of John: for we thought that sufficient for vs. Than sayed Paule: In that haue ye not doen amisse, that in tymes past before the ghospell came to mannes knowleage abrode, ye receiued Johns baptisme. But that is not sufficient for your eternal saluacion. For lyke as þ doctrine of

We haue not heardē whether there be any holy gostē or no.

John was not perfect, but did onely testifie of Jesus that he was the true gyuer of saluacion, who shoulde come after him, makyng readye theyr myndes, that they should beleue hym whan he came: so dyd not Johns baptisme wholy iustifie, but onely exhorted menne, that by repentaunce for theyr like misdet they shoulde prepare theyr hertes for the Physicion that woulde strayghte after wardes come, whiche with his baptisme throughe faith, woulde take awaye all maner of synnes, and by his spirite should enryche the myndes of the faythfull with heauenly gyftes of grace. This tradicion had the Apostles receyued of Jesus the Lorde, that they that beleued in the gholspell, shoulde be christened in the name of the father, of the sonne, and of the holy ghoste. They that erred onely through simplicitie, and for lacke of knowleage onelye, deserued thus to be instructed. And they beyng once warned hereof, obeyed theyr counsellours, and immediatly were christened in the name of Jesus the lorde. This doen whan Paule had layed his handes on them, the holy ghoste came down on them, and the thing it selfe that ensued, dyd manifestly expresse what the visible token meaned. For they did both speake diuerse languages, and prophecied also of hidden and secrete thynges that were to come. The numbre of those persons that were men, amounted euen to a dosen or ther about.

The texte. ¶ And he went into the synagoge, and behaued himselfe boldly for the space of three monethes, disputing and geuyng them exhortacions of the kyngdom of God. Whē diuerse wexed hard harted & beleued not, but spake euell of the waye (and that before the multitude) he departed frō them, & separated the disciples. And he disputed daily in ỹ schoole of one called Tyrannus.

Whan Paule had this doen, and as a man woulde saye, had renewed his authoritie, forasmuche as he beyng the preacher of the gentiles, had geuen the holy ghost by layeng on his hande ouer the faythfull, euen as the other Apostles had doen, he entryng into the Synagoge of ỹ Jewes that dwelled there, openly and freely spake to all men, preachyng that hope of saluacion was to be obteyned by Jesus onely: whiche thing he dyd no then fewe dayes, for it was the space of whole three monethes, disputyng of the kyngdome of God, whiche is heauenly and spiritual, agaynst them that with tooth and naple stifly vpheld the carnall kyngdome of the lawe. But whan certayne of the Synagoge gaue no credence to those thynges, that were spoken of Paule, but stubbernely resisted, insomuche that openly before the multitude they blasphemously spake agaynst the doctrine of the gholspell: Paule perceyuyng that it was to be feared, lest that they that beleued myght bee corrupted by their malice, left the synagoge of the Jewes, and dyd lykewyse separate the disciples from theym, and yet he ceassed not in the meane season to preache the gholspel. But he dayly disputed in the schoole of one Tyrannus, hauynge euen than in mynd, the image of a pure churche, that were not corrupted with the leauen of the synagoge, whiche churche shoulde receyue none but those that woulde learne, and that woulde reiecte suche as were praters, and blasphemous persons.

The texte. And this continued by the space of two yeres: so that all they that dwelt in Asia, heard the worde of the lord Jesu, both Jewes & Grekes. And god wroughte specialll myracles by ỹ handes of Paul: so that frō his body, were brought vnto ỹ sycke, napkyns & partlettes, and the diseases departed from thē, and the euyll spirites went out of them.

Thus

Thus dyd he continue by the space of two yeres, with suche successe, that not onely the Ephesians, but also diuers others, some Iewes, and some Gentiles (that reso̱rted thyther from that parte of Asia the lesse, whiche pro̱perlye is named Asia, where as Ephesus is) gaue eare vnto the ghospell. And myracles did cause them to beleue his preachyng, fo̱r god wro̱ught both many, and also great woonders by the handes of Paule, insomuche that he put awaye diseases, not with woo̱rdes o̱r by touchyng onely, but also napkins and partlettes, whiche had touched Paules bodye, were carted to the sicke, that were so sayut that they coulde not come to Paule, and with touchyng therof aswell diseases, as also euill spirites were put away. So great confidence had Paul on Iesus whom he preached.

¶ Than certayne of the vagabound Iewes, exo̱rcistes, toke vpon them to call ouer them (which had euil spirites) the name of ꝑ lo̱rd Iesus, saying: we adiure you by Iesu, who̅ Paule preacheth. And there wer seuen sonnes of one Sceua a Iewe, and chiefe of ꝑ priestes, whiche did so. And the euyll spirite answered and sayd: Iesus I knowe, and Paule I know, but who are ye? And the man in whom the euyll spirite was, ranne on them, & ouercame theym, & preuayled agaynst them, so that they fled out of that house naked, and also wounded. And this was knowen to all the Iewes, & Grekes also, which dwelte at Ephesus, and feare came on the all, and the name of the lo̱rd Iesus was magnified. And many that beleued, came & confessed and shewed their wo̱rkes. Many of them whiche vsed curious crafte̱s, brought theyr bokes, and burned the before al men. And they accoũpted the price of them, and found it fiftie thousand siluerlinges. So mightily growed the wo̱rde of God, and preuayled. The texte.

Whiche thing whan certayne Iewes perceyued, whiche were of that so̱rte of men, that go about and fo̱r lucre do cast out euil spirites, with certaine ceremonies and solemne prescribed woo̱rdes, as it were of coniuration, crakyng that they had receyued thys cunnyng of Salomon, whom they affirmed to be the authour therof, they also attempted to cast out euyll spirites by inuocation of the name of our lo̱rde Iesus, not bycause they entended to set fo̱rth the glo̱ry of his name, o̱r because they woulde endeuour themselues to do men good, but because that they supposed therby to get mo̱re aduauntage, & greater name. Wherfo̱re they chaungeyng certayne wo̱rdes wherewith they hadde woonte to coniure, sayde to the euill spirites: I coniure you in the name of Iesus, whom Paule preacheth, that ye departe. This especially dyd the seuen sonnes of one whole name was Sceua, whiche was a Iewe, and one of the chief priestes. And whan they attempted in this wyse, to pro̱ue thys kynde of coniuration, on a certayne manne that was possessed with an euyll spirite, the euill spirite aunswered to those coniurers: I knowe Iesus, by vertue of whose name, ye go about to feare me, I knowe also Paule the seruaunt and professour of Christe, but what be you, that abuse the name of Iesus, and Paule, to your lucre, whereas ye are the disciples neither of Iesus, ne yet of Paule? And assone as he had spoken these wo̱rdes, the man that was possessed wyth the euyll spirite, ranne vpon these exo̱rcistes, and coniurers, and gotte the ouer hãde of them, insomuche that they had muche a doe to escape with theyr lyues, and scarce got away at last naked and wounded, oute of the house. This thing after it was bruted abro̱de, and knowen throughe oute the citie of Ephesus, both emong the Iewes and the Gentiles that occupied there. they were so̱re afrayed euerye man, and muche praysed the name of the lo̱rde Iesus, whyche Iesus I knowe, and Paule I knowe: but who are ye?

was so healthfull to all suche as beleued well, that it woulde not bee applyed to ỹ lucre or glorye of any man. And this the mischaunce of fewe, dyd profytte many. For many one being afrayed by the ensample of the sonnes of Sceua, and specially suche as had begon to beleue the gospell, whan as they saw that punishmente was ready at hande for suche, as called vpon the name of Jesus with vncleane heartes, they repayred to Paule, confessing, and vtterynge their offences, that by penaunce they might escape the punishment of God. For the citie of Ephesus was more then all other, geuen to superstitious craftes, as this their owne prouerbe doeth witnesse: The Ephesians learning: by which prouerbe was signified sorceries and wordes of coniuracion, whiche the Ephesians learned and vsed, that they might prosper and haue good happe in al thinges ỹ they went about, and might preuayle against others in any thing that they attempted. Wherefore many were there in that citie whiche beeyng seduced, had eyther vsed such Judaical coniurations, or els had geuen credite vnto them. And besides this, dyuerse of those that had vsed magical and curtiouse craftes, brought their bokes to the common market place, and burned the in the sight of al persones. Whereof there was so great a nounber, that the value of them, whan it was rated by castyng accoumpte of it, amounted to the summe of fiftie thousande pieces of syluer coyne, euerye piece beeyng in value aboute a grote sterlyng or more. But the losse of this moneye was greate aduauntage to ỹ furtheryng of the ghospell. For by meanes hereof, the worde of God did muche increace and waxed strong, whiche woorde was to their saluacion that fully without glosyng and clokyng, dyd embrace it: but to suche, as did not vprightly walke therin, it was terrible.

Many of them, which vsed curiosus craftes brought their bokes and burned them before all men.

The texte.

After these thynges were ended, Paule purposed in the spirite (whan he passed ouer Macedonia and Achaia) to goe to Hierusalē, saying: after I haue bene there, I must also see Rome. So sent he into Macedonia, two of the that ministred vnto him, that Timotheus and Erastus: but he hymselfe remayned in Asia for a season.

Whan Paul had thus happely spedde by the space of two yeares, continuyng at Ephesus, he was monyshed by the holy ghost, to departe thence, and so purposed with himselfe to walke ouer Macedonia and Achaia, and than to take his iourneye to Hierusalem, saying: I muste see Rome also, but I wyll fyrste go to Hierusalem. Whan he had fully decreed thus with himselfe, he sent before hym, a couple of those that awayted on hym, that is to saye, Timothee and Erastus, vnto Macedonie, to gather mennes almesse for succouryng those nedy that were at Hierusalem, and that they myghte make readye theyr myndes agaynst Paule came. But Paule hymselfe stayed for a season in Asia.

The texte.

¶ The same tyme there arose no lytle ꝑ doe aboute that way: For a certayne man named Demetrius, a syluersmith (which made siluer shrynes for Diana) was not a lytle beneficial vnto ỹ craftesmen. Whō he called together wt the workemē of like occupation, and sayd: Syrs ye know that by this crafte we haue aduauntage. Moreouer, ye see & heare, that not alone at Ephesus, but almost throughout Asia, this Paule hath perswaded and turned away muche people, saying that they are not Goddes which are made with handes. So ỹ not only this our crafte cūmeth into parel to be set at nought: but also that the temple of the great goddesse Diana, should be despised, and her magnificence should bee destroyed, whom all Asia and the worlde worshypped.

Aboute thys tyme, a greuous commocion was stirred vp agaynst the gospell

pell among the Ephesians: but not by the Iewes than, as it was accustomed before to be, but by suche as stycked ouermuche to the tradicion, that they had receyued of theyr forefathers, as concernyng the superstitious worshipppng of their goddes. The Ephesians, as is afore sayed, were wonderfullye gyuen to curious learning, and Diana (as the Gentiles supposed) had a great power in enchauntementes, and therefore they sayed she had three faces or headdes, as Hecate had. This was the cause that she was so greatly worshipped at Ephesus. Marke here nowe that lucre and gaynes was the firste occasion of this commocion, and the superstycious people furtherers to the same. For there was at Ephesus in those dayes, a certayne man named Demetrius, a siluersmyth by his occupacion. This Demetrius, where as he was a maker of siluer shrynes or tabernacles for Diana, because the moone in colour somewhat resembleth siluer, procured for all that were good craftes men of ꝑ same occupacion, no small gaynes. Wherefore Demetrius called together, al suche as had aduauntage by makyng ymages of Diana, and all craftes men of the same occupacion whom he knewe would fauour his cause, because they were of the same crafte, and made a seditious oracion in this wyse: Maisters, it is time for vs to loke to oure profyte with all oure endeuour. I nede not make rehearsal, for it is well knowen vnto you all, that our crafte is very gaynefull throughout all Asia, by reason that Diana is so worshipped, which religiō yf it shoulde fayle, nedes muste it folowe, that our auauntage shalbe smalle. But ye bothe heare and see, (for the matter is playne and open) that thys felowe Paule hath preached here these .ii. yeres nowe, that those goddes, whiche are made by the handes of man, are no goddes: neyther any ymage to haue anye power of the goddes in them, that is either grauen of tymbre, or made of anye metall in mouldes. And by this his preachyng hath he perswaded manye, not here in Ephesus onelye, but also throwe all Asia, and hathe turned an huge noumbre of people from worshipping of the goddes. Nowe forasmuche as this crafte is our lyuyng, and thereby we fynde also oure howsholdes, what shall els come of it, but yf this his preachyng continue, our gaynes and liuing wyll decay, and we shall fall into pouertie. Wherefore if we shoulde nowe let this matter slippe, we myght well be accoumpted very slacke in lokyng to our owne profites. But yf there be any man here present, that palleth light on this daungier of leesyng his profite and gaynes, by the decaye of our crafte, whereby we now haue great lucre and aduauntage, yet the common religion ought to moue all menne, forasmuch as if we suffer Paule to continue in doing these thinges without punishemente, we see it is to be feared, leste that the temple of the greate goddesse Diana, whiche is nowe of great fame and renoume, & whereunto men of their zeale & deuocion haue now dayly great recourse, and whiche is enriched with great offerynges, shal in processe bee had in no reputacion at all. For who is so mad to worshyp the tēple yf he be perswaded that the patrone of the tēple is no god. And by this meane will it come to passe, ꝑ a goddesse so full of maiestie, and beyng at this day for many causes, iustely had in great honour, shall by lytle & litle be rooted out of mens myndes and hertes, whereas she is nowe worshypped, not in this citye onely and in Asia, but also throw out all the whole worlde. And therefore yf ye suppose it be a wise mannes part to see to his profite, in case ye thinke it bee a godlye thyng to defende the goddes of our countreye from dishonoure, nowe shewe youre selues to be

men outright, and helpe to withstande this mischiefe that is at hande.

The texte. ¶ Whan they herde these thinges they were full of wrath, and cried out, saying: Great is Diana of the Ephesians. And al the citie was on a roare, and they rushed into the cōmon halle with one assent, and caught Caius and Aristarchus, men of Macedonia, being Paules cōpaignions. Whan Paule would haue entred in to ꝑ people, the disciples suffred him not. But certayne of ꝑ chiefe of Asia (which were his frēdes) sēt vnto him desiryng him that he would not preasse into the cōmon halle. Sum therfore cried one thing, and some another, and the cōgregacion was all out of quiete, and the more parte knewe not wherfore they were come together.

With this oracion the myndes of the multitude were so stirred vp, that euery one of them began to crie with greate lowdnesse: Diana the great goddesse of Ephesus. With this same so seditious a clamoure, all the whole citie of Ephesus was stirred vp, and as the people ranne hastely, the multitude of them beeyng cleane out of al order, they mette together, and made straycht waye to the cōmon place of the citie, where plaies and syghtes are wonte to be shewed, and in suche a place commonly the people, beyng in any rage or fury, is moste mayster, & begynneth frayes and seditions, and thither they haled with theym by force and violence, a couple of men beeyng Macedonians borne, that is to wete Caius and Aristarchus, whiche were two companions of Paules. But whan Paule vnderstandyng what had bene doen, was in minde to come forth before the multitude, partly to helpe his felowes, and partely to perswade and pacifie the people, the disciples woulde not suffer hym, thynkyng it to bee an vnaduised parte for him to delyuer hymselfe to the multitude, beeyng in suche a rage, seeyng that he coulde thereby nothyng at all further the ghospel. Besydes the disciples, others also the piers and chief rewlers of Asia, whiche although they had not hitherto professed the name of Christ, yet inasmuche as they wished nothing but good to Paule, sente worde vnto hym and required him in their names, that he woulde not put himselfe in daunger with the multitude, which than was muche moued agaynst him, and vp in a greate roare. In the meane space there was amōg the people, many sōdry murmourynges, neuer an one lyke another. For (as in suche cases commonlye it chaunceth) one cryed that one thing was to be doen, another another thyng. For the multitude was gathered together of diuerse nations, and they emong themselues of sundrye myndes, insomuche that some there were, yea, the moste parte of them, that wiste not what the matter was, that they were come thither for.

The texte. Some of the cumpany drewe forth Alexander, the Jewes thrustyng him forwardes. Alexander beckened with the hande, and would haue geuen the people an answer. Whē they knewe that he was a Jewe, there arose a shoute almost for the space of two houres of all men, crying: great is Diana of the Ephesians.

Wherfore the heray tyme required that some man should make an oracyon vnto them, whyche was in fauour with the people, that this sodayne commocion myght by some meanes be allwaged and pacified. Than was there one Alexander compelled to stande foorthe out of the thickest preasse of the people, by reason that the Jewes dyd thruste hym forwarde to cease thys seditious commocion with some oracion. For no man durste bee so bolde, as to treate or to make anye woordes of the matter before the multitude, that was than in a rage, and in diuerse and sondrye myndes, forasmuche as whatsoeuer shoulde bee spoken, it coulde not bee chosen but that one parte or other would be offē-

ded

ded with it. Wherefore he beyng so thruste forwardes, beckened wyth hys hande, and desyred them to geue eare vnto hym, and was than aboute to haue made some aunswere. But whan as the multitude vnderstode that Alexander was a Jewe, (which people wurshippe one God, & abhorreth the goddes of the Gentyles,) then was this tumulte rysen renewed, forsomuche as they supposed that he would saye somewhat to the dishonour of their goddesse Diana. Wherefore they all cryed with one voice. Diana the great goddesse of Ephesus. And thus they continued crying, by the space of almoste two houres.

The texte.

Whā the towne clarke had ceased the people, he sayed: Ye men of Ephesus, what man is it that knoweth not, how that the citie of ꝑ Ephesians is a wurshypper of the greate goddesse Diana, of the image whiche came from Jesue. Seyng than that no man sayeth here agaynst, ye ought to be tōtente, & to do nothyng rashely: For ye haue brought hyther these men, which are neyther robbers of Churches, nor yet despisers of your goddesse. Wherfore, if Demetrius and the craftes men which are with him, haue matter agaynst any man, the lawe is open, & there are rewlers, let thē accuse one another, but yf ye go about any other thig, it shalbe determined in a lawfut cōgregatiō. For we are in icopardy to be accused of this daies vproure, forasmuch as there is no cause, whereby we may geue a reckenyng of this cōcourse of people. And when he had thus spoken, he let the congregation departe.

But at the last whan as the Scribe of the citie had entreated the multitude to kepe silence, Alexander spake vnto them in this wise: Ye men of Ephesus, for what purpose do ye make all this clamour and businesse? For what man is there ipuyng so ignorannt, but that he knoweth howe the citie of Ephesus doeth wurship greate Diana, and her ymage that fell from heauen? And forasmuche as no man sayeth contrary to the thinges that ye affirme, ye nede not to make all this businesse, but ye must go peaceably to worke and do nothing rashely. For ye haue brought hither these two men, whiche haue neyther committed sacrulege, by robbyng any Churche or other holy place, ne yet blasphemie agaynst your goddesse. If it so wer, thā the people might iustely flocke together and reuenge their quarell. But if that Demetrius the siluersmithe, and other his adherentes of the same occupation, that were the occasion of al this businesse, haue any matter to lay to any mannes charge, thei nede not thus to runne into the opē place, whiche was made for an other purpose, that is to say, for enterludes and pageauntes, wrastlyng and suche other syghtes, nor yet thus seditiously to make this vnlawfull assemblie, with such greate clamoure and woonder. For there be lawes here in this citie, there is sessions kept, and there be officers sent from the Emperour, by the name of proconsuls, or lorde deputies that may discusse suche causes, and maye ende all controuersies, and matters of viriaunce, and maye punyshe the malefactours. Let them there pleade theyr matters, that were the occasion of this assembly, forasmuche as it appertayneth not to the commons to medle with their pruate matters. Yet yf it were so that the matter were publike, and pertayned to the commons, it were not for al that nedefull to discusse it so seditiously: But yf ye require that any thyng bee doen, it maye be brought to passe in a lawfull assemblye, called together by those that haue authoritie, and in due fourme, accordyngly. Now is it to be feared, lest that we be complayned of vnto thofficers for this cōmotion, and that it be thought that we went about to make an insurrection, seeyng that we can allege no probable cause, wherfore this assemblye of the people was gathered together into the common place of enterludes, sightes, and games. Whan he had thus sayde, the multitude departed.

The

The.xx. Chapter.

The texte. ¶ After that the rage was ceased, Paule called the disciples vnto him, and tooke hys leaue of them, and departed for to go into Macedonia. And whā he had gone ouer those partes, and had geuen them a long exhortacion, he came into Grece, and there abode thre monethes. And whan the Jewes layd wayte for him, as he was about to sayle into Siria, he purposed to returne through Macedonia. There accompanied him into Asia, Sosipater of Berrea: & of Thessalonia, Aristarcus and Secundus, & Gaius of Derba, and Timotheus: and out of Asia, Tichicus, and Trophimus. These going before, taried vs at Troas. And we sayled away from Philippos after the dayes of swete breade, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

After that this commocion was cleane ceased, Paule called the disciples together, and exhorted them stedfastly to continue in those matters, that they had taken in hande, concernyng their fayth in Christ: than he embraced them, and bad them farewell, and so departed towarde Macedonia. And after that he hadde walked ouer the parties of Macedonia, and had geuen exhortacion at large to the congregacions wheresoeuer he chaunced to meete wyth any of them, wylling them to continue in the puritie of the ghospell, and that they should profite therin, he came to that part which is properly called Grece, in whiche Grece, Achaia is situated: Where, after that they had continued by the space of three monethes, and were aboute to departe thence and to sayle into Syria, he perceyued that the Jewes had layed awayt to hurt him in that iourney by water, he therfore thoughte it better to take shyppyng at an other hauen, and to returne to Macedonia agayne, and from thence to sayle to Syria, where as he firste arriued, whan he came to Macedonia. At this iourneye Sosipater of Berrea sonne vnto Pyrrhus, and besydes him Aristarchus, and Secundus, beeyng both of them Thessalonians, and besydes these, also Caius of Derba, & Timothie were with vs. And besides them Tichicus & Trophimus, bothe of them beeyng of Asia. These men whyles that Paule taryed in Macedonia, had goen before to make ready all thinges that were necessari, to entre the sea without daungier, and taried oure commyng at Troas. We passed by Macedonia, and so came to Philippos: From thence, after the daies of swete breade, whiche folowe easter, immediatly we departed, and wythin fyue dayes we came vnto them at Troas, where we taried seuen dayes.

The texte. ¶ And vpon one of the Sabboth dayes, whan the disciples came together for to breake bread, Paul preached vnto thē, ready to depart on the morow: and cōtinued ꝓ preaching vnto mydnight. And there wer many lightes in the chāber where we wer gathered together, & there sate in a windore a certayne young man named Eutichus, beyng fallen into a depe slepe. And as Paule was preaching, he was more ouercome with slepe, & fel down from the thyrd lofte, and was taken vp deade. But when Paule went downe he fell on hym, and embraced hym, and said: make nothing a do, for his life is in him. So whan he was come vp agayne, & had broken the bread and eaten, and talked a long while (euē tyll the morning) at the last he departed. And they brought the young man alyue, and were not a lytle coumforted.

There chaunced a wonderfull notable thing. For vpō one of the Sabboth dayes, whan the disciples were assembled, as theyr custome was, to breake breade,

breade, Paule playing eache where the parte of a good pastour, refreshed their myndes with preachyng of scriptures, and forasmuch as he was purposed the nexte daye to departe thence, he continued so preachyng vnto them vntyll it was ferre fourth nightes. And leste that nyght myghte haue bene occasion to breake of this delectable and pleasaunt sermon, there were many candelles in the sollare wheras we were than assembled. Among the multitude there was a certayne younge manne, whose name was Eutichus, that sate in one of the wyndowes. This young man by reason that Paul continued talkyng so long, waxed slepie, and at the last so sore came the slepe vpon hym, that he fell flatlyng downe to the grounde three stoores hyghe: by and by men ranne to him, but he was founde deade, and brought into the house. Whan as Paul perceyued that, he came downe, & after the ensample of the prophete Hely, he bended his body, and lay vpon him, as thoughe that he dyd by embracyng, cherishe or kepe warme the deade bodye. Whan he had so done, he turned hymselfe to the disciples, that were muche troubled with this sodeyne chaunce, and sayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the bodye is not cleane deade. Whan he had thus comforted them, he wente agayne vp into the sollare, and brake the breade, and eate thereof: and after this, whan he had agayne so long commoned with them that it began to be lyght, and that the breake of daye appeared, he toke his leaue of them, and so at length departed. So paynefull a thyng is it, for a moste louyng father to departe from his dere children. And they that remayned with the young manne, broughte hym aliue and whole into the sollare agayne. Whych thyng dyd not a litle refreshe the myndes of all that were there presente. For it was not sittyng, that that same worde that bryngeth health to all men, shoulde haue bene occasion of the young mannes death.

¶ And we went afore to shyppe, & loused vnto Asson, there to receyue Paul. For so had he appoynted, & would himselfe go on foote. When we were cum together at Asso, we toke him, & came to Mitilenes. And we sayled thence, & came ꝑ nexte day ouer agaynst Chios. And the nexte day we arryued at Samos, and taried at Trogillion. The nexte daye we came to Mileton: for Paul had determined to sayle ouer by Ephesus, because he woulde not spende the tyme in Asia, for he hasted (if it wer for him possybie) to kepe at Jerusale the day of Penthecost. And frō Mileton he sent messegers to Ephesus, and called the elders of the congregacion. The texte.

And we, whan we had taken shippyng at Troas, sayled to Asson, whyche is a citie nere to the sea syde within the countrey of Troas. For Paul had so determined that we shoulde go thyther before by water, and he would folowe by lande, either because it was more safer so to dooe, or els that he myghte salute the more by the waye. And after that we mette togyther at Asson, and had receyued Paule into the shyppe, we came all together to Mitilene, whiche is a citie on the sea syde in the Yle of Lesbus. Thence departed we and the nexte daye after, we came agaynste Chios Yland. Lykewyse agayne the daye folowyng, we arryued at the Yland of Samos, and from thence sayled to Trogillion, that is a citie on the sea banke of Asia, directly agaynst Samos. There taryed we the same nyghte, and the nexte daye after, came to Mileton, whiche is a citie in Caria. And althoughe that we in oure saylyng by the coastes of Asia, shoulde fyrste come to Ephesus, then to Trogillion or

Mileton,

Mileton, yet Paule had purposed with himselfe to passe by Ephesus, lest that he shoulde spende awaye the time tarying in Asia, yf it should haue chaunced that he coulde not safely, for watche beyng layd for him, saple into Syria. For he hastened to kepe his wytsontide in Jerusalem, yf he possibly myght so do. Yet leste that he shoulde seme eyther not to regarde, or els to hate the Ephesians, he sent from Mileton, some that should wil thauncient curates of the cõgregacion of Ephesus, whom he had left charged with thesame congregacion, to come vnto him.

The texte. ¶ Which whã they were come to him, he sayd vnto them: yͤ know yͤ the first day that I came into Asia, after what maner I haue ben wt you at al seasons, seruing ꝓ lord wt all humblenes of mynde. And with many teares, and temptacions, whiche haue happened vnto me by the lyinges in awayte of the Jewes. Because I would kepe backe nothyng, that was profitable vnto you. But to shew you & teache you openly, & throughout euery house, witnessing both to the Jewes, & also to the Grekes, the repentaunce ꝓ is towarde God: And the fayth towardes our lorde Jesus.

To whome after they were come, he spake in thys wise. Brethren, I shall not nede to reherse vnto you my vpright behauiour in preaching the gospel. It is not vnknowen vnto you your selues, whiche haue sene the same, howe I haue behaued my selfe among you, all the whyle euen from the first daye that I came into Asia, vntill this houre: and that I sought not myne owne glorye, or lucre, but that I haue obeyed the cõmaundement of our Lorde Jesus Christ in preaching his gospel, and haue in al thinges bene cõformable vnto his wil, inasmuche as I folowed his steppes, who made lowe, humbled hymselfe, and deliuered himselfe to be afflicted & tormented, and to dye, that he might clense & establysshe his churche. Euen so lykewyse hath bene my conuersacion in setting forth the gospell, with all humilitie or lowlynesse, yea and also shame, whiche I haue suffred of the enemyes of the gospel, with often teares whiche I haue shed beyng careful for the congregacion, with muche affliccion, or trouble, that I haue bene in, through the deceytes of the Jewes, that cannot abide that the benefite of the gospel should be cõmunicated and partened vnto the Gentiles. And yet none of al these mischaunces haue troubled my minde so greatly, that I haue at any tyme for feare of affliccion, let passe any thyng that apperteined to your health, neither yet haue I spared, though it were with daunger of my lyfe, to open vnto you any thyng that myght be profitable for you, and to instructe you both openly in the synagoges, and also priuely within menes houses, as occasion hath serued: not preachyng vnto you, as the Jewes myndes were that I should haue done, that is to say, circumcisiõ, obseruing of sabboth dayes, and washynges, but repentaunce for your lyfe that ye did leade before, which god requireth in all men, that he maye saue all men: and full confidence in our lorde Jesus Christe, whose gospell whosoeuer beleueth, shall be saued whether he be a Jewe, or a Greke, whether circumcised, or els vncircumcised. And therefore thesame fauour and grace whiche is indifferently profered vnto all men, I haue indifferently preached vnto all men, not hauyng respect to the person, state, or degre of any manne, nor beeyng feared or discouraged by the malice of the Jewes, who for the settyng forth and magnifying of the lawe, doe withstande the gospell: nor yet dryuen from it by the fiercenes of the Gentiles, whiche do so stiffelye vpholde and maynteyne the superstition whiche

they

they haue receyued of theyr forefathers. For that same affliccion and persecucion in whiche I was here, dyd moue me, rather because I sawe that the congregacion was in some daungier, leste any man beyng offended with mine aduersitie, might be alienated and turned awaye from the ghospell, then because that I passed for ỹ shame that I was put to, or for the sorowes or woe whyche I suffred and endured. And in case I did at any tyme eschewe perill or daungier, I dyd it rather for your pleasure, to satisfye your appetites, hauyng respecte to your profit, then because I cared or passed any thyng for the losse of myne owne lyfe.

¶ And now beholde I go bound in the spirit vnto Hierusalē, not knowyng the thynges that shall come on me there, but that the holy goost witnesseth in euerye citie saying: that bondes and trouble abyde me. But none of these thynges do moue me, neyther is my life deare vnto my selfe, ỹ I might fulfyl my course with ioye, & the ministracio of the worde whiche I haue receiued of the lorde Iesu, to testifye the ghospell of the grace of god. The texte.

And I am very glad that I haue so done. Yea and nowe, thoughe I bee free in bodye and not in any bandes, yet beyng in spirite or mynde, as it were, in holde, I take my iourney towardes Hierusalem, where I am not verye certeyne what wyll become of me, but onely because that the holy ghost in euerye citie, partely by mouthes of the prophetes, and partely in myne owne mynde, doeth sygnifie vnto me, that it shall come to passe that I shalbe bothe fettered and tormented. Whiche thing though I bothe beleue and knowe certaynelye, shall chaunce vnto me, yet none of al these thinges make me afrayed to execute the dutie of an apostle, whiche I am called vnto, though I shoulde be assured to abyde the paynes of death for my labour. For it is not this lyfe that I so muche regarde, whiche cannot perishe beyng vnder the tuicion of Christe, but more do I esteme my maysters commaundemente, then my lyfe: and that I may ende this my course in preachyng the ghospel as cherefully, as I haue hitherto ioyfully abyden it. Nothing is there that more deliteth me, then that the ghospell maye be furthered by my afflictions. I haue delite in nothyng els but styll to runne forwardes in the race of the gospell, wherein the lorde hath set me, vntyll that I come to the marke, beyng well assured that I shall accordyngly be rewarded at his handes, whyche is mayster of the game, whan he shall see tyme at his owne pleasure, who is without deceite. I auaunced not my selfe vnto this office, but the lorde Iesus set me in this roume, for to preach aswell to the Iewes, as also to the Gentiles these mooste gladsome tydynges, whiche is, that it hath pleased god freely to saue euery mā by beleuyng in the ghospell. Wherfore willyngly and with all my herte wyll I nowe fulfyl this my vocacion, not regardyng whether I lyue or dye.

And now behold, I am sure that henceforth ye all (thorow whom I haue goen preachyng the kyngdōe of god) shal se my face no more. Wherefore I take you to recorde this daye, that I am pure frō the bloud of all men. For I haue spared no labour: but haue shewed you al the counsel of god. Take heede therfore vnto your selues & to all the flocke, among whō the holy goost hath made you ouerseers, to rule the congregacion of god, whiche he hath purchased with his bloud. The texte.

As long as I conueniently myght, I was present with you, and holpe towardes

wardes your saluacion, teachyng, admonishyng, exhortyng, comfortynge & rebukyng, as I sawe occasion, with ofte recourse to see you. But nowe am I certayne by inspiration of the holye ghoste, that ye shall neuer more see me in this worlde agayne, neither ye Ephesians, nor yet any others that are inhabitours of the lesse Asia, vnto whom I haue already preached the kyngdome of God. I haue done my duetie with all diligence, and vprightly. Wherfore seyng that I muste departe from you without any hope of returne, this do I protest before you all, that yf any man perysshe eyther by hys owne, or els by others default, I am not gylty of theyr death. I haue shewed euery man the true way to euerlastyng lyfe. I haue opened vnto you the wyll of God, howe he is mynded to saue mankynde, and what they muste do that continue in stedfast belefe towarde oure lorde Iesus, in suche wise that no man can saye for excuse of himselfe, that he knewe it not. I my selfe haue gyuen you ensaumple, both doyng, and also sufferyng al that I myght, to haue you continue in puritie of the gospell. No mannes death can be imputed to me. And nowe it ariseth not of my free wyll that I muste hence departe frome you, nor yet do. I for feare of anye persecution conuey my selfe awaye, but wittingly and willyngly goe I to vndoubted daungier of my lyfe, beeyng so wylled by the spirite of Christ. Wherfore what ye cannot come by thrugh my presence, that muste ye supplye wyth youre owne dylygence. See that your owne hertes faple you not, or els that your foote slyde not backe from those thynges, that ye haue well entred into, but ye that are the elders, and vnto whom I haue cõmytted cure of this flocke, watche, partely for your own behalfes, lest ye be seduced by false apostles, and partely for the flockes sake, whyche ye haue taken in hande to feede. I haue vprightly executed myne office, that was assygned and deputed to me of oure lorde. Take ye lyke care and thought, and with semblable good wyll and vprightnes of behauiour, for the flocke that the holy ghost hath made you bisshoppes of, that is to saye, ouerseers, to take diligent hede that Christes shepe lacke no holsome foode, and not to playe the partes of woulues, but of faithfull shepeherdes, towarde goddes owne congregacion, whiche ye muste not negligently looke vpon, forasmuche as god did set so muche store by it, that he purchased it by the bloud sheddyng of his onely begotten sonne. Ye muste therfore beware that in no wyse the ware whiche god hath so derely boughte, maye perisshe or miscary thrugh your negligence.

The texte. ¶ For I am sure of this, that after my departyng, shal greuous woulues enter in among you, not sparing ꝑ flocke. Moreouer, of your owne selues shall mẽ arise speaking peruerse thynges to drawe disciples after thẽ. Therfore awake, and remembre, that by the space of iii. yeares, I ceased not to warne euery one of you, both night and day with teares.

I do not warne you of these thynges aforehande so earnestly for nothyng. For right certaynly assured I am, that you shall not still haue Paules wyth you, but after my departyng, fierce rauenyng woulues shall preasse in among you, as it were in to foldes destitute of the shepeherde, whyche shall not spare the flocke, but shall assaye by all meanes to disperse and scatter the congregacion. Than it is to bee feared, lest that suche as are weake, beeyng euen ouerthrowen with aduersitie, will forsake the ghospell. But yet is there another daunger muche greater then this, that I haue already spoken. There shall

come

come not onely from forayn places, whiche by feare, by threatnyng, by deceptfull perswasions and by fayned & cloked holinesse, shall endeuour themselues to corrupte your pure lyuing, and to withdrawe youre lybertye, that ye haue by the ghospell of Jesus Christe: but also euen amonge your selues shall certayne men aryse, whiche betrayng this concorde and vnitie of myndes, that ye are nowe in, shall speake wicked and pernicious thinges, and suche thinges as shall much swerue from the synsere veritie of the ghospell: And suche speakers shall not meane, entende, or labour, ỹ Christes flocke may be safely preserued vnto hym, but to haue dysciples in their owne name to folowe their tayles, to the entente that they maye seme to be no small fooles, as thoughe they were afeard leste they shoulde seme preachers nothing excellente, but altogether vnlearned, vnlesse they should teache some new straunge poinctes of doctryne, of their owne brayne. But dayly is that newe invencion, whan men shall adde vnto the gospell, whiche of it selfe is sufficient. He that is a pastour or shepherd in dede, had rather that Christ had dysciples, then himselfe to haue dysciples. And of him doeth a good pastoure receyue meate wherewith to fede them. But these men for to get themselues renoume, and for their owne pryuate and worldly lucre make of Christes dysciples, theyr owne dysciples, and wyll be thought to be founders of the doctrine of the ghospell, whereof we in very dede are but stewardes and ministers. Wherfore the greater the daunger is that is at hande, so muche the more dylygently watche ye, hauyng styll in mynde howe that I (whan I was in Asia by the space of thre yeres) ceassed not daye and nyght to admonishe and warne euery one of you with teares.

¶ And nowe brethren, I commende you to god, and to the worde of his grace, whiche is The texte.
hable to buylde further, and to geue you an inheritaunce among al them, which are sanctified. I haue desired no mans syluer, golde, or vesture. Yea, you your selues knowe ỹ these handes haue ministred vnto my necessities, and to the that were with me. I haue shewed you all thinges, howe that so labouring, ye ought to receyue the weake, and to remembre the worde of the Lord Jesu, howe that he sayed it is more blessed to geue then to receyue.

And thus brethren, because I must parforce departe from you, I commite you all to god (who wyll not forsake his flocke) and to preachinge the woordes of his ghospell, wherin whatsoeuer parsones doe syncerely and vprightlye vse themselues, and doe rather sette forth the franke bountie, & goodnesse of god, whiche he freely geueth to all men, then the iustice of the lawe: them wyll the fauour of God helpe forewarde in thesame. I for my parte accordynge to my duty, haue cast the foundacion: but god, that worketh all these thinges by me, may buylde on it, that the same whiche is begonne, maye accordyng to his wyl, be finished, and lyke as it hath hitherto chaunced vnto you, by professyng the ghospell to bee the sonnes of God by adopcion, so ye continuyng in this godly purpose, maye atteyne to ỹ heritage whiche is promysed vnto all suche as are sanctified by the grace of god, whether they be Jewes, or els Gentyles. Ye haue seen howe carefull I haue been, what trauaple I haue taken, ye haue seen what perilles I haue susteyned for your sakes, seking of you no rewarde for it, neyther honour, neither aduauntage of gaynes, in somuche, that I haue not receyued so muche as necessaries at your handes, whiche the other apostles abrode doe, and I both lawfully and also with good conscience myghte haue receyued. I neuer desired golde, or syluer, or ap parell of any manne. For (as it is not vnknowen vnto you all) these handes of myne haue sufficiently e ministred all thynges that eyther I, or my felowes with me neded. I myghte

haue taken these thinges of you, knowyng that a labourer is worthy his wages and hiere, but I thought it better to loke for all my rewarde at gods hād: and I endeuoured my selfe by all meanes to geue you a ryghte perfite ensample, that ye which haue by succession receyued the charge of the flocke, may perceyue it to be the dutye of a good shepeherde, that whereas he refuseth no laboure to profyte his flocke, yet that he absteyne from receyuyng reward of any man, because of the weake, lest that any man be the more lothe, or maye beare the worse wyll to the ghospell, for that he is compelled to fynde his curate, or els lest any mamme passe lesse on the woordes of the pastours, because that he maye thinke them in his daungier, forasmuche as they receyued benefite at his hande. For the nature of men is suche, that they, (after what sorte I can not tell,) set lesse by them to whome they haue been any thing beneficiall. And although it be right, that they whiche bestowe the ryches and treasures of the ghospell on you, be holpen againe of you, with youre temporall goodes, whiche be so vyle in respecte of the other, that there is no comparison betwene them, yet I knowyng many weake persones to bee emong you, woulde not gyue any man occasion to ymagine euyll of vs. Endeuoure your selues to folowe this myne ensample as nere as ye maye, hauyng styll in minde, what our lorde Jesus sayde: It is better to gyue then to receyue.

And to remembre the woordes of the Lord Jesu.

The texte. And whan he had thus spoken, he kneled downe and prayed with them all. And they all wepte sore, and fell on Paules necke, and kyssed hym, sorowyng moste of all for the woordes whiche he spake, that they shoulde see his face no more. And they conueyed him vnto the ship.

Whan Paule had thus sayed, he kneled downe as his custome was, & all they lykewyse dyd thesame and made their prayers. Than euery man wepte excedyngly, insomuche that they toke hym about the necke, and kyssed him, as takyng gredely the fruicion of hym that streyghtwayes shoulde bee plucked awaye from them: for euery man was sorye in his mynde for his departure, but moste specially for one woorde that Paule had spoken whan he sayed that they shoulde see his face neuer more in the worlde. Whan this was doen, they brought him all a longe to the shyppe (as theyr duetye was,) and loked after him, whyles he sayled, as farre as they coulde see him.

The.xxi. Chapter.

The texte. And whan it chaunced that we had launched furth, and were departed from them, we came with a streyght course vnto Chous, and the day folowynge vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a shyp that would sayle vnto Phenices, we wente aborde into it, and set furthe. But whan Cyprus began to appere vnto vs, we lefte it on the left hande, and sayled vnto Syria, and came to Tyre. For there the shyp vnladed her burden.

AND after we had sette vp sayle, & wer goen out of syght of them ẏ stoode on the banke lokinge after vs, we sayled streight furth & arryued at ẏ Yla̅nde called Chous, and nexte day after at Rhodes, & thence furth tyll we touched at Patara, whiche is a citie of Licia, nere to the sea syde. There founde we a shyppe, ẏ was redye to sayle towarde Phenice & we toke shyppyng there, & sayled therein. But whan the Yla̅nde of Cypres appeared vnto vs, we leauyng

leauyng it on the lefte hande, sayled towarde Syria, & arriued at Tyre, whiche is a citie situate on the sea banke of Phenice, as Sydon is lykewyse. We desired rather to sayle streyght foorth to Palestyne, but because Tyre was a marte toune, the master of the shyppe woulde nedes set his marchaundyse on lande there.

¶ And when we had founde brethren, we taryed there seuen dayes. And they told Paule through the spirite, that he should not go vp to Hierusalem. And when the dayes were ended, we departed, and they all brought vs on our waye, with wyues and children, til we were come out of the citie. And we kneled downe in the shore and prayed. And whan we had taken our leaue one of an other, we tooke shyp, and they returned home againe. The texte.

But whan as we founde some disciples there also, we taried with them seuen dayes. Emong them were some, whiche beynge enspired with the spirite of prophecye, counselled Paule, that he should in no wyse go to Hierusalem. But yet for all that, when the seuen dayes were expired, we departed from Tyre, all the disciples with their children and wyues accompanying and bringyng vs out of the citie to the sea banke. Where after we had kneled downe and made our prayers with one consent, and had taken our leaue one of an other: we tooke shyppyng, and they returned home againe.

¶ When we had full ended the course frō Tyre, we went downe vnto Ptolomaida, & saluted the brethren, and abode with them one day. The nexte day, we that were of Paules cumpany, departed & came vnto Cesarea. And we entred into the house of Philip the Euangelist, whiche was one of ỹ seuen, and abode with him. The same had fower doughters virgins, whiche dyd Prophecie. The texte.

From Tyre we sayled to Ptolomaida, which is a citie on the sea, nere to the hyll named Carmelus. Here we saluted our brethren, and remayned one daye with them. Nexte daye after, Paule and we wente furth on our iourney, and came to Cesarea, a citye of Palestine, and entred into the house of Philip, whiche firste of all had preached the gospell to the chaumberlayne, and to the Samaritanes, and was one of the seuen deacons, that the apostles had instituted and ordeyned at Hierusalem. With him we abode. This man had fower daughters all vnmaried, whiche had aboundantly the spirite of prophecye, accordyng to the prophecye of Iohel.

And as we tarried there a good many of dayes, there came a certaine Prophete from Iewry, named Agabus. Whan he was come vnto vs, he tooke Paules girdle, and bounde his feete, and handes, and sayed: Thus sayeth the holy ghoste, so shall the Iewes at Hierusalem bynde the man that oweth this girdle, and shall delyuer him into the handes of the gentiles. The texte.

And whan we had continued soiourning in his house certaine daies, there came a Prophete from Iewry, whose name was Agabus. He takinge his lodgeing emong vs, and bayting there, tooke Paules gyrdle, whiche after he had knotted about his owne legges, accordynge to the custome of the olde prophetes, whiche had wount to expresse before by some visible token, that thing that they prophecied of, thorough the inspiracion of the holy ghoste, sayed: Thus sayeth the holy ghoste. He that oweth this gyrdle, shall so be bounde of the Iewes at Hierusalem, & they shall delyuer him into ỹ handes of the Gentiles.

When we heard this, both we and other which were of the same place, besought him that he would not go vp to Hierusalem. Then Paul answered and sayed: What do ye weping and vexing myne herte? I am ready, not to be bound onely, but also to dye at Ierusalem for the name of the Lorde Iesu. When we could not turne his mynde, we ceased, saying: the wyll of the Lorde bee fulfilled. The texte.

We beeyng muche feared with these woordes, and the disciples also that

dwelled there with many wepyng teres desyred him, that he shoulde not committe ne put himselfe into the handes of the Iewes at Hierusalem. This was the godly affection and zele of them, that were lothe to haue so excellente a pastour to perysshe. But Paule, whiche had a more certaine aunswere of the holy ghost in his mynde, and knewe that he shoulde fyrste goe to Hierusalem, and shoulde after that see Rome, sayed vnto them: wherefore do ye make my herte sory with your bayne teares? For the daungier that the Prophetes warne me of, doeth nothyng moue me, but youre douloure and sorowe maketh me to be sory and pensyfe. I am fully mynded to further that thyng whiche the holy ghost wylleth me, namely the ghospell. I nothinge feare bondes, whiche I haue been well enured with. For god forbyd, that I for feare of enprisõment, should leaue of from furthering of the ghospell, seeing that I am ready, yea, yf it were to dye at Hierusalem, for my Lord Iesus sake. Let Paule lye in chaynes, so that the gospell maye haue free lybertie to passe. Let Paul lese his lyfe, so that the glory of Iesus name maye lyuely spryng and flourysshe emong all men. I am desirous of lyfe for none other ende, but that I maye profite the ghospell. But otherwyse I woulde recken it great aduauntage gotten, to be shortly ryd out of this lyfe for Christes sake. Wherefore do not ye mourne for that thing that I my selfe am desyrous of, (yf it shall so please God,) and cease ye therefore to make my mynde pensyfe with your wepyng and waylyng, for I cannot chose but be sad, seynge my frendes sad. To these his woordes, whã we had nothinge to aunswere, and sawe him fully bent to go to Hierusalem, we suffred hym to departe, saying: the wyll of the Lorde be fulfylled. For these ought to be the woordes of true Christians, and though they haue not ỹ same woordes styll in their mouthes, yet must they continually thinke them in their hertes, so that in aduersitie, as well as prosperitie, styll muste they saye: The wyll of the lorde be fulfylled.

The texte. After those dayes we toke vp our burthens, and went vp to Hierusalem. There went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we should lodge. And whan we were come to Hierusalem, the brethren receyued vs gladly. And on the morowe, Paul wẽt in with vs vnto James. And all the elders came together. And whan he had saluted them, he tolde by order all thinges, that God had wrought among the Gentiles by his ministracion.

And so whan we had tarryed a fewe dayes at Cesarea, we made readye oure selues to take our iourney towarde Hierusalem. And some of the disciples folowed Paule, and went in cumpany with vs from the citie of Cesarea, bringing with them a certaine man named Mnason, which was a Cyprian borne, with whome we shoulde hoste at Hierusalem. For he was knowen to bee a good and godly man, for he had than of longe tyme beleued the ghospell, and had persisted and continued in the sincerite of the faythe. But whan we were come to Hierusalem, the brethren gladly and ioyfully receyued vs. And Paule the nexte day takinge vs with him, went to Iames his house the iuste, whiche was called the brother of the Lorde. For he was instituted of the Apostles, byshop of Hierusalem. And thyther assembled all the elders. Whome as soone as Paule had euerychone saluted, he rehearsed to them in order, what God had wrought emong the Gentiles by his ministerye, emonge whome he had nowe a good sorte of yeares preached the ghospell.

The texte. And when they heard it, they glorysied the Lorde. And sayed vnto him: Thou seest brother,

brother how many thousande Iewes there are whiche beleue, and they are all earnest folowers ouer the lawe. And they are informed of the, that thou teachest al the Iewes whiche are among the Gentiles, to forsake Moises, and saiest that they ought not to circumcise their children, neyther to lyue after the customes. What is it therfore? The multitude must nedes come together: For they shall heare that thou art come. Do therfore this that we saye to the. We haue fower men, whiche haue a vowe on them: Them take and purifie thy selfe with them, and do coste on them, that they maye shaue their heades: and all shall knowe that those thinges, whiche they haue heard concernynge the, are no thing: but that thou walkest and kepest the lawe.

Whan they heard all the matter they glorifyed the Lorde, that had also powred his grace vpon the Gentyles. But forasmuche as Paule was accused to many of the Iewes, to be one that abhorred Moyses law, and that he in settyng furth the benefyte that came by the ghospell, yelded lesse to the obseruacio of the lawe, then he ought to do: to the entent that a remedy myght be founde for this inconuenience also, they sayed vnto hym: brother Paule, sayed they, thou seest howe many thousande Iewes be here that beleue the ghospell, and all these are muche affectionate to the lawe of Moses. And a rumour there is come to their eares, whiche we knowe to bee false, that thou teachest the Iewes, which are among the Gentyles, to forsake and renounce Moyses law, so that they neyther circumcise theyr children, ne kepe the trade of theyr forefathers, as concerning choyse of meates, keppng of the Sabbothe dayes, washyng, and suche other thinges, as the Iewes, whiche are not conuersaunte with the Gentyles, do with great deuocion, obserue and folowe. These men, beyng restrayned by an acte made of their forefathers, are indifferently contented, that the Gentiles be not burdened with the lawe. But that those, which are Iewes borne, shoulde be led awaye from the obseruacion of the lawe, to the Gentiles kynde of lyfe, they can in no wyse abyde. Wherfore we must take here good hede, that no sedicion be made about this matter. What remayneth thā to be doen: First it cannot be chosen, but that the multitude must be called together. For it wyll soone be knowen, that thou art come. Wherfore to the entente that thou mayest bee out of this suspicion, folowe our counsell. Here be among vs fower men, whiche accordynge to the custome of the Iewes, haue taken a vowe on them, ioyne the with them, and fulfyll together all solemne ceremonies, as they do, that desyre to be purified and made holy after theyr vowe: and yf there be any thing beſydes that is to be bestowed on sacrifice or offeringes, bestowe lyke coste as they do, vntyll suche tyme that they haue shauen their heades. And in so doyng, euery man shall knowe for a suertie, those thinges to be false, that be rumoured abrode of the, and they shall also perceyue, that thou in suche sorte beſydes doest preache the gracious benefite of the ghospell, that it is without reproofe of those, that kepe the ceremonies of the lawe, whiche God deliuered them, and other tradicions of their elders, whā they see thee do the same, which some had reported the to disproue. And by this meanes shall the Iewes cease to speake euyll of the, whiche are so manye in numbre, that they must nedes be had inestimacion and not neglected.

¶ But as concernyng the Gentiles whiche beleue, we haue written and concluded, that they obserue no suche thing, saue onely that they kepe them selues from bloud, and from thinges offered to ydolles, and from strangled, and from fornicacion. The texte.

But as for the Gentyles, that are conuerted to the fayth we haue writ but

of late vnto them, as it was agreed vpon, and decreed by the apostles and the whole cumpanye of dysciples, that they shall not be compelled to kepe Moses lawe, saueyng onely that they abstayne from that flesche, that is sacrificed vnto ydolles, from bloude, from strangled beastes, and from aduoutry.

The texte. ¶ Then the nexte daye, Paule toke the men, and purified himselfe with them, & entred into the temple, declaryng that he obserued the dayes of the purification, vntil that an offeryng shoulde be offered for euery one of them. And whan the seuen dayes wer now almost ended, the Iewes whiche wer of Asia (when they sawe him in the temple) moued all the people, and layed handes on him, cryng: men of Israel, helpe. This is the mā that teacheth all men euery where against the people and the law, and this place. He hath also brought Grekes into the temple, and hath polluted this holy place. For they had seen with him in the citie, one Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the citie was moued, and the people swarmed together. And they toke Paul, and drue him out of the temple, and forthwith the doores wer shut.

Than Paul dyd after this councell of Iames and of the brethren, and takyng vnto hym those fower persones, whiche had solemnely made a vowe, wente into the temple, and there professynge that his dayes of purifyng wer finyshed, he omitted ne let passe no ceremonye, vntyll that sacrifyce was offred vp for euery one of them. All this required seuen dayes space for the accomplyshement therof. Whiche beyng almoste expired, certayne Iewes that beleued not, whiche before had seen hym in Asia, and there rayled commocion agaynste him, whan as they sawe Paule in the temple, they stirred vp the people, and laied handes on Paul, cryng: Ye mē of Israel helpe: this is he, whom you haue by reporte hearde of, that hath wandered ouer all countreyes, and hath taught in all places a newe doctrine againste this people, whiche God chose seuerally to hymselfe, against our lawe also, whiche we receyued of God, and againste this temple, whiche is had in great honour through all the whole worlde. And yet is not this wycked person so contented, but hathe moreouer brought with him into this our temple bothe Grekes, and others, that are not circumcised, and hath prophaned or polluted and suspēded this holy place. (For duryng the tyme that Paule had been in the citie, they had dayly seen in his cumpanye, one Trophimus whiche was an Ephesian borne, and thereby they coniectured, that Paule had brought him into the temple.) With this troublesome noyse all the citie was reysed, and the multitude flocked together. And they toke Paule and drewe hym out of the temple, (as a man worthy to bee delyuered into the handes of the furious rageyng people, to do with hym what they woulde, and forthwith the doores of the temple were shut faste vp, that he myght haue no place whither he myght safely escape. For they sought opportunitie, that is to saye, a tyme and waye conuenyente to kyll him, whiche thing was not lawefull for theyr religion to doe in the temple,) as thoughe it were not an vngodly and a wicked thing in any place els to slay an innocente.

And al the citie was moued. &c.

The texte. As they went about to kyll hym, tydinges came to the high captayne of the souldiers that al Ierusalem was moued. Whiche immediatly toke souldiers and vnder captaines and ran downe vnto them: whan they saw the vpper captayne & the souldiers, they lefte smytyng of Paul. Than the captayne came nere and toke hym, and commaunded him to be bound with two chaynes, and demaunded what he was, & what he had doen. And sum cryed one thing, sum another, among the people. And when he coulde not knowe the certayntie for the rage, he commaunded him to be caried into the castell. And when he came

vnto

vnto a stayre, it fortuned that he was borne of the souldiers, for the violēce of the people. For the multitude of the people folowed after crying: away with him.

In the meane space, tidynges came to the capitaine marcial of the Romayne armye, that all the citie of Jerusalem was reysed vp. The captayne forthwith taking w toyning vnto hym souldiers, with theyr vnder captaynes, hastened to them. But whan the Jewes sawe the captayne marciall hastening toward them with harnessed men, they surceassed, and lefte smytyng of Paule. And whan the captayne was come some what nere, he commaunded them to lay handes on Paule, and to bynde hym with two chaynes, supposyng him to bee some haynous malefactoure, forasmuche as the multytude ordred hym so roughly and so sore. That doen, the capitayne enquyred of the Jewes what he was, and what he had committed. But whan he coulde haue no certayne knowlege, by reason of the troublous noyse that they made on eche syde, roryng and crying with a loude voyce, one one thing, and another another thing, he commaunded that Paule shoulde bee brought into the castell, bounde as he was, that he myght knowe the trueth within the place of defence, and of safe custody, the people beyng set aparte. And whan as Paul came to the stayghers of the castell, he was caryed of the souldiers, for feare leste ỹ multitude shoulde violently take hym awaye. For they feared leste they woulde hurte him before he coulde be conueyghed into the castell. For the multitude of the people folowed euen to the very staighers of the castell, crying out as high as they could, awaye with him, dyspatche him, awaye with him. And whan he coulde not knowe the certaintie. &c.

And whan Paule began to be caried into the castell, he sayed vnto the high captaine: maye I speake vnto the? Whiche sayed: Canste thou speake Greke? Art not thou that Egyptian, whiche before these dayes madest an vprore, and leddest out into the wyldernes fower thousand men that were murderers? But Paule sayed: I am a manne which am a Jewe, of Tarsus a citie in Cilicia, citizen of no vyle citie, I beseche ỹ suffer me to speake vnto the people. And whan he had geuen him lycence, Paule stoode on the steppes, and beckened with the hande vnto the people, and whan there was made a greate sylence, he spake vnto them in the Hebrewe toung, saying. The texte.

But after they came to the entry of the holde, Paule beeyng desyrous to satisfye the mynde of the Jewes that made this businesse, sayed to the captaine marciall, maye it please you to geue me leaue to speake vnto you? The marciall aunswered: canst thou skill of the greke toung? For Paul had spoken those woordes in Greke. Art not thou (saied the marciall) the same Egipcian, that hast made commocion before lykewyse, & that leaddest fower thousande murderers hence into the deserte? Paule aunswered: I am not he whome you take me for, but I am a Jewe borne, and my natyue countrey is Tarsus, a noble citie in Cilicia. But I praye you geue me lycence to speake my mynde to the people. Which whā he had permitted him, Paule standyng on the steppes, beckened wyth his hande and certified the people by tokens, that he woulde speake vnto them. And streyghtwayes sylence was made, and he began to speake on this wyse, in the Hebrewe tounge.

The paraphrase of Erasmus vpon

The.xxii. Chapter.

The texte. Men, brethren, and fathers, heare ye myne answer which I make nowe vnto you. When they heard, that he spake in the Hebrewe tongue to them, they kepte the more silence. And he saieth: I am verayly a manne whiche am a Jewe, borne in Tarsus a citie in Cilicia: neuertheles, yet brought vp in this citie, at the feete of Gamaliel, and instourned diligently in the lawe of the fathers, and was feruently mynded to godwarde, as ye all are this same daye, and persecuted this waye vnto death: byndyng and deliuerynge into prison both men and women, as the chiefe priest doeth beare me witnes and all the estate of the elders, of whom also I receyued letters vnto the brethren and wente to Damasco to bryng them whiche were there, bound vnto Jerusalem, for to be punished.

YE menne whiche be here present, partely by lynage brethrē, and partely for your auncient yeares & dignitie, fathers, gyue eare to me, whiles that I purge my selfe of those thinges, wherof I am falsely accused vnto you. Whā Paul had spokē these wordes in maner of a preamble, ỹ multitude heatinge him speake Hebrewe, made ỹ more silence, whither it were because ỹ euery man vnderstoode this language, or els because ỹ al men beare more fauour to their owne countrey speache, thē to any other. Than did Paul procede and goe furth in his tale in this wyse. To the entent that ye maye perceyue me to haue committed nothing blasphemously, eyther againste this Judaicall people, or againste Moyses lawe, or els against the temple: I am a Jewe borne, my father and my mother both Jewes, and borne I was at Tarsus, a citie in Cilicia. But brought vp was I in this citie, at the feete of a man, that ye all knewe well inough, whose name was Gamaliel, and euen from my chyldehoode was I diligently instructed in the lawe of my countrey, earnestly bent to the honouring of the true God, in suche sorte as ye do to this presente tyme: insomuche that I, for the affeccion that I bare to the lawe, dyd persecute this doctrine of the ghospell, whiche I nowe professe, pursuyng suche as professed thesame, not to prison and bandes onely, but also to death, entendyng nothyng els then persecucion, with sore threatnynges, and sondry kyndes of death againste the professours of the ghospell, byndyng and castyng into prison, bothe man and woman, that stycked to the sayed doctrine. And that I tell nothinge otherwyse then trueth, he can beare me witnesse whiche was than the high priest and all the other auncientes with him, from whom I receyued letters and tooke my iourney towardes Damasco, that I myght bryng thē prisoners from thence to Hierusalem, whiche professed Christes name, to the entente that they myght be punyshed, accordyng to the dyscrecion of the priestes and elders.

The texte. And it fortuned (as I made my iourney, and was come nygh vnto Damasco) about none, sodaynly there shone from heauen a great lyght rounde about me, and I fell vnto the yerth, and I heard a voyce saying vnto me. Saule, Saule, why persecutest thou me? And I aunswered: what art thou Lord? And he saied vnto me: I am Jesus of Nazareth, whome thou persecutest. And they that were with me, sawe verily a lyght and were a frayed but they heard not the voyce of hym that spake with me. And I sayed: what shall I do Lord? And the Lord sayed vnto me: aryse, and go into Damasco, and there it shall be tolde the of all thinges, whiche are appoynted for the to doe. And when I sawe nothyng for the brightnesse of the lyght, I was led by the hande of them that were with me, and came into Damasco: And one Ananias a perfecte manne (and as pertaynyng to the lawe,

hauyng

hauing good reporte of all the Iewes whiche dwelt there) came vnto me, and stoode and sayed vnto me. Brother Saule, receyue thy sighte. And the same houre I receyued my syght, and sawe him. And he sayed: the God of our fathers hath ordeyned the before, that thou shouldest know his wil, and shouldest here the voyce of his mouth, for thou shalt be his witnesse vnto all men of those thinges whiche thou hast seen and heard. And nowe why tarriest thou? Aryse, and be baptised, and washe awaye thy synnes in callyng on the name of the Lorde.

This mynde dyd I than beare them, for none other cause, then for the affeccion that I had to the lawe, and to our relygion, whiche I had receyued of my forefathers, whiche thing is the occasion that ye nowe at this presente are so muche against me. Nowe wyll I tell you, by what occasion I chaunged my mynde, whiche whan ye shall perceyue, perchaunce ye also wyll turne your myndes. For it chaunced, whan as I went thyther, and was almoste at Damasco, about high noone, sodaynlye a great lyght compassed me about from heauen, wherewyth stricken I was, and I fell downe to the grounde, and hearde a voyce speake vnto me from heauen, saying: Saule, Saule, why doest thou persecute me? Unto whome, whan I had made aunswer: What art thou lorde? the voice saied againe: I am Jesus of Nazareth whom thou pursuest. But my companions that were with me sawe the light, and were sore afrayed, as for the voyce that spake vnto me, they hearde it not. Than sayed I: Lorde what is thy wyll that I shoulde doe? The lorde made aunswer againe in this wyse: Aryse and go to Damasco. There shall eche thynge that thou must doe, be tolde thee. And where myne yes were so daseled with the brightnes of that lyght, that I coulde see nothyng at all, my felowes led me by the hande, vntyll I came to Damasco. There mette I with a good man, and one that for his vpryght walkyng in the lawe, was also Godly, named Ananias, of whome all the Iewes that dwelt than at Damasco reported well. This Ananias standyng by me, sayed thus. Brother Saule receyue thy syght againe. And I forthwith receyued my syght and sawe him.

Than sayed he: The God of our fathers hath chosen, and ordeyned the for this ende, that thou shouldest knowe his wyll, and that thou shouldest see him, that is onely iuste: whiche iustifyeth all thynge, and that thou shouldest heare the voyce of his mouthe. For Jesus was in the same lyghte, that daseled thyne yes, and it was his voyce that thou dyddest here, forbecause thou shalte bee a wytnes vnto him before all menne, of those thinges, whiche thou hast seene and hearde, and now seeing this is the wyll of god, wherefore doest thou stay. Aryse, and be christened, and washe awaye thy synnes, callyng vnto his name, whom thou before hast persecuted.

¶ And it fortuned, that when I was come agayne to Hierusalem, and prayed in the temple, I was in a traunce, & sawe him, saying vnto me: Make haste and get the quickely out of Hierusalem: for they wil not receyue thy witnes that thou bearest of me. And I sayed: Lord, they knowe, that I prysoned and bet in euery Synagoge them that beleued on thee. And when the bloud of thy witnes Steuen was shed, I also stode by, and consented vnto his death, and kept the rayment of them that slewe hym. And he sayed vnto me: departe, for I wyll sende thee a farre hence vnto the Gentyles. The texte.

These thynges doen at Damasco, when as I within shorte space after, had returned vnto Jerusalem, beeyng than a newe man, and was prayng in

the temple, rauished I was beside my selfe, and Iesus I sawe whiche sayed vnto me: Make haste, and get the spedely out of Hierusalem, for here wyl they not receyue thy testimony of me. Than answered I in this wyse: Lorde, I haue a good hope, that I shall doe good amonge this people, forasmuche as themselues knowe, that I for fauoure that I dyd beare vnto the law, cruelly handled thy disciples, halyng into pryson as many as I coulde take, & whyppyng them in all congregacions, that gaue credence vnto thy gospell. And yet was I not satisfyed with this doyng. But whan the bloude of Steuen was shed, whiche by his death bare faithfull witnes of the, and with great boldnes and constancie, I also was by whan they stoned hym, & consented to the death of the innocent man, insomuche that I kepte their garmentes, whiche brought hym to the place of execucion, and that fyrst began to cast stones at him. And seyng that euery man may well vnderstande by this, howe muche affeccionate I was once towardes the lawe, they may now ryghte well perceyue that I chaunged not myne intent without great causes, & many shall be founde, that wyll so muche the more gladly folowe myne ensample, the more they shall see that my zeale was towardes this olde religion, for loue whereof I the more cruelly persecuted thyne. Whan I had this sayed, the Lorde answered: Goe, I say, and do as I byd the, for nowe is tyme come, that the spreadynge of my gospell all the worlde abrode were begun. And for this ende haue I chosen the, that I maye sende the from hence to far countreyes amonge the Gentyles.

The texte. They gaue him audience vnto this worde, and then lyfted vp theyr voyces, and sayed: away with suche a felowe from the yearth: for it is not reason that he should liue. And as they cryed, and caste of theyr clothes, & threwe dust in the ayer, the captayne commaunded him to be broughte into the castel, and bad that he shoulde be scourged, and to be examined, that he might knowe, wherfore they cryed so on him. And when they bound hym with thonges, Paule sayed vnto the Centurion that stode by hym: Is it lawful for you to scourge a man that is a Romayne, and vncondemned? Whan the Centurion heard that, he wente and tolde the vpper captayne, saying: what entendest thou to do? For this manne is a citizen of Rome.

The Iewes had peaceably suffred Paule to speake his mynde, vntyll he spake those wordes, Ῥίς (I wyll sende the to farre cõtreyes among the Gentiles.) These wordes renewed ektsones euery mans grieke, because that the Iewes beare great despite, and wunderfully abhorred the Gentiles: & for this cause dyuerse of those also whiche despysed not the ghospell, would in no wyse that the Gentyles shoulde haue been made partakers of the gracious benefite that cummeth by the ghospell: or yf they nedes shoulde be receyued, that than they shoulde not be receiued, vnlesse they woulde be circumcised, as who should say, that a man might not bee a good man & in the fauour of God, vnlesse he wer a Iewe. Wherefore whan they heard that the Gentiles were preferred before the inhabitauntes of Hierusalem, with great clamoure and noyse they interrupted Paules tale, and sayed vnto the marcyall: Rydde this felowe out of the worlde, for it is pitie that he lyueth. And whan the Iewes by many tokens, vttred the outrageous grieke of theyr myndes, by crying, and castyng of their garmentes, and finally by throwyng dust into the ayre, the marciall supposed that some haynous crime had been commytted, by occasion wherof, all the people thus was stirred vp after so straunge a sorte: specially seeyng that through licence gyuen by hym vnto Paule to tell his tale, there had come nought els, but more inconuenience, cõmaunded his souldiers to bryng Paule

into the castell, and by waye of examinacion to whyppe hym, to the ende that by that meanes at the least wise, they might of his owne confession, get out of him the cause, why the people tooke vp suche exclamacion against him.
And whyles they at the commaundemente of the marcyall, were in byndynge him towardes his whyppynge, Paule sayed vnto an vnder captayne standing by, whiche was appoynted to see hym examined with tormentes: What, is it a thing lawfull for you to whyppe a Romayne, yea, and that before he be cast or founde giltie of his trespace? Whiche woordes whan the petie captaine heard, he spedely went vnto the marciall, and shewed hym what he had heard, saying: what intende ye to doe? For this man, whome ye haue commaunded to be whypped, is a citizen of Rome.

The texte. Than the vpper captayne came, and sayed vnto him: tell me, arte thou a Romaine? He sayed: yea. And the captayne answered: with a great sum obtayned I this freedome. And Paule sayed: I was free borne. Then streyght waye they departed from him which should haue examined hym. And the high Captaine also was afrayed, after he knew that he was a Romayne, and because he had bounde hym.

But assone as the marciall heard this, he came to Paul himselfe, and sated vnto him: Tell me is that same true, that my petie captayne hath certified me of? Art thou a citizen of Rome? And whēn Paule had affirmed that he was a citizen of Rome, the marciall aunswered: It is a great matter that thou speakest of. For it coste me a great some of money, before I could be franchised and made a citizen of Rome. Then sayed Paule: In this matter my chaunce was better, for I was borne citizen of Rome, and that lawfullye, for my parentes before me were lykewyse. Than furthwith those whiche were ready there to haue gotten out the trueth of him by meane of tormētes, departed from Paul. And the marciall also himselfe feared of his owne parte, after that he perceiued hym to be a citizen of Rome, because that he had bounde him. So greatly was the name of the Romaynes than feared.

The texte. On the morowe (because he would haue knowen the certaintie wherfore he was accused of the Jewes) he losed him from his bandes, and commaunded the high priestes and all the councell to come together, and he brought Paul forth, and set him before them.

The nexte daye the captayne beyng desyrous to knowe what the matter was, that the Jewes had accused him, losed him out of his bandes, and commaunded that the chiefe priestes shoulde assemble togyther, and all the whole councell lykewyse, and furthe brought he Paule before them, that the matter myght be entreated by the heades without commocion of the multitude.

The.xxiii.Chapter.

The texte, Paule beheldе the councell, and sayed: men and brethren I haue lyued in all good conscience before God vntyll this daye. And the hye priest Ananias commaunded them that stoode by, to smyte him on the mouthe. Then sayed Paule vnto him: God shall smyte the thou paynted wall. Sittest thou and iudgest me after the law and commaundest me to be smitten contrary to the law? And they that stode by, sayed: reuilest thou Gods hye priest? Then sayed Paul: I wyst not brethren, that he was the hye priest. For it is written: thou shalt not curse the ruler of thy people.

Than

Than Paule hauyng his yes fixed and stedfastly set on ỹ councell, begon to speake in this wyse: I haue been conuersaunt in the sight of God, who onely gyueth rightful iudgement, vntyll this present day, beating my selfe vprightly and with a good conscience, in all matters. Whan the high priest Ananias had heard him so boldly speake, and so freely, howe that streyght wayes he declared and auouched himselfe to be gyltles, to the iudges reproke, and other his accusers, takyng the matter greuously, that he had not reuerently spoken of hym, neyther that he any thinge cloked the matter, commaunded those that stoode by, to bufket hym on the face whyles he was speakyng. This was it, that the lorde had certified Paul of before, whan he saied: They shall not receyue thy wytnesse of me. Thã Paule on the one syde disdeynyng in his mynde at this iniury, whiche was neuer vsed, no not in the iudgementes of the heathen, and on the other syde certifyinge hym that he should be punished at Gods hande afterwardes in time to come for such manifest tirãny, sayed vnto him: God shall smite the thou whitelymed wall. Sittest thou in this wyse, that whan thou hast heard the matter, thou mayest geue sentence accordyng as the lawe requireth, and commaundest thou me to bee smitten before thou hearest the matter, contrary to the lawe? whiche forbyddeth that any man shoulde be punyshed, extepte he be lawfully conuicted and cast. Than they whiche stoode nexte vnto Paule, sayed vnto hym: Doest thou in this wise reuyle Gods high priest? To suche extreme tyranny was than the priesthoode of the Iewes come, that they claymed it as a thing lawfull for them, againste right and equytie, to do euery man hurte, and yet would not they permit other mẽ freely to speake. Whiche was an euidẽt token that their priesthood shoulde not long continue, after it was come to the extremitie of all mischiefe. Than Paul, perceyuing that he should nothing furder his cause vnder such a iudge, thought that best it was onely to seke occasion, howe that assembly myght be dissolued. Wherefore he aunswerd: Brethren I was vncertayne that this man was the high priest. Els I remembre well, that it is written in the booke of Exodus: Thou shalte not speake euyll by the Prince or rewler of the people. After he had with this aunswere, somewhat appeased these that warned hym therof, he ymagined some occasion, howe he myght auoyde the tumulte and murmouring of the people. For lawfull it is to voyde peryll by crafte, wheras appereth no hope of profityng.

Sittest thou and iudgest me? &c.

The texte. Whan Paule perceyued that the one parte were Sadduceis and the other Phariseis, he cryed out in the councell. Men & brethren, I am a Pharisee the sonne of Pharisee. Of ỹ hope & resurrecion fro death, I am iudged. And whã he had so sayd, there arose a debate betwene the Phariseis & the Sadduceis: and ỹ multitude was deuyded. For ỹ Sadduceis say, ỹ there is no resurreccion, neither aungell, nor spirit: but the Phariseis graunt both.

Wherfore Paul, consideryng that in the congregacion there were two sortes of menne, the one Sadduceis, the other Phariseis, whiche agreed not one with an other, sayed with a loude voyce in audience of the counsell, so that euery man might here him: Brethren I am a Pharisey, and my parentes were Phariseis, and I am arrayned, for because that I preache, that the dead shal aryse agayne. After he had thus sayed, there arose dyssencion betwene the Phariseis, and the Sadduceis: And the multitude also that was presente seeyng them at variaunce, varyed among themselues, and were of sundrye

opinions

opinions and partes. For the Sadduceis, in asmuche as they beleue that the soule dieth with the body, do neyther alowe resurreccion, nor suppose that there is any spirite or aungell: The Phariseis on the other part beleue both that resurreccion shalbe, and that there be bothe Angelles and spirites. Wherefore the multitude with great clamour began to make trouble.

The texte. And there arose a great crye, and whan the Scribes whiche were of the Phariseis parte arose, they stroue saying: we finde no euil in this man: Though a spirite or an angel hath appered to him, let vs not striue against God. And whan there arose great debate, ye captayne (fearing lest Paul shoulde haue ben plucte a sundre of them) commaunded the souldiers to go downe, and to take him from among them, and to bring him into the castle.

In the meane space, certayne Scribes of the Phariseis secte, arose, and contended in the fauour of Paule, and sayed: We perceyue nothynge wherein this man hath transgressed. And yf that the holy ghoste or an aungell hath spoken vnto him, it is not oure parte to contende ne striue with God. This they sayed, vpon the occasion that Paule the day before had shewed the, that the lorde had appered vnto hym by a vision in the temple. So muche doeth it auayle in cases alredye resolued and determined, to be of this secte, or of that. But whan this dyssencion encreased more and more by reason that the Sadduceis cryed out so sore against the Phariseis, and the matter seamed lyke to growe to nothing els, but to an extreme and deadly commocion, the marciall fearing lest that Paule shoulde be plucked in pieces among them, commaunded the souldiers to go downe, and take Paule from the throng, and to bring him into the castell againe.

The texte. The night folowynge, God stoode by him and sayed: bee of good chere Paul: for as thou hast testified of me in Jerusalem, so must thou beare witnes also at Rome.

Than was it tyme, that God shoulde somewhat coumforte him, that so manfully had wrastled for hym, seyng that these troubles were so sore, and yet sorer wer at hande. Wherefore the nexte night againe, the Lorde stoode by hym, saying: Be of good courage Paul. These troubles shal not make an end of the, for the tyme of death is not yet come: but yet is it to come, that euen as thou hast valiauntly borne witnesse of me at Jerusalem, so shalte thou witnesse of me at Rome also. Thou hast doen thy parte in this citie, whiche is the chiefe in all Jewry, it remayneth nexte that thou do the same in Rome, whiche is the head citie of all the worlde.

The texte. And whan it was daye, certayne of the Jewes gathered themselues together, and made a vowe, saying that they would neither eate nor drinke, tyll they had killed Paul. They were moe then fowertie men, which had made this conspiracion. And thei came to the chiefe priestes & elders, and sayed: we haue bounde our selues w a vowe, that we wil eate nothing, vntyll we haue slayne Paul. Nowe therefore geue ye knowledge to the vpper captayne and to the councell, that he bring him forth vnto vs to morowe, as though we would knowe some thinge, more perfectly of him. But we (or euer he come nere) are ready to kyll hym.

But as soone as it was day, certayne Jewes made a conspiracion, and cursed them selues to the deuyll and to damnacion, yf they dyd eyther eate or drinke, before they had slayne Paule: so greate malyce had they conceyued againste hym. And it was no small noumbre, that had made this conspiracie, but they were aboue fowertie. These persons wente to the high priestes and elders, and shewed them their entente and purpose, sayinge: We haue moste deply cursed

cursed our selues, to be perpetually damned in hell, if we eyther eate or drynke, before we shall haue slayne Paule. Nowe must ye lykewyse put vnto your helpyng handes to the furtheraunce of our request, that we maye the more easely bryng to passe that thinge, whiche we are all desyrous to doe. Sende ye woorde to the highe marciall, both in your names, and also in the name of the whole counsell, that he bryng Paule before you againe, pretendynge that ye wyll enquyre more dilygently of him, forasmuche as yesterdaye ye coulde not, by reason of the commocion. And we shall so prouyde, that he shall not come safely into the castell againe, as he yesterdaye dyd, but before he come to the place, where the counsell shalbe kepte, we wyll be ready to slay him.

The texte. ¶ When Paules systers sonne heard of their laying wayte, he wente, and entred into the castell and tolde Paul. And Paul called one of the vnder captaynes vnto him, & said: Bryng this young man vnto the high captayne, for he hath a certaine thing to shew him. And he toke hym, and brought him to the high captaine, and sayed: Paul the prisoner called me vnto him, and prayed me to bring this young man vnto the, which hath a certaine matter to shewe the. The hygh captayne toke him by the hande, and wente with him out of the waye, and asked him, what is it that thou hast to tell me? And he sayed: the Jewes are determined to desire the, that thou wouldest bring forth Paule to morowe into the counsel, as though they would enquire sumwhat of him more perfectely. But folow not thou their myndes: for there lye in wayte for him, of them, moe then fowerty men, which haue bound them selues with a vowe, that they wil neither eate nor drynke, tyll they haue killed hym. And nowe are they ready, and loke that thou shouldest promyse. The vpper captayne then let the young man departe, and charged hym, saying: see thou tell it out to no man, that thou hast shewed these thinges to me.

Whiche craftye trayne of so deadly daungier, after that a certaine young manne, neuewe vnto Paule by his sisters syde, had perceyued, he thought the matter woulde not be slepte, but forthwith entred into the castell, and vttred vnto Paule, the daungier that was at hande. Whan Paul knew of this he called one of the vnder captaynes vnto hym, and sayed: Bryng this younge man vnto the marciall, for a certaine matter he hath to dysclose to hym.

Than the Captayne toke the young manne, as he was desired to doe, and led hym to the marciall, and sayd: That same felowe Paule, which is in holde, desired me to bryng this young man vnto you, and saied that he had a certaine matter, whiche he desyred to talke with you of. Than the marciall toke the young man by the hande, and wente aside with him, and asked: what is the matter that thou wouldest speake with me? He aunswered. The Jewes haue conspired the death of Paule, and haue thus agreed among themselues, that they wyll entreate you, to bryng Paule againe before the councell to morowe: vnder the pretence, that they wyll more dilygently make enquirie of hym, forasmuche as yesterday they coulde not well saye al that they woulde haue sayed vnto hym. But they entende an other matter. Wherefore ye had nede to take hede, that ye do not vnawares graunt them their desyres. For they haue layed theyr heades together and do vtterly purpose to destroy Paule, yea there be aboue fowerty, that haue cursed themselues depely, yf they eyther eate or drinke, before they haue slaine him. And euen nowe are they ready to commit this mischiefe, and loke but for an aunswer of you. Whan the marciall had heard this, he let the young man departe chargeyng him, that he shoulde tell no man, that he had vttered this matter vnto the marciall. For he was desyrous to saue Paules lyfe, but yet so, that he myght auoyde the yll wyll of the Jewes.

The texte. ¶ And he called vnto him, two petie Captaynes, saying: make redye two hundred

souldiers to goe to Cesarea, and horsemen three score and ten, and speare men two hundred at the thirde houre of the nighte. And delyuer them beastes that they may set Paule on, and bring him safe vnto Felix, the high deputie: and he wrote a letter after this maner. Claudius Lisias vnto the moste mighty ruler Felix, sendeth gretinges. This manne was taken of the Iewes, and shoulde haue been killed of them. Then came I with souldiers, and rescued him, and perceyued that he was a Romayne. And when I would haue knowen the cause, wherefore they accused hym, I brought him foorth before the counsel. There perceiued I that he was accused of questions of the lawe. But had not giltye of any thing woorthy of deathe or of bandes. And whan it was shewed me howe that the Iewes layed waite there for him, I sent him streyghte waies to the, and gaue commaundemēt to his accusers, that the thinges, which they haue against him, they should tel before the: fare well. The texte.

Wherefore he called two of his petie Captaynes vnto hym, and sayed: Make ye readye of souldiers, two hundreth foote men, and three score and ten horsemen, and two hundreth speare men, that may go to Cesarea, soone vpon the thirde houre of the nyght: prouyde also horses, that ye maye carry Paule safe to the president Felyx: the cause of the marcyalles so preste diligence, was not for this onely cause and purpose to saue a maynes lyfe (for he was not a man of any suche conscience) but his desyre was to be dyspatched of Paul whome he neyther coulde defende or mayntayne against the sette malice of the whole counsell, nor yet durst commit him beyng a citizen of Rome, vnto their furiouse handes. And therfore commaunded he that he shoulde be had forth away by nyght, with a great bende of men, fearynge leste that yf he had gone in the daye, or with a small company, the Iewes woulde haue taken him away in his iourney, and kylled him: and than the faulte should haue lyen on his necke, because it woulde haue been thought, that he had betrayed a citizen of Rome. And he sente also a lettre vnto Felix, the tenour wherof foloweth. Claudius Lysias vnto the moste woorthye president Felix, gretyng. The Iewes had layed handes on this man, and would haue slaine him, vnlesse I, vpon knowledge that he was a citizen of Rome, had cummen with a bende of men, and taken him from them. And forasmuche as I was desyrous to knowe the cause wherfore they accused him, I brought him before their owne councell. Whome I founde to be clere without faulte, eyther woythy death, or els wherfore he had deserued to be emprysoned, sauyng that certayne questions of the Iewes lawe were layed to his charge, but nothinge els. As soone as I was certifyed, that the Iewes had appoynted to lye in wayte for him, I sente him forthwith vnto you, admonyshynge the Iewes withall, whiche bee his accusers, that yf they haue any thing to laye to his charge, they shoulde take theyr iourney to plead their matter before you. And thus fare ye well.

Then the souldiers (as it was commaunded them) tooke Paule, and brought him by night to Antipatras. On the morowe they left their horsemen to go with him, & returned vnto the castell. Whiche whan they came vnto Cesarea (and delyuered the epistle to ỹ deputie) presented Paul before him. Whā the deputie had red the letters, he asked of what countrey he was. And when he vnderstoode that he was of Cilicia, I wil heare the (saied he) whan thyne accusars are come also: and he commaunded hym to be kept in Herodes iudgement hall. The texte.

Than the souldiers, accordyng as they were commaunded of the marcial, beyng charged with Paule, brought him by night to Antipatras the citie.

The nexte daye forasmuche as Cesarea was not ferre of, and they supposed then that there was no great daungier to be feared, the footemen returned to Hierusalem into the castell agayne, and the horsemen wente with Paule vnto Cesarea.

Cesarea. Whyther after they were come, and had delyuered the letter vnto the presydent, they brought Paul also before him. And whan the presydente had peruled the letters, he asked Paul of what prouynce he was. Whan Paul answered that he was a Cilician borne: I wyll heare the, (sayed he,) whan thy accusers are presente. And so commaunded that he should be kepte in Herodes iudgement hall.

The .xxiiii. Chapter.

The texte.

AFter fyue dayes, Ananias the high priest descended with the elders, and with a certayne oratour named Tertullus, whiche enfourmed the debate against iust Paule. And whan Paul was called forth, Tertullus began to accuse him, saying: Seyng ỹ we lyue in great quietnesse by the meanes of the, and that many good thinges are doen vnto this nacion, through thy prouidence, that allowe we euer, and in al places, most noble Felix, with all thankes. Notwithstading, that I be not tedious vnto thee, I pray the, that thou wouldest heare vs of thy curtesy, a fewe wordes. For we haue found this man, a pestilet felowe, and a mouer of debate vnto all the Iewes, in the whole world, and a mayntener of sedicion, of the sect of the Nazarites, whiche hath also enforced to pollute the temple. Whom we toke, and would haue iudged him according to the lawe: but the high captayne Lisias came vpon vs, and with great violence toke him awaye out of our handes, commaunding his accusers to come vnto the. Of whom thou mayest (yf thou wilte enquire) knowe the certaynte of all these thinges, whereof we accuse him: The Iewes lykewyse affirmed, saying that these thinges were euen so.

Whan within fyue dayes after, Ananias whiche was than the high priestе, and certaine other elders, came downe to Cesarea: hauing in their traine a certaine oratour named Tertullus, whiche shoulde pleade this matter. So earnestly were they set to slay Paul. Whiche men after they had spoken with the presidente, and had required that the prysoner myght be brought forth, Felix commaunded Paule to be called forth to appere.

Than Tertullus, beeing but a slender and a base defendour or protectour of an euyll cause, beganne in this wyse to accuse Paule: Where as we maye thanke you that all matters haue been quiet and peaceable emonge vs this long space, and many dyuerse and soondry thinges are ryghte well gouerned in our common weale by your wysedome, we at all tymes and in all places knowelege and sette forth this your goodnesse towardes vs, moste noble captayne Felix, and nowe therfore, doe render vnto you moste herty thankes.
And this your redynes of right gentle herte towardes our nacion, putteth vs in great hope and confidence, that ye wyll considre the tranquillitie of our countrey, as concernyng this cause also, whiche we nowe bryng before you. But lest that I should retaine, and kepe you awaye from your soondry and weighty affayres with ouer long a processe or circumstaunce of wordes, I shall desyre you, as your accustomed gentilnesse is, to here vs speake oure myndes in fewe wordes. We haue perceyued this manne to bee a deadly enemye to our countrey, for as muche as he hath sette debate betwene the Iewes, not onely those that inhabite Syria, but the others also in all countreys through the worlde, whereseuer is any resorte of Iewes, makynge hymselfe the brynger in of a new secte, whiche is called the Nazarenes. And not contented with this,

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hé was not afrayed to come to Hierusalem, and bryngyng into the temple men that were not circumcised, stricked not to prophane & suspende our temple, whō we tooke with the dede doyng, and would haue iudged accordyng to our law, but Lisias the hygh marciall, came with a greate bande of men, and toke hym out of our handes, leauyng the exampnacion of the matter vnto you, and willed hys accusers to come before you: so that the marciall hymselfe canne testifye vnto you, that these matters are true, whiche we laye to his charge. In this wyse this slender and lyng oratour sayed: and the Iewes that were presente at this accusacion, affyrmed that it was euen so, as Tertullus had sayed.

Then Paul (after that the debitie himself had beckened vnto him, that he should speake) answered: With a more quiet mynde do I answer for my selfe, for as much as I vnderstand, that þ hast bene of many yeares a iudge vnto this people: because that thou mayst knowe, that there are yet but twelue daies sence I wente vp to Ierusalē for to worship, & they neyther found me in the tēple disputing with any man, neyther raysyng vp þ people, neyther in the Synagoges, nor in the citie. Neither can they proue the thinges whereof they accuse me. The texte.

Than after this, Paule whan the presidente by his beckenyng had willed hym to make answere for hymselfe, began to defende his owne part in this wyse: I shall with a great dele the more quiet mynde answere for my selfe, for asmuche as I knowe that ye haue bene of manye yeres enduisted emong thys people: and that by reason of decisyng matiers belongyng to the Iewes, ye are not ygnorannt of our lawes. And the later that this matter hath been doen whereof these men accuse me, so muche the more certaynlye maye ye, by enquirie, knowe it, for it is yet but twelue dayes synce that I accordynge to the custome of the Iewyshe relygion, came vp to Ierusalem, there to make my prayers, and to purifie my selfe, after I had taken on me a vowe accordyng to the solemne manier and fashion of the Iewes. If ye call this violatyng or pollutyng of the temple, I knowledge my faulte and offence. Neyther founde they me in the tēple disputyng wyth any man, neither making þ people to flocke together, no nor in the Synagoges, nor yet in any place of the citie. Neyther can they dewlye proue by any reason, such faultes as they laye vnto my charge.

But this I confesse vnto the, that after þ waye (which they call hereſy) so worship I the God of my fathers, beleuyng all thinges which are writtē in the law & the prophetes, & haue hope towardes God, that þ same resurrectiō of þ dead (which they theselues loke for also) shalbe both of iust & vniust. And therfore study I to haue alway a cleare conscience towarde God, and towarde man. The texte.

As for that poynte whiche they laye vnto me, concernyng the secte of the Nazarenes, I wyll not denye that that is true. And yet myne accusers haue nothing to doe therwith, forsomuch as the Iewes haue not condemned that secte, and agayne I am not the autour therof. But if ye bee desyrous to heare what secte I profesſe, I wyll shewe you: I doe accordyng to the tradicion of þ Pharisees, and their secte, worshyp the God, that is commonly worshipped in my countrey, and am not autour of any new religion, but kepe those thynges, that I haue receyued of my forefathers dylygentlye, beleuynge all thynges to bee true, that are wrytten in the lawe, and in the prophetes, whiche thynges al for the moste parte, inasmuche as god, lyke as he promysed, hath now fulfylled, I doe fully beleue that those thynges also wyll cum to passe, whiche he hath promysed for to cum, that is to say, that the dead shall ryse againe in tyme to cum, as well the badde as the good: the good to receyue gloriously lyke euerlasting, the badde to euerlastyng punishement. These thynges am not I in a waue- Beleuyng all thynges whiche are written in þ law and the prophetes.

tyng beleke of, but so earnestly I am perswaded in the, that for asmuche as I knowe that in time to cumme, I shall appeare before god in ỹ place of iudgement, & shalbe rewarded according to my dedes, I endeuoure my selfe earnestly, so to lyue, that I in nothing offende the lawe of God: but that I may haue a pure & a clere conscience, not only in the sight of god, which exampneth mans herte, but also in the syght of man. And this haue I dyligently obserued & followed, euen vntyll thys day. And therfore haue they nothyng wherof to accuse me as touchyng my lyfe that is past, whereby that suche matiers as they laye vnto my charge, maye appere the more probably to be true.

The texte. But after many yeares, I came & brought almes to my people, & offerynges, in the which they founde me purified in the temple, neyther ỹ multitude, nor yet with vnquietnesse. Howbeit there were certayne Jewes out of Asia which oughte to be here present before thee, & accuse me, yf they had oughte againste me: or els let these same here saye, yf they haue founde any euyll doing in me, whyle I stand here in the councell, excepte it be for this one voyce, that I cried standyng among them: of the resurrection from deathe, am I iudged of you this daye.

For whan I had lyued vpryghte wythoute faulte many yeares, at the laste came I to Hierusalem, there to make deliuery of certayne money which I had gathered in Asia, to helpe the poore & nedye folkes in my couutrey. If this be the parte of a malefactour, for to helpe my poore countreymen, bestowyng on them my benefite, I wyll acknowledge that, that they laye to my charge. And in the meane time, lest that they, which sought occasion, might make any trouble or businesse, I shaued my heade, and so went into the tẽple, and was purified with accustomed ceremonies, doyng nothing wherby anye trouble or businesse mought aryse. For I began no newe thing, but the same ceremonies vsed I, that all the whole countrey vseth. But the commocion that was made, was reysed vp by certayn Jewes of Asia, whom it had bene expedient to haue bene present at the debating and triall hereof, forasmuche as they are the workers of this matter, and that they shoulde accuse me yf they had anye thyng to laye to my charge.

But it is a greate suspeccion, that they haue smal confidence in their cause forasmuch as they absent themselues from this iudgemente, perceiuyng that the matter is pleaded before you whiche are the presidente here. Yf I had offended, I myght haue bene conuicted by thẽ, or els quitte by them. Albeit I feare no manne, what euer he be that accuseth me. Yea let them themselues whiche are here present, speake: seing that I stand here before the counsel, if they haue sene me do any thing otherwise, then is lawful before god, and standyng wyth the lawe. For it is lawful where iudgement is kept according to the law, both for the plaintie to laie to the charge of the transgressour, and for the defendaũt to be his owne man of lawe, or proctoure.

But I knowe thei haue nothing against me, excepte thei wil laie these wordes in my teathe, whiche I with a loude voyce spake: that I was a Pharisee, and that I was for this poinct accused, because I preached resurrection of ỹ dead, agayne vnto lyfe: whiche wordes I sayed, forasmuche as standyng as I dyd emong them, and permitted of the marcial to vtter my mynde, I saw nothyng doen vpryghtly by lawe, but all to passe vpon playne hatred and malice. And whan I had so sayed, they contended betwene themselues, vntill that the marciall tooke me out of theyr handes. I spake nothing but the trueth, and mete

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it was that the multitude should knowe wherfore I was endaungered before the counsell: forasmuche as I sawe there was no helpe to be loked for, at the handes of the chiefe rewlers.

The texte. Whan Felix heard these thinges, he deferred them, for he knewe very wel of that way, & sayed: whan Lisias the captaine is cum downe, I wyl know the vtmost of your matter. And cõmaunded an vnder captaine to kepe Paul, & to lette him haue rest, & that he should forbid none of his acquayntaunce to minister vnto him, or to cum vnto him.

Whan Felix had hearde this, because he was well acquainted with the secte of the Phariseis which Paule professed, he minded to deferre the examynacion of the matter, vntil an other tyme, and sayed: Forasmuche as Lisias knoweth al this whole matter how it standeth, whan he cummeth hyther, I will heare you. And than gaue he commaundement vnto his vnder captaine, that he shoulde in the meane season kepe him in warde, but yet so, that he myght be gentely ordred, and that he myght dyuerse tymes be at lybertye, and that hys familiars myght freely repayre vnto hym, and bryng him suche thynges as he lacked.

The texte. And after certayne dayes, when Felix came wt his wife Drusilla (which was a Jewesse) he called furth Paul, & heard him of ỹ faith, which is toward Christ. And as he preached of righteousnes, temperaūce, & iudgement to cum, Felix trembled & answered: Go thy way for this time: whan I haue a conuenient season, & wil sende for the. He hoped also, ỹ money should haue ben geuē him of Paul, that he might leuse him: wherfore he called him the oftener, & cõmoned with him. But after two yeares, Festus Porcius came into Felix roume. And Felix willynge to shewe ỹ Jewes a pleasure, lefte Paule in prysone bounde.

And whan a good sorte of dayes were past, Felix came to Cesarea wt his wife Drusilla, whiche was a Jewe borne, and than sent he for Paule, beeyng desyrous to haue farther knowledge of him, as concerning ỹ sect that he professed. Than Paule opened vnto him the way to saluacion by ỹ gospel, which thing he before had not spoken of, and how that saluacion was not obteyned by obseruing of Moyses lawe, as the Jewes supposed, but by beleuynge in Jesus Christe, whome beyng so many hundreth yeres loked for, the Jewes had crucyfied: and that by baptisme, all synnes committed by the whole time & course of mannes lyfe before, were at once washed away, so that suche as were regenerate in Christ, should lyue sincerely and holyly, accordyng to the rewle of the ghospel, from thence forth, vntyll suche tyme that the same Jesus, which hath geuen himself for the redempcion of manne, dyd gloriously returne in syght of all menne, with the power of his father, to iudge the quicke & the dead. Whan as Paule had talked on this wise at large of suche matters as these be, that is to wete, of the gracious fauour of god, that man cummeth to through faythe: of euangelical iustice, of temperaunce, and sobernes of the spiritual life, and of the latter iudgement, that no manne coulde escape, Felix was afrayed, and so muche moued therewith, not that he forthwith dyd acquite Paule (for he feared the Jewes, whom he knewe dyd deadly hate hym) but that Paule was for the meane space kepte in holde after a gentle sorte, vntyll that he myghte haue occasion to delyuer hym.

There was an other matter also, that caused hym not streight wayes to quitte hym, for he trusted that Paule woulde gyue hym some readye money, that he myght be delyuered. And for this cause did he often sende for Paule, and commoned with hym, that he myght gyue him occasion to proffer him money, that he vpon familiar acquayntaunce and gentyll entertaynement of ỹ president,

myght put awaye shamefastenes, whiche he thought dyd staye Paule, that he durst not proffer money. For the Emperours lawes doe punysshe the iudge, that suffereth a malefactour to escape by bribery. In the meane tyme, whan Paule continued two yeares at Cesarea, the Emperoure Nero sent a certaine man named Porcius Festus to succede Felix in the roume. And than had he a good occasion to dimisse Paul. But he thought he woulde not departe from his prouynce with mennes displeasures, and willing rather to shewe ỹ Iewes a pleasure, then with an vpryght conscience to deliuer an innocẽt, he lefte Paul bound. So harde a matter it is for the great men and rewlers of the worlde, to behaue themselues in all matters vpryghtly.

The.xxb. Chapter.

The texte. Whan Festus had receiued the office, after three dales, he ascended frõ Cesarea vnto Ierusalẽ. Than enformed him the high Priestes & the chiefe of the Iewes, of Paule. And they besought him & desired fauour agaynst hym, that he would send for him to Ierusalem, & they laid awaite for him in the way, to kil him. Festus answered, ỹ Paul shoulde be kepte at Cesarea, but that himselfe would shortely departe thyther, let thẽ therefore (sayd he) which among you are able, cum downe wt vs, & accuse him, if there be any faulte in the man.

Within three dayes after Festus came to hys prouynce, he went frõ Cesarea to Ierusalem. But whan the Iewes hearde tel ỹ a newe president was cum, their malice was newely kyndled agayne. For byanby the high prysestes & chiefe rewlers of the Iewes came vnto him and desired his fauour ỹ it myghte please him to sende for Paule to Ierusalem, forasmuche as it was not so cõmodious to haue ỹ matter pleaded at Cesarea. For they trusted, that ỹ president (which, by reason that he late came into that prouince, was ignorannt of those thynges ỹ had bene done) would soone in this so smal a matter shewe thẽ fauour. But the Iewes were at this poynct, that yf Festus had graũted thẽ theyr request, they would haue layed watche & haue slaine Paule by the way. But Festus beyng more indyfferent then they woulde he shoulde haue bene, made answere: ỹ Paul should remaine in custody at Cesarea, & that he within fewe dayes, would repaire thyther, & heare their matter. Wherefore sayed he, if there be anye amonge you that be mete men to folowe this matter, leate thẽ go with me downe to Cesarea, there shal he be arrayned before you. And yf this man that you speake of, be giltie, they maye accuse hym.

And they layed awaite for hym on the waye to kyll hym.

The texte. Whan he had taried there among thẽ more then ten dales, he went down vnto Cesarea, and the next day sate down in the iudgement seate, & cõmaunded Paul to be broughte, which whan he was cum, the Iewes, which were come from Ierusalem, stoode aboute him: & layde many & greuous cõplayntes agaynst Paul which they coulde not proue, as long as he answered for him selfe, that he had neyther agaynst the lawe of the Iewes neyther agaynste the temple, nor yet agaynst Cesar, offended auy thyng at all.

And whan he had continued there among thẽ more then ten dales, he wente to Cesarea. And the nexte daye he sat in the place of Iudgement, and commaunded Paule to be brought before him. And after that he was brought forth, the Iewes, whiche came from Ierusalem, stoode rounde about him, layeng many and sore matters to his charge, but none of them were they hable to proue: for Paul answered for himselfe, and euidently declared, that he had neyther offẽded the Iewes lawe, forasmuche as he had diligently kepte it, neyther yet had

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prophaned or suspended the churche, seyng that he had purely and peaceablye
been conuersaunt therin, nor had offended againste themperoure at any time.

¶ Festus wyllyng to doo the Jewes a pleasure, answered Paule, and saied: wilte
thou go vp to Jerusalem, and there be iudged of these thinges before me? Than said Paul: The texte.
I stande at Cesars iudgement seate, where I ought to be iudged. To the Jewes haue I
no harme doen, as thou very well knoweste. If I haue hurte the, or cõmytted any thing
worthy of death, I refuse not to die, yf none of these thinges are, whereof they accuse me,
no man maye deliuer me to them, I appeale vnto Cesar. Than spake Festus with deli-
beracion, and answered. Thou haste appealed vnto Cesar: vnto Cesar shalte thou goe.

But whan Festus perceyued on thone parte the innocencie of Paule, and on
the other, the hatred that the Jewes bare against Paule, whiche neuer wouldе
bee satisfyed, endeuouryng himselfe so to gratifye the Jewes, that he myghte
seme yet to doe the partye whiche was accused no wronge, sayde vnto Paule:
wylt thou go to Jerusalem and there be iudged before me? For he supposed
that this wouldе please the Jewes well, forasmuche as it was theyr owne re-
quest before: Than Paule beyng assured of thyntent of the Jewes, made an-
swere: I see no cause wherefore this matter shouldе be differred vntil an other
tyme, for there is no let, but that euen here I may be eyther quit, or caste: I am
arrained nowe at the barre before themperours officer, in this citie of Cesarea,
& here nedes muste I receyue my iudgement. I haue doen the Jewes no hurte
or iniurye, as you your selfe knowe right well. But yf that I haue noted them
in any thinge, or haue committed any thing whereby I haue deserued deathe,
I am well content to dye. But yf all those thinges, which these men haue layed
to my charge, be false, it is not the parte of a Judge contrarye to ryghte and
iustice, to permitte them to handle me, accordynge as they of conceyued malyce
and hatred, would desire to doe. For the iudge can not for fauoure of any per-
son, condemne a man that is arrained, and I appeale to themperoure. Than
Festus after that he had communicacion with the councel of the Jewes, made
answere vnto Paul. Seyng that thou hast appealed to the Emperoure, to the
Emperour shalte thou goe. For the Jewes were better content ỹ Paule should
be sente to themperoure, then that he should be quit: for they trusted that some
thing wouldе chaunce whereby they at the last might ryd him out of the waye.

¶ And after a certayne dayes, kynge Agrippa and Bernice came vnto Cesarea to salute
Festus. And whan they had been there a good season, Festus reherced Paules cause vn-
to the kyng, saying: there is a certaine man lefte in prison of Felix, aboute whome whan The texte.
I came to Jerusalem, the hye priestes and elders of the Jewes enformed me, and desired
to haue Judgement againste him. To whom I answered: It is not the maner of the Ro-
maynes, for fauour to delyuer any man, that he shouldе perysshe, before that he which is
accused, haue the accusers before him: & haue licence to answere for himselfe, concerning ỹ
crime layed against him. Therefore, whan they were come hither together, without anye
delaye, on the morow I sate to geue iudgemẽt, & cõmaunded the man to be brought furth.
Against whom, whan the accusers stode vp, they brought none accusaciõ of such thinges
as I supposed: but had certaine questions against him of their owne superstition and of
one Jesus whiche was dead, whom Paul affirmed to be alyue. And because I douted of
suche maner of questions, I asked him, whether he would go to Jerusalem, and there be
iudged of these matters. But whan Paul had appealed to be kept vnto the knowlcage of
Cesar, I commaunded him to be kept til I might send him to Cesar.

In the meane space within a fewe dayes, kynge Agrippa, whiche had succeded
Herode his father in the kyngdom, whom the Aungel of god had striken, came
to Cesarea with his wyfe Bernice, to salute and to welcome the newe presy-
dent Festus. And when they had continued there a good sorte of dates, Festus
by occasion reherced vnto the kynge, Paules matter, in this wyse: Felix whiche

was my predeceſſor hath left here a certain man in holde, whom the high prieſtes and chiefe rewlers of the Iewes complayned on, whan I was at Hieruſalem, and deſired me for their ſakes to geue ſentence againſt him. Vnto whom I made anſwere, ỹ the Romaynes wer not accuſtomed to geue ſentence of death on any man for fauour of any perſon, before that his accuſers appeared, & gaue ſuffitient euidence againſt him, and he had liberty to anſwere to ſuch thinges, as ſhoulde be layed againſte him. And ſoe whan his accuſers were cumme hyther, I without any delaye, ſate the nexte daye in iudgement, and wylled the priſoner that was accuſed, to appere before me. And whan as his accuſers came forth, they laied no ſuch matters to his charge, as I thought they would haue doen, but certaine queſtions demaunded they of him, concerninge their owne ſuperſtition, and layde to his charge, that he ſhoulde affirme one Ieſus, whiche was dead, to be ariſen from death to lyfe again, and that he alſo is now alyue. But I perceiuyng that it was the leſte parte of myne office, to make enquirie of ſuch queſtions, neyther wel knowing what I might ſaye in ỹ matter, asked him whether that he wers willyng to go to Hieruſalem, and there to ſtande to iudgement, as concerning thoſe thynges that were layed vnto hym, foraſmuche as the prieſtes, Scribes and Phariſeis, knew better how the matter ſtoode, then I. But when as Paul had refuſed that, and appealed to Ceſar, in wyll to be arraigned before him, I cõmaunded ỹ he in the meane ſpace ſhould be kept in cuſtodie, vntil ſuch time ỹ I might haue occaſiõ to ſend him to Ceſar.

The texte. Agrippa ſaid vnto Feſtus: I would alſo heare the man my ſelf. To morowe (ſayd he) thou ſhalt heare him. And on the morow whã Agrippa was cum & Bernice with great pompe, and wer entred into the counſel houſe, wt the captaines & chief men of the citie, at Feſtus commaundement was Paule brought forthe. And Feſtus ſayde: kyng Agrippa, and all ye men which are here preſent with vs, ye ſe this manne, about whom all the multitude of the Iewes haue entreated me, both at Hieruſalem and alſo here, crying that he ought not to lyue any longer. Yet found I nothing worthie of death ỹ he had cõmitted. Neuertheles, ſeyng that he hath appealed to Ceſar, I haue no certaine thing to write vnto my lord. Wherefore I haue brought him vnto you, and ſpecially vnto the, O kyng Agrippa, that after examinacion had, I might haue ſumwhat to write. For me thinketh it vnreaſonable for to ſende a priſoner, and not to ſhew the cauſes whiche are layde againſt him.

Whan Agrippa had heard this, he ſaide vnto Feſtus: I haue of late heard much ſpeakyng of that ſame Ieſus, and of his diſciples, and therfore would I my ſelf heare that felowe before he goe to Ceſar. Than ſaied Feſtus: To morowe ſhall you heare him. The nexte day, after ỹ Agrippa and his wyfe Bernice had with much pompe and a great trayne, entred with the captaynes and the chiefe of the citie into the common hall, Feſtus commaunded Paule to be brought before him. Than Feſtus, leſt ỹ he ſhould ſeme to haue brought furth Paule onely to get fauour of the kyng, ſpake in this wyſe: king Agrippa, and you all that are here preſent, ye ſe the man, whom al the Iewes haue complayned on to me, as well at Hieruſalem, as here alſo in this citie, & haue with great clamour cried, that it was pitie of his life. But I haue made enquirie, and can not ſee that he hath any waye deſerued deathe. Albeit foraſmuche as he hath of his owne free wil appealed to the Emperour, I am in full mynd to ſende hym thyther. And yet I cannot wel tell, what I maye certifye vnto his maieſtie in wryting. Wherfore I haue here brought him furth before you, and eſpecially before you, kyng Agrippa, that we may exampne him, and to haue ſumwhat to wryte. For me thinketh it ſtandeth with no reaſon, to ſende a pryſoner and not to ſhewe withal what is layde to his charge. •

The

The.xxvi.Chapter.

Agrippa sayed vnto Paul: thou art permitted to speake for thy selfe. Thē Paul stretched forth the hande and answered for himselfe. I thinke my selfe happy king Agrippa, because I shal this day answer before ỹ, of al the thinges wherof I am accused of ỹ Iewes: namely, because thou art expert in all customes and questions, whiche are among the Iewes. Wherefore I beseche the to heare me pacientlỹ. The texte.

THen kyng Agryppa turned himselfe to Paul, who stoode before him bounde, and sayd: Thou hast pardon to speake for thy selfe, yf thou haue any thing to saye in thine owne defence. And forthwith Paul holdyng vp his hande, began to defende hymselfe in this wyse: It maketh not a litell matter in my opinion, O kyng Agrippa, before what iudge, a man that is indicted, pleadeth his cause. For he whose confidence is wholy in his own innocencie, desireth nothinge more, then to haue suche a iudge, that eyther knoweth his cause very well already, or els can soone perceiue it. For yf the iudge bee ignorannt of the matter, he that pleadeth it, shall in vayne go about to set it furth in fyne painted termes. And therefore, although the Iewes haue layed dyuerse trespaces to my charge, yet I thynke my selfe happy for this cause, that I shall this day pleade this matter before you, whiche knowe ryght wel the customes, and ordre, and also the doubtfull questions and poyntes that concerne the law of the Iewes. Wherefore I wyll desire you to heare me pacientlỹ.

My liuing ỹ I haue led of a childe (whiche was at the firste amonge myne owne nacion at Ierusalem) knowe al the Iewes, which knew me from the beginning, yf they would testifie. For after ỹ most streigth secte of our religion, I liued a Pharise. And now I stād and am iudged for ỹ hope of the promyse, made of God vnto our fathers, vnto which promyse our twelue tribes (instantly seruing God day & night) doe hope to cum. For which hopes sake, kyng Agrippa, I am accused of the Iewes. The texte.

First and formoste wheras they layd vnto my charge, that I haue trespaced against the lawe, howe false that is, al my whole lyfe, whiche I haue hitherto led shall declare. For although I was borne at Tarsus, yet haue I euen from my chyldehode, been brought vp among the Iewes at Ierusalē, where I diligently applyed the lawe at the feete of Gamaliel. So that the Iewes know wel ynough, how syncerely and godly I dyd lede my lyfe among my countrey men, and in the most royal citye, for they knewe me many yeres agoe, sence ỹ I was fyrste conuersaunt at Ierusalem, yf they would speake, as they knowe it to be true in dede. For I did not onely kepe the Iewes religiō diligently, but I professed that secte also whiche excelleth the reste, bothe in obseruinge the religion, and also in moste perfecte knowledge of the lawe: that is to saye, the secte of the Phariseis. And it is a thing doen without al shame, to accuse me that I am not a Iewe, seeyng that I was, and euen yet at this present also am a Pharisee by profession, as who say, ỹ any man could denye him to be a Iewe, that is borne at Ierusalem. For among the Iewes, ỹ secte of the Phariseis especially doeth beleue, that the bodies shal arise again, and that euery manne shalbe rewarded according to his liuing and dedes that he did here in this worlde. Neither haue I at any tyme, chronken from the Phariseis secte: for euen now am I here arrayned, because I beleue that they shalbe in a great felicitie, that haue here lyued well, accordyng as god made promyse to our forefathers.

But if it be a faulte to looke for that, that god promysed to them that worship him, not I onely, but many one moe than I, are in the same faulte. For why do the twelue trybes of our countrey worship god daye and nyght, but onely for because they trust ẏ they shall come to this blisse, which he hath promised? And therefore scarcely is he worthye to be called a Iewe, which trusteth not to that, that god hath promised. And yet, O kyng Agrippa, for this cause chiefely that I so beleue, I am nowe endicted here of the Iewes.

The texte. Why should it be thought a thing incredible vnto you, that God should rayse agayne the dead? I also verely thought in my selfe, that I ought to doe many thinges contrary, cleane against the name of Iesus of Nazareth: which thing I also did at Ierusalē. And many of the sainctes did I shut vp in prison, & had receiued authoritie of the hye priestes. And whan they were put to death, I gaue the sentence. And I punished them oft in euery synagoge, and compelled them to blaspeme: and was yet more mad vpō them, and persecuted them, euen vnto straunge cities. About which thinges as I went to Damasco, with authoritye and licence of the hye priestes, euen at myddaye, (O kyng) I sawe in the way a light from heauen, aboue the brightnes of the Sunne shyne round about me & thē which iorneyed with me.

I knowe many wil thinke it a thing impossible, yf a man should affirme that the bodye, whan it is once dead and putrified, shoulde aryse againe. But many thinges seme to menne impossible, whiche afterwarde yet they finde true. If a manne should saye ẏ one manne might rayse an other from death to lyfe, he might iustely seme to speake a thing impossible, and ẏ not without a cause.

But wherefore shoulde you thinke it impossible, that god, whiche is hable to doe whatsoeuer shall please him, should raise the dead to lyfe againe? Can not he, whiche gaue euery manne lyfe, restore to lyfe whome shal please him? Shal we thinke him to be a lyar, or breakyng promyse in that whiche he hath made? Yea I my selfe haue supposed thinges to be impossible whiche I afterwarde proued true: and thinges to bee contrarye to oure lawe, and vngodlye, which I tried afterwarde to bee the principall pointes of perfect godlynes and religyon. In somuche, that once I was of the same mynde towarde the disciples of Iesus of Nazareth, that the Iewes are now towarde me: for I strued with al my power against thaduaūcing of his name, and thought that I did wonderfull godly, whan that I persecuted those, that professed him, to the vttermost ẏ I coulde: and so did I euen at Ierusalem. For many holy men did I caste into prysō, hauyng a commission of the high Priestes so to doe, and pronounced ẏ sentence of deathe against them, whan they should suffre. And I punyshed thē not onely at Ierusalē, but in al Synagogues, whersoeuer I could heare of thē in any assembly, purposing earnestly to bring them by veracion, once to suche a pointe, as to make them to speake in dispite of that moste blessed name lyke as I my selfe dyd in those dayes. Neyther was I thus contented, but more madly raged against them, insomuche that I rode to forein cities, and suche as were farre from Ierusalem, to thentent that I myghte punyshe suche as professed his name. And vpon a tyme whan I was most sette and bent to this cruell businesse, whiche I dyd not yet of malyce, but onely of zele that I bare to the lawe of my countrey, and in this mynde tooke my iourney towarde Damasco, being supported with authoritie of the high priestes, euē at mydde day, O king Agrippa, I sawe a certayne light, whiche was muche clerer then the brightnesse of the Sunne, sodainlie to shine from heauen. And it shyned round aboute me, and those that were with me.

Whan

¶ Whan we were all fallen to the yearth, I heard a voyce speakyng vnto me, and sayeing in the Hebrewe toung: Saule, Saule, why persecutest thou me? It is harde for the to kycke againste the pryckes. And I sayde: who art thou lorde? And he sayde: I am Iesus whom thou persecutest, but ryse and stande vpon thy feete: For I haue appered vnto the for this purpose, to make the a ministre, and a witnesse of these thinges, which thou hast seen, and of those thinges in the whiche I wyll appere vnto the, delyuerynge the from the people, and from the Gentiles, vnto whome now I sende the, to open their eyes, that they maye be turned from darkenes to lyght, and from the power of Sathan vnto God, y they may receyue forgeuenesse of synnes, and inheritaunce emong them, which are sanctified by fayth that is towarde me. The texte.

And whan we all, beyng amased by reason of the brightnesse of the lyght, had fallen doune on the grounde, I heard a voyce speake vnto me, that sayd in the Hebrue tong: Saule, Saule, why poest thou persecute me? It is hard for the to wynche againste the pryche. Than aunswered I: what arte thou lorde? Than spake he againe, and sayed: I am Iesus of Nazareth whome thou persecutest. But aryse, and stande vp on thy feete. Therefore haue I striken the downe, beyng a persecutour, that I may set the on thy feete againe, a preacher of my name. For I haue now appered vnto the to this ende, that beeyng chosen by me, thou mayest beare witnesse of me, and execute suche thinges as thou hast sene, and others that I hereafter by vision, shall shewe vnto the. In all whiche thinges wyll I bee thy defendoure, and deliuer the from the people, and from the barbarous nations of the heathen that be fat of, whither I wyl now sende the in legate, that lyke as thou art by delyueraūce of thyne errour made of a blinde man, perfecte in light: so thou maiest by preachinge the true worde of my gholspell, open theyr eyes, that from lyght ignorāunce, whiche they haue been hitherto holden withall, they lykewyse may bee conuerted to the lyght of my golspel: and that suche as haue been heretofore geuen to ydolatrie, and by reason therof haue become subiectes vnto Sathan, maye be made the seruauntes of god, who is lorde of all thinges: and they that hitherto haue been defiled with al kinde of fylthinesse, nowe through fayth and credence geuing to my golspell, may freely obtayne remission of all sinnes: and suche as hytherto haue been called not an electe people, but separated from God, and deuyded from all the companye of good men, may nowe haue parte amonge them that be sanctifyed, not by circumcision, or obseruing of the lawe, but by beleuynge in me, and because they geue credence to my golspell. For there is nowe none other way remaynynge whereby man maye bee sanctifyed. Vnto whō now I send the to open their eyes.

¶ Wherefore (o kynge Agrippa) I was not disobedient vnto the heauenly vision: but shewed first vnto them of Damasco, and at Ierusalem, and thorowe out all the coastes of Iewry, and then to the Gētiles, that they shoulde repente and turne to God, and do suche workes as become them that repent. For this cause the Iewes caught me in the temple, and went about to kylle me. Seyng therfore that I haue obtayned helpe of god vnto this day, I continewe, witnessyng both to small and to great, saying none other thinges then those whiche Moyses, and the Prophetes did say should come. That Christ should suffer, and that he should bee the first that should arise from death. And should shewe light vnto the people, and to the Gentiles. The texte.

These thinges, kyng Agrippa, were not doone eyther in the night tyme, or in any dreame, but whan it was brode daye, many of vs sawe the clerenesse of the lyghte, and heard the voyce distynctlye speakyng. Wherfore I beyng assured that this was doen of god from heauen, was not disobediente to the heauenly vision, but lettyng passe the businesse that I had than taken in hande, by authoritie of the high prieستes, I tooke a cleane contrarye waye,

thynkyng it more expedient and neceſſarie, to put in execucion that god commaunded me, then that the hyghe prieſtes had wylled.

For forth with I preached the ghoſpell at Damaſco, and than at Hieruſalem, afterwardes throughout all the partes of Iewrye: and to be ſhorte, emong dyuerſe nacions of countreyes beeyng farre a ſunder, wyllyng them to repent their lyfe paſte, and that they ſhoulde turne from dumme Idolles, to the true and lyuyng God: and that after they were once baptiſed, they ſhoulde worke from thencefoorth ſuche workes, as became ſuche perſones as earneſtly hath repented. For this cauſe the Iewes, whan they ſawe me in the temple, tooke me, and woulde haue ſlayne me. Neyther haue I hytherto defended me with weapon, and yet by the ayde of God, at whoſe commaundemente I dooe this that I dooe, I am yet alyue, teſtifyeng to bothe greate and ſmalle, thoſe thinges that I was commaunded to preache to all men without reſpect of any perſon, feynynge no newe doctrine of myne owne head, but preachyng onely thoſe thinges, that Moyſes and the Prophetes affirmed ſhould cum to paſſe. For the Iewes alſo had wont to diſpute in this wyſe of Chriſte by the prophecies of the Prophetes, whether that Meſſias ſhoulde cum, as a man ſubiect to miſery and death, or whether he fyrſte ſhoulde begynne to rayſe the dead to lyfe, and whether that he ſhoulde preache the true lyght, fyrſte to the Iſraelites, and after to the Gentyles. Whiche thinges euerychone, foraſmuche as they were ſpoken of before by the Prophetes, and by Moyſes hymſelfe of Meſſias, I preache, that we muſte looke for none other Meſſias, for why? All theſe thinges are fulfylled in Jeſus of Nazareth: and nothyng nowe remaynyth, but that all menne throughe penaunce and puritie of lyfe prepare themſelues againſte his cummynge, whan he ſhall cum to iudge all the whole worlde.

The texte. Thus he thus ſpake for himſelfe: Feſtus ſayed with a loude voyce: Paul, thou art beſyde thy ſelfe. Muche learning doth make the mad. And Paule ſayed: I am not mayde (moſt dere Feſtus) but ſpeake forth the wordes of trueth and ſoberneſſe. For the kynge knoweth of theſe thinges, before whome alſo I ſpeake freely, neyther thinke I that any of theſe thinges are hydden from him. For this thinge was not doen in a corner. Kyng Agrippa, beleueſt thou the Prophetes? I wote wel that thou beleueſt. Agrippa ſayed vnto Paul: Sumwhat thou bringeſt me in mind for to beleue, and becum chriſtened. And Paul ſayed: I would to God that not onely thou, but all alſo that heare me to day, were not ſumwhat onely, but all together, ſuche as I am, excepte theſe bandes.

Whan as Paule had ſpoken this and muche more in his owne defence, Feſtus, whiche coulde nothing ſkylle of the Iewes religion, eſtemynge all as dotage, that he had ſpoken of his viſyon, and of the aryſynge agayne of the dead, ſayed with a loude voyce: Thou doteſt Paule. It is ſo with the as it often chaunceth to other men. Muche knowledge in learning hath taken thy lyght mynde clene from the. Paule anſwered: I dote not moſte noble Feſtus. For dotynge is called, whan a man throughe erroure of his mynde, ſwerueth from reaſon. But I am ſober, and ſpeake as the truth is, the whiche trueth to knowe, is verye witte in dede. And that theſe thinges are ſo, it is not vnknowē to the kyng, before whom I doe muche the more frankely talke of theſe matters, becauſe I ſuppoſe, that he is ignorante in none of theſe poyntes, that I haue ſpoken. For this thing was not dooen in a corner, but openly, and the rumour of it was ſparſed throughout all Iewry. Than Paul turned himſelf to Agrippa, and ſayed: O kynge Agrippa, beleue ye the Prophetes to bee

For this thing was not doen in a corner.

true

true: I knowe ye doe beleue them. And he that beleueth them, cannot chose but beleue the ghospell, which sheweth that it is cum to passe, that the Prophetes sayed shoulde cum. Than Agrippa breakyng his communication, sayed vnto Paule: Thou doest sumwhat perswade me to becum a Christen man. Than sayed Paule: verily I would wyshe of God with all my herte, that ye shoulde beleue, not onelye sumwhat, but throughly: and not your selfe onely, but also that all men, that heare me this daye, shoulde be lyke me, this thing onely excepted, that I would not wyshe any of them to bee thus in bandes as I am.

The texte. ¶ And whan he had thus spoken, the kyng arose vp, and the deputie, & Bernice, and they that sate with them. And whan they were gone aparte, they talked among them selues, saying: This man doeth nothing worthy of death, or of bandes. Than sayed Agrippa vnto Festus. This man might haue been let lause, yf he had not appealed vnto Cesar.

Whan Paul had this sayed, the kyng, the prelydent, and Bernice, arose, and all the other that sate there by. And whan they had gone asyde to common of the matter, they agreed euery man in this opinion, that they sayed that Paule hath committed nothing worthy death, ne yet of imprisonment. Wherfore it had cum to passe, that Paul had been dimissed, had not kyng Agrippa sayed vnto the prelident Festus, this man myghte haue been quytte, yf he had not appealed vnto the Emperour.

The.xxviii. Chapter.

The texte. ¶ Whan it was concluded, that we should sayle into Italy, they deliuered both Paul and certaine other prisoners, vnto one named Julius, an vnder captaine of Cesars souldiers. And we entred into a shyp, of Hadramicium, and leused from lande, appoincted to sayle by the coastes of Asia, one Aristarchus out of Macedonia, of ỹ countrey of Thessalonica tarying stil wyth vs. And the next day we came to Sydon. And Julius courteously entreated Paul, and gaue him libertie to go vnto his frendes, and to refreashe himself. And whan we had launched from thence, we sayled hard by Cyprus, because the wyndes were contrary. And whan we had sayled ouer the sea of Cilicia, and Pamphilia, we came to Myra, whiche is in Licia.

AND after that kyng Agrippa had geuē suche sentēce, that euen as Paul had appealed to the Emperoure, so shoulde he goe into Italy, they deliuered Paule, and with him certaine other prysoners in bandes, vnto ỹ vnder captaine of the Emperours souldiers, named Julius. And thā entred we into a shyppe, whiche came frō Hadramicium, a citie of Affrike, whiche shoulde set vs vp in Asia the lesse, forasmuche as her iourney laye by the coastes of Asia, at what time Aristarchus out of Macedonia, a Thessalonian borne, contynued with vs, and would nedes beare vs company in our iourney. And so the nexte daye after we had leused from Cesarea, we arriued at Sydon. There the captayne Julius, forasmuche as he entended to handle Paule gentilly, permitted him to goe out of the shyp, and to goe visite his frendes yf he had any in Sidon, to the ende that he might the better bee refreshed of them. And whā we had leused thence also, we aduētured not into the maigne sea, but tooke the left hande, and shoted by the sydes of Cyprus, for because that the wynde was against vs. After we had passed ouer the sea, whiche is righte againste Cilicia and Pamphilia, we came to Myra, whiche standeth on the sea syde in Licia.

And

The texte. ¶And there the vnder captaine found a ship of Alexandria ready, that sayled into Italy, & he put vs therein. And whan we had sayled slowely many dayes, and scarce wer cum ouer against Gudon (because the wynde withstode vs) we sayled hard by the coastes of Candie, ouer against Salmon, & with much worke sayled beyõd it, and came vnto a place whiche is called the fayre hauens: nygh whereunto was the citie of Lasea. Whan muche tyme was spent, & whan sayling was nowe ieopardouse, because also that they had ouer lõg fasted, Paul put them in remembraunce, and sayed vnto them: Syrs, I perceiue that this vyage wyll be with hurte and muche damage, not of the ladyng and shyppe onelye, but also of our lyues. Neuertheles the vndercaptayne beleued the gouernoure and the mayster of the shyp, more then those thinges whiche wer spoken of Paul. And because the hauen was not commodiouse to wynter in, manye toke counsell to departe thence, yf by any meanes they might reache to Phenice, and there to wynter: whiche is an hauen of Candie, and lyeth towarde the Southwest and Northwest wynde. When the Southwynde blewe, they supposyng to obtain their purpose, leused vnto Asson. And sailed past all Candie.

There met the capitayne with an other shyppe, whiche had cum from Alexandria, a citie of Egypte, and was readye to sayle into Italye, and shypted vs into the same. And after that we had sayled many dayes slowly, and scarcely at the last were cum ryghte against Gudus, by reason that the wynde was against vs, we turned to the Yland Candie, nighe to a citie of the same Yland, whiche is sytuate on the very sea banke, and is called Salmon, or (as sum menne called it,) Sammonium. After we had with muche a doore passed by Salmon, we came to an other hauen of Candie, that is called fayre hauens. This place was not far of from the citie of Lasea. And after that we had spent a long season in this nauigacion, or saylyng, Paule perceyuing that it was daungerous sayling, not onely forbecause they could not kepe such course as they would haue kepte, by reason of the winde being against them, but also because they had ouer long abstayned from meate, he admonished and warned the mariners in this wyse: Syrs I perceiue that this saylynge wyll be daungerous, and full of damage and peryll, not onely of the burden that is in the shyppe and the shyppe it selfe lykewyse, but of our lyues, wherefore we were better cease from saylyng forwarde. But the captayne gaue eare to the mayster of the shyp and to the Sterne man, rather then to Paules sayinges. And for as muche as there was no conuenient hauen, where they might couch to lye at rode beynge wynter season, manye were of this mynde, that yf they possyblie coulde, they woulde sayle as farre as Phenice, whiche is an hauen of Candie, hangyng into the sea towardes the Southwest, and Northwest wynde. In the meane tyme the South wynde blewe, and they trustynge that they might obteyne their purpose, and that they might reache to Phenice, leused from the sea coaste of Asson, that is a citie of Candye, and shored by the coastes of Candie.

The texte. But not long after, there arose against theyr purpose, a flawe of wynde, out of the Northest. And whan the shyp was caught and could not resist the wynde, we let her go, and she draue with the wether. But we wer carryed into an Yle which is named Clauda, and had muche worke to cum by a boate, whiche they toke vp, and vsed helpe, and made fast the shyp: fearing leste they shoulde fal into the Syrtes. And so they let downe a vessell, and were carried.

But within a shorte space, there arose a sodeyne and boysterous wynde whiche the shyppemen feare moste of all other wethers, and they call it a whyrle wynde and a pierrie. And the same, because it cummeth betwene the Northy and the east, is called the Northeast wynde. After this wynde had

had taken the shyppe, & the shyppe could not withstande the tempest, we let her go at al aduentures whither soeuer ỹ windes and waues would cary vs. And whan we were at the last brought into a certaine Yland whiche is on the south syde of Candie, named Clauda, we had much worke to get a boate, wherby we myght succour our selues, if any thing chaunced otherwyse then wel. And whā at the last we had drawen the boate vp into the shyp, they vsed other polices to preserue the ship, for feare lest that she chaunce to breake by beatyng herself on the shalowes & flattes, thei girded the shippe, about with ropes, thei feared lest the wynde shoulde driue them in to the Syrtes, whiche were certayne flattes & quicke sandes not farre from them fouth warde, seyng that the pierie blew and droue that waye, and therwith they let downe a certaine vessell to staye the ship that she should not runne so fast forwarde. And by suche meanes we beeyng sumwhat holpen, droue with the wind and were caried forwarde.

Fearing lest they shoulde fall into the Syrtes. &c.

The texte.

The nexte daye (whan we were tossed with an exceading tempest) they lightened ỹ shyp, and the thirde day, we cast out with our handes the tackelyng & ỹ shyppe. When at ỹ last neither ỹ Sunne, nor starres, in many dayes appeared, and no small tempest lay vpon vs, al hope that we should escape, was then take away. But after long abstinence, Paul stode furth in the myddes of them, and sayed: Syrs, ye should haue harkened to me, & not haue loused from Candie, neyther to haue brought vnto vs this harme & losse: And nowe I exhorte you to be of good chere. For ther shalbe no losse of any mannes lyfe amōg you, saue of ỹ ship onely. For there stoode by me this night the Aungel of god, whose I am, & whom I serue, saiyng: feare not Paul thou must be brought before Cesar: And loe God hath geuen the all thē ỹ sayle with the: wherfore Syrs be of good chere, for I beleue God, that it shalbe euen as it was tolde me, howbeit we muste be cast into a certayne Yland.

But the tempeste styl continuyng, whan we had been tossed and waterbeaten very daungerously, the nexte daye they went to extreme shyftes, for they vnloded the shyppe, and caste all into the sea, for to lyghten and sumwhat to ease the shyppe. But whan the tempest styll contynued the thyrde daye we caste awaye ouer boorde with our owne handes, the tackelyng of the shyppe. And forasmuche as neither the Sunne, ne yet the starres appered for the space of manye dayes, but the tempeste styll waxed more and more, euerye manne was in despayre, and looked for none other but deathe. And moreouer by reasō of this troublous sayling, they had eaten no meate, of a long space. Thā Paul standyng in the mydle amonge them, sayed: Syrs ye should before haue followed my councell, whan I gaue you warning, that ye should not leuse from the sea coaste of Candie. For yf ye hadde so doen, ye hadde escaped this daungier, and also this losse of goodes. But forasmuche as that nowe cannot be vndoen againe that is paste, begynne yet at the laste to folowe my councell, and to waxe wyse. Be of good chere, for not one of you shal perysshe. The shyp onely shal be loste. This is no dreame, that I speake, but the Aungell of god, whō I serue and wurshyppe, stoode by me this night and sayed: Paul be not afraied, thou shalt not perisshe here, but thou muste firste appeare before Ceasar, and not onely thou shalt escape safe, but God hath heard thy praiers, and geuē vnto the all these, that are in shyp with the: wherefore I say, be of good chere. For I doubt not, but that it shal cum to passe, that god hath promised by his Aungell. And yf ye wyll knowe, howe we shall escape safe with our lyues, I wil tell you: we shalbe cast vp into a certayne Yland, & there shal we be saued, but not without shyppwrecke.

But

The texte. But whā the fowertēth night was cū, (as we wer sailyng in Adria, about mydnight) the shippmen demed that there appered some countrey vnto them: ꝑ sounded, & found it twenty fadoms. And when thei had gon a litle further they sounded againe, and found fiftene fadoms. Then fearing lest they shoulde haue fallen on some rocke they cast fower ankers out of the sterne, and wished for the day. As the shippmen were about to flie out of the ship (whan they had let downe the boate into the sea, vnder a colour as though they woulde haue cast ankers out of the forepippe) Paul sayed vnto the vnder captaine & to the souldiers: except these abyde in the shippe ye can not be safe. Then the souldiers cut of the rope of the boate and let it falle away.

And so whan the fourtenth nyght was cum well on, and we were saylyng in the sea, whiche was called Adriaticum, the mariners lokyng furthaboute mydnight supposed that they saw lande. And beyng mynded to proue, whether that they might safely arryue thyther, they let downe a lyne with a plummet, whiche the shippmen call in ꝑ Greke toung Bolis, because it is cast down into the water to sounde: and they founde that it was twentye fadoms depe: than sayled we a litle farther, and they let downe againe the plummet and sounded, and founde that it was fiftene fadoms. And whan they perceiued, that it wexed shalower & shalower, fearing leste they should hytte vpon sharpe rockye places, they caste fower ankers out of the sterne, and wysshed for day, that they might certainely perceiue, what countrey it was, that appeared. Than ꝑ mariners, hauing smal hope to saue the shyppe, forasmuche as they perceyued that they were not farre from lande, they first thought to saue themselues, and for that cause, they lette downe a boate into the sea, feynyng and semblyng they went not aboute to conueigh them selues away, but pretendyng that they would lette down ꝑ ankers out of the foreparte of ꝑ shippe, because the tempest was great. But Paul perceyuyng what they entended, and knowyng that ꝑ mariners could not be missed, but must nedes helpe to saue the reste that wer in the shyp, warned the vnder captaine, saiyng: Except these men abyde in the shyppe, ye can not be saued. Whan the souldiers heard this worde, they out with their swerdes, and cutte the ropes, that the boate hong by, and lette it fall into the sea.

The texte. And whā the day began to appeare, Paule besought them al to take meate, saying: this is the fowertenth day, ꝑ ye haue tarryed & cōtinued fasting, receiuing nothing at all. Wherfore I praye you to take meate. For this (no doubte) is for your helth: for there shal not an heare fal frō the head of any of you. And whan he had thus spoke, he toke bread & gaue thankes to God in presence of them all: & whan he had broken it, he begonne to eare. Thā were they al of good chere, and they also tooke meate: We wer altogether in the shyppe, two hundred, thre score and syxtene soules. And whē they had eaten ynough, they lyghtened the shyp, and cast out the wheate into the sea.

But whan the nyght by litle and litle vanysshed awaye, and day began to breake, Paul exhorted them all to eate sum meate, & sayed; It is now fowertene dayes sence ye eate any thing, and ye are styll fasting, wherfore I woulde councel you to take summe sustenaunce: for it is for your health so to dooe, lest that whan ye haue escaped this tempest, ye bee in daunger for lacke of foode. For ye muste not thinke in your mynde, what shoulde we nede to eate, seeynge that we shall streyght wayes dye? For this wyll I promyse you, that not so muche as an heare of any of your heades shall perysshe. Whan Paule hadde thus sayde, he tooke breade in his handes, and gaue thankes to god in syghte of them all, and whan he had broken it, after the ensample of Jesus the lorde, than began he to eate. And the others beyng than sumwhat reuiued, and encouraged

couraged partely by Paules exhortation, and partely by his ensample, began also to eate. We were in noumbre in the shyp, two hundred, threscore and syxtene. Whan they had taken sustenaunce, they eased the shyp, that she myghte approche nere vnto the lande, and they cast out a great quantitye of wheat, whiche they had brought out of Egypt towardes Italye. For Egipt had been of long continuaunce, a sure storer and furnysher of Rome, with wheate and other grayne.

The texte. When it was daye, they knew not the land, but they spied a certaine hauen with a banke into the whiche they were mynded (if it were possible) to thrust in the ship. And whē they had taken up the ankers, they committed themselues vnto the sea, & lessed the rudder bandes & hoysed vp the maine sayle to the winde, & drue to the land. And whē they chaunced on a place, which had the sea on both sides, they thrust in the ship. And the fore part stucke fast and moued not, but the hynder parte brake with the violence of waues.

After ỹ it was day they sawe lande, but they knew not what countrey it was. But thei perceiued, that it had a certaine creeke, by reason that the banke stretched furth on bothe sydes, into whiche creeke, they purposed, yf they possibly e might, to driue the shyppe. And so they toke vp the ankers, and committed thē selues to the sea, and lessed withal the ropes of the sterne and the rudder, to ỹ intent that they might vse them also at their pleasure and ease, to guide and to turne the ship whither they thought best. Then they set vp ỹ saile, and than thei turned also the crosse piece, wherupon the sayle hangeth, to the wynde, and hauyng ỹ wind with them, hastened toward ỹ shore. But whan they could not get into the creeke as they had purposed, but by violence of the wyndes wer driuē into a place ỹ hong a great way into the sea, there they pytched in the ship. And ỹ fore part of the shyp being fastened in the ground, which was there shalowe, stoode stiffe, and the hinder part lessed asunder by violence of the waues. And than was there none other remedy, but that euery man should shift for himself, and swimme furth.

The texte. ¶ And the souldiers councel was to kyll the prisoners, lest any of them whan he had swimmed out, should runne away. But the vnder captaine, wyllyng to saue Paule kepte them from their purpose, and commaunded that they which could swymme, should cast themselues first in to the sea, and scape to land. And the other ye commaunded to go, some on bordes & some on broken pieces of the ship. And so it came to passe, that they escaped all safe to lande.

Than the souldiers thoughte it best to kyll the prysoners, leste that any of thē whan he had swimmed furth to lande, should happen to runne awaye, but the captaine was against this cruel & vnmerciful counsel, beyng desyrous to saue Paul, forasmuch as by his meane, they all had bene preserued. And lest that any one should perishe, he commaunded, ỹ suche as coulde swymme wel, should first leape into the sea and swymme to lande. And they that could not swimme, should partly take bordes and lye on them, and partly help themselues with other instrumentes of the shyppe, and so to escape to lande. By this meane at ỹ last it came to passe, that euery one came safe to lande.

The

The texte.

And whan they were escaped, than they knewe that the Yle was called Melite. And the straungers shewed vs no litle kyndenesse, for they kyndled a fyer, and receyued vs euerye one, because of the present rayne, and because of the colde. And whan Paul had gathered a boundell of stickes, and layed them on the fier, there came a vyper out of the heate, and caught him by the hande. When the straungers sawe the beast hang on his hande, they sayed amonge themselues: no doubt this man is a murtherer. Whome (thoughe he haue escaped the sea) yet vengeaunce sufferyth not to lyue. And he shooke of the vyper into the fyer, and felt no harme. Howbeit they awayted whan he shoulde haue swolne, or fallen downe dead sodaynly. But after they had looked a great whyle, and saw no harme cum to him, they chaunged their myndes, and sayed that he was a God.

AND whan they wer gotten on land, they knewe not what Yland it was, but afterwardes they enquired of the inhabitours, and heard that it was called Melite. The same Melite is situate & lyeth betwene Epirus and Italy, towarde the northe parte of Sicile. Than the people therof pitiyng our myschaunce, entertayned vs very gentilly. For they made a great fier for vs, & brought vs al together to it, beyng sore handled, what with weate and what with cold. And whan Paule had gathered a great boundel of stickes, and had cast them on the fyer, a vyper, whiche before was euen styffe for colde, and laye hydden there, beyng stieted vp with the heate, crept forth, & stynged the hande of Paul. But the inhabitauntes of Melite seeyng this venemous beast hangyng by the styng at the hande of Paule, sayde: vndoubtedly it muste nedes bee true þ this felowe is sum murtherer, whiche though he haue escaped þ daungier of the sea beyng cast vp by tempest, yet the vengeaunce of god suffereth not him to remayne on lyue. But assoone as Paul perceyued the vyper styng him, he cast her of into the fier, and had no hurte at all. But the people that looked on him, supposed it would cum to passe that þ poison would get throughe þ baines and that his body would strayght waye burne and swell, or that he woulde sodaynly fall downe dead, the strength of the poyson percyng furthwyth to the hearte. And whan they had marked a greate whyle to see what woulde becum of Paule, and sawe that he had no hurte by the stynging of the vyper, with like lyghtnesse they ytstones chaunged their myndes, and saied that he was a God. For the inhabitours of Melite had not yet heard the fame of Iesus, whiche gaue this to al them that professed his name, that no strength of poyson, wer it neuer so extreme or deadly, myght hurt them.

There came a vyper out of the heate and caught him by the hande.

In the same quarters wer landes of the chiefe man of þ Yle (whose name was Publius) which receyued vs, & lodged vs thre dayes courteously. And it fortuned that þ father of this Publius, lay sycke of a feuer, & a blouddye flix. To whō Paul entred in & prayed, & laye his handes on him & healed him. So, whan this was doen, others also whiche had diseases in the Yle, came & wer healed: which also did vs great honour. And whē we departed they laded vs with suche thynges as were necessary.

And nere beside the shore where we arryued, laye a lordshippe belonging to the chiefe man of the Yle, named Publius, who receyued vs into his house, and for the space of thre dayes, entertayned vs very gentilly. The same tyme Publius father was sicke of an agewe, and of a blouddye flixe, so sore, that he kepte his bedde. This Paule hauyng in mynde the commaundement of his mayster, came in to the diseased person, and whan he had made hys prayers to God, he layed his handes on hym, and healed hym. Whiche thyng after it was bruted abrode ouer all the land, others lykewyse that wer sycke, came vnto Paule, and were healed. Wherefore they, as long as we continued there

shewed

shewed vs muche gentilnes, and whan we made readye our selues to departe, they brought into our shyppe all maner necessaries.

The texte. After three monethes, we departed in a shyp of Alexandria, which had wintred in the yle, whose badge was Castor & Pollux. And whā we came to Syracusa, we taried there three daies. And frō thence we fette a coumpace, & came to Rhegium. And one daye after, the south wind blew, & we came the nexte day to Puteoli: where we founde brethren & were desired to tary wᵗ thē seuen dayes, & so came we to Rome. And frō thence whā the brethrē heard of vs, thei came to mete vs at Appii forum, & at the three tauernes. Whā Paul sawe thē, he thanked God, & waxed bolde. And whā we came to Rome, ẏ vnder capitayne delyuered the prisoners to the chiefe capitayne of the host: but Paul was suffered to dwell by hym selfe with a souldier that kept hym.

And so whā we had continued three monethes in the Yland, we gotte an other shyp of Alexandria, that al the winter had harboured in Melite. The baner of it had paynted on it Castor and Pollux, for theyr badge: whome the Grecians doe call *Dioscyros*, and suppose that they prosper those ẏ sayle on the sea, whan they appeare sitting ioyntlye together, the one by the other on the crosse ppece, whereunto the sayle is fastened. Whan we had entred into the shippe, we lefte from Melite. And after ẏ we arriued at Syracusa, a citie of Sicilie harde vpon the sea, we taryed there three dayes. Than leused we from Syracusa, & shoring about by the coastes of Sicilie we came to Rhegium, a citie in ẏ borders of Italy, situate and lyng wythin ẏ territory, that belongeth to the Brutians. From thence is but a smale iourney to Sicilie. For on that syde bothe Sicilie and Italy sumtime ioyned together, vntyll suche tyme that the violence of the sea dyuyded the one countrey from the other, breakyng in betwyxte them no more but a myle & an halfe, for which cause the Greciās called it Rhegium. From thence a day after, it chaunced vs to haue a good wynde, that is to saye a sowthwinde, & so we sailed to a toune called Puteoli. Where we mette with christen men which desired vs to tary there with them for a certain space. Wherfore we satisfyed their request, and remayned there seuen dayes, & thence we wente streyght to Rome. And forasmuch as the brethren, that wer at Rome had heard that we wer cummyng thyther (for the name of Paul was very wel knowen among al the christen men, that were than at Rome, by reason that he had wrytten afore ẏ time, an epistle vnto them) certayne of them came forth of the citie to a place that is there called *Appii forum*, and to a certain place, called ẏ three tauernes, to mete vs. And whan Paul sawe thē, he was muche coumforted, perceiuyng ẏ there also were sum, that hertily fauoured the gospel: and geuyng god thankes, he toke a bolde hert with him, and hoped wel. And whan we were cum to Rome, the vnder captaine deliuered the others that wer in bōdes, vnto the chiefe captayne of the army there. But Paul had libertie to abid and remayne at his libertie, sauyng onely that he had one souldier to kepe him.

The texte. And after three dayes, Paul called ẏ chiefe of the Iewes together. And whan they were come, he sayd vnto thē: Men & brethren, though I haue cōmitted nothing agayust ẏ people or lawes of ẏ Elders: yet was I deliuered prisoner frō Ierusalē, into the handes of the Romaynes. Which whē they had examined me, would haue let me goe because there was no cause of death in me. But whā the Iewes spake contrarye, I was constrained to appeale vnto Cesar, not because I haue ought to accuse my people of. For this cause haue I called for you, euē to see you, & to speke with you: because that for the hope of Israell I am bounde with this cheyne.

And forasmuche as he was brought to Rome in bandes wyth others lest any of the Iewes shoulde suppose that he was thus serued for sum trespace after

the

the thyrde day, he called together all the heades of the Jewes ꝑ were abydyng at Rome, and spake vnto them in this wyse.

Brethren (sayeth he) whereas J haue commytted nothyng agaynste my countreymen, or els against the traditions of our forefathers, beyng cast in bandes at Hierusalem, J was deliuered into the handes of ꝑ Romaines, who brought me into Cesarea before the president Felix, afterwardes before Festus. Which after they had examyned my matter, would haue quitte me for asmuche as, euē as they themselues graunted, they founde nothyng in me worthy death. But whan ꝑ Jewes maliciously renoūced and cried agaynste me, J was compelled to appeale to Cesar: not because that J am offended wyth my countreymen for this matter, or ꝑ J intende in lyke maner to accuse them of anye thynge before Cesar, and so to encrease ꝑ hatred that he beareth agaynst them, but to defende myne owne innocencie. For J wyshe well to all men, that w a pure herte worshyp god, accordyng to the lawe of my countrey. And for this cause, bearynge such good affection and zele towardes you, & yet by reason of these bandes beyng in suche case ꝑ J myght not come vnto you to visite you, J willed you to be sent for, that with the syght of you and cōmunicacion withal, J myghte be somwhat the more cōforted. And why do the Jsraelites so earnestly worshippe god, despising the Idolles of the Gentiles, but because they trust at the fynall resurrection to be rewarded for theyr good dedes? And for this hope, which all my countreymenne, as well as J are in, am J nowe thus bounde, as ye see, in cheynes. And other fault can not they laye vnto my charge.

The texte. And they saied vnto him: we neither receyued letters out of Jewry pertaining vnto the, neyther any of the brethren that came, shewed or spake any harme of the. But we wyll heare of the what thou thinkest. For as concernyng this secte, we know ꝑ euery where it is spoken against. And when they had appoynted hym a daye, there came many to him in his lodgyng. To whō he expounded & testified the kyngdome of god, & preached vnto the of Jesus, both out of the law of Moises, & out of ꝑ prophetes, euen frō morning to night. And some beleued the thinges whiche were spoken, and some beleued not.

Unto this the chiefe of the Jewes aunswered in this wyse: Where as thou purgest thy self vnto vs, as though some man had accused the, be thou assured that no man hath so much as wrytten a letter vnto vs frō Jewrye concernyng any hurte done of thy parte, neyther hath anye man come from thence hyther and spoken any hurte of the. Yet are we desyrous to heare thy mynde, euen of thyne owne mouth. For as cōcernyng this newe secte of Jesus of Nazareth whiche arose to lyke agayne, assured we are that euery man constauntly cryeth out agaynst it, as a vaine thyng. Thou shalt therefore do vs a good pleasure yf thou enstruct vs certaynlye what thy mynde is therin. Which thyng whan Paule had aunswered he woulde gladlye do, vpon the daye appoynted, the Jewes resorted vnto hym agayne in hys ynne where he taryed, mo then hadde cūmen vnto hym before, vnto whom he expounded the doctrine of the ghospel, witnessyng that the kyngdome of God was than come, and ꝑ Messias ought no longer to be loked for, forasmuche as Jesus of Nazareth was he: and that he proued by the figures of Moises law, and the foresaynges of the prophetes cupdently expressyng, that whatsoeuer was shadowed in the lawe, and spoken of before by Moyses and the prophetes, was playnly and wholly fulfilled in in Jesus of Nazareth).

Whan Paul had very largely spoken of these matters, from morynyng vntyll euenyng, sum of the Jewes beleued the woordes of Paul, sum beleued not.

And

And whan they agred not among thẽselues, they departed, after ꝑ Paul had spoken one word: wel spake the holy goste by Esay the prophete vnto our fathers, saying: Goe vnto this people, & say: with your eares shall you heare, & shall not vnderstande: & with your yes shal ye see, and not perceiue. For the hert of this people is waxed grosse, & with their eares haue they had no lust to heare, & their yes, haue they closed, lest they should see w their yes, & heare with their eares, and vnderstande with their hertes, & shoulde be conuerted, & I should heale thẽ. Be it knowen therfore vnto you, that this saluacion of God is sent to the Gentiles, & they shal heare it. And whan he sayd these wordes, the Iewes departed from hym, & had great disputacions among thẽ selues. And Paule dwelte two yeres ful in his lodgeyng, & receyued all that came in vnto hym. Preaching the kyngdom of God, & teaching those thynges whiche concerne the Lorde Iesus with al confidence, no man forbyddyng him. The texte.

And whan they were at variaunce among themselues, they began to departe, after Paul had once added vnto his long sermon, a woorde or twoo wherein he reproued their hardenesse of beleke, whiche coulde not finde in their hertes to beleue so manyfest testimonies of the lawe and prophetes beyng playnely fulfylled in Iesus. The holy ghoste, sayed he, hath well prophecied of you by the prophete Esai, speakyng vnto our forefathers, whose stubberne mysbeleke you resemble. Goe, sayd he, vnto this people, and saye vnto theim: With eares ye shall heare, & not vnderstande: and with yes shall ye see, and not perceyue. For the herte of this people is waxed grosse, and they haue hadde wyth theyr eares no lust to heare, and theyr yes haue they closed, lest they should see, and heare with their eares, and perceyue with their hertes, and should be conuerted, that I myght heale them. Wherfore be you well assured, ꝑ this health, whiche is offered vnto you of God by Iesus, shalbee carried vnto the Gentyles, for asmuche as you doe refecte it. For he refecteth it, that beleueth it not, neyther is any man apte to receyue this fauour, that beleueth not the gospell. Unto you firste is the gyfte of god declared. For so the lorde commaunded: And ye ought chiefly to haue beleued, whiche professed the law and the prophetes. but ye kepe your yes closed, & shut vp agaynst all these thinges, your eares stopped, and a hert hardened, styll gaynesaying the euident light of the truth of the ghospell. But the Gentiles, whiche neyther knowe God, nor haue the lawe or prophetes, shall turne from theyr wourshyppyng of idols, and through fayth shall obtayne this fauoure of God which ye refuse, beeing freely profered vnto you. Whan Paule had spoken these woordes, the Iewes departed from hym, beyng at great disputaciõ among themselues. And so continued he by ꝑ space of two yeares in the house that he had hyred, tentyly receyuing al mẽ that came to him, whether they were Iewes, or vncircumcised, preachyng vnto them the kyngdome of god, and teaching with all boldenesse the doctrine of the gospell, no mã forbidding or letting him, alleging prophecies, which were many yeres sence spoken of Iesus: conferryng his dedes, woordes & promyses thereunto.

¶ The ende of the first Tome

of the Paraphrasis. Printed at London by Edwarde Whitchurche.

Cum priuilegio Regali Ad Imprimendum solum.